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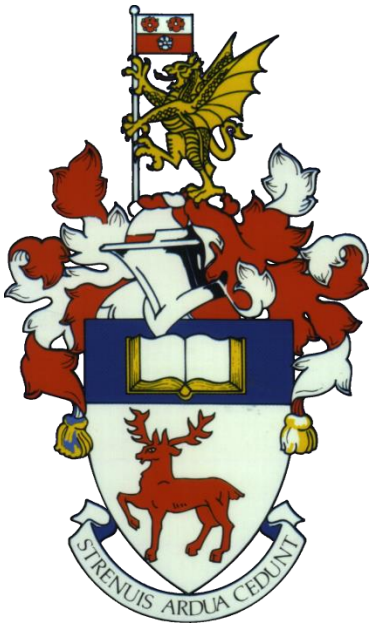

An Investigation of Vietnamese Postgraduate Students' Negotiation of Social and Academic Identities at a UK University

by

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THESIS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN APPLIED LINGUISTICS

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ABSTRACT

FACULTY OF HUMANITIES

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DOCTOR OF PHILOSOPHY IN APPLIED LINGUISTICS

AN INVESTIGATION OF VIETNAMESE POSTGRADUATE STUDENTS' NEGOTIATION OF SOCIAL AND ACADEMIC IDENTITIES AT A UK UNIVERSITY

By **Thi Hanh Lien Bui**

The development of the research field of English as a lingua franca (henceforth ELF), or more recently as a "multilingua franca" (Jenkins, 2015b) has contributed to the conceptualization of identity as fluid, changing and closely connected to language and culture in multilingual and multicultural settings. Although recent literature has targeted international students in ELF contexts (e.g., Björkman, 2017; Virkkula & Nikula, 2010), Vietnamese students and their negotiation of social and academic identities remain unexplored. The present research, therefore, aims to fill this gap with 24 conversational interviews conducted in three rounds over one year period with eight Vietnamese postgraduate students at a UK university.

Data analysed through the combination of thematic analysis and positioning analysis (Bamberg, 1997; Bamberg and Georgakopoulou, 2008) indicate that the participants negotiated and developed their multiple, emergent and conflicting social identities in various social settings. The process of identity negotiation involves both *reflective positioning* (i.e. positioning oneself) and *interactive positioning* (i.e. (re)positioning others) (Pavlenko & Blackledge, 2004) in interactions with a range of social and cultural groups within and beyond the institutional environment. Regarding academic identity negotiation, most of the participants generally expressed their preference for Standard English and considered themselves deficient compared to local and other European students, occasionally in the first round and throughout the second round of interviews. This was clearly revealed when the participants negatively constructed their academic identities in academic writing contexts, whilst promoting and adhering to native English speakers' (henceforward NESs) English, which unsurprisingly reflected their deeply ingrained Standard English ideology. The findings from the third round of interviews, however, demonstrated certain critical transformation in the participants' positionings of their own and others' English. Although at some points the students' attitudes towards their English were still relatively pessimistic, a few participants appeared to develop

awareness of ELF, showing their acceptance of the legitimacy of international students' English, and at the same time challenging NESs' use of English in internationally academic settings. Implications and suggestions for both UK and Vietnamese HE contexts are offered towards the end.

TABLE OF CONTENTS

LIST OF TABLES AND FIGURES

DECLARATION OF AUTHORSHIP

I, Lien Thi Hanh Bui, declare that the thesis entitled *An Investigation of Vietnamese Postgraduate Students' Negotiation of Social and Academic Identities at a UK University* 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 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 : 06 December 2018

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Finally, my family have been a constant source of unconditional love during the ups and downs of my PhD. My parents have always been of great support and understanding, which have strengthened my will and determination. I should thank my beloved husband for everything he has done for me, especially his patience and humour. Whenever I had problems with my research, he always listened, encouraged and helped me overcome the difficulties. Without his support I would not have been able to complete this thesis. Lastly, I dedicate this PhD thesis to my sunshine Tommy.

ABBREVIATIONS

CoP	Communities of practice
CR	Contrastive rhetoric
EFL	English as a foreign language
ELF	English as a lingua franca
ELFA	English as an academic lingua franca
EMI	English as a medium of instruction
ENL	English as a native language
ESL	English as a second language
HE	Higher Education
IaH	Internationalisation at home
IC	Intercultural competence
ICA	Intercultural awareness
IoC	Internationalisation of curriculum
INT	Identity negotiation theory
IR	Intercultural rhetoric
L1	First language
L2	Second language
NES	Native English speaker
NNES	Non-native English speaker
NS	Native speaker
NNS	Non-native speaker
SLA	Second language acquisition
WE	World Englishes

CHAPTER 1

INTRODUCTION

1.1 Rationale and research questions

The rationale for this research stems from my experience as an international student in Anglophone countries. Graduated from the National University in English language teaching in Vietnam, I nurtured my dream to come to one of the Anglophone countries to pursue my postgraduate study. At that time, I desperately wished to practise my English in a country where it is the native language. I used to value and admire NESs' accents and wanted to speak like them with the hope to help my Vietnamese students in the future to acquire similar accents, though I knew we would never be able to. My dream came true when I successfully obtained the scholarship for a Master course in TESOL in Australia. Having studied in this country for one and a half years, I experienced many difficult stages in both social and academic contexts. As this was the first time I was away from my country and family, I was depressed for the first few months. I was also struggling when taking the Introductory Academic Program at the university due to the differences in academic discourses between these two countries. For the first time in my study path, I realised how important it was, for example, to be aware of avoiding plagiarism in academic writing – the issue I had not been strongly aware of when studying at the university in Vietnam. Although I had anticipated that life and study in a totally different culture was full of challenges, there were times when I felt desperately depressed and lonely.

However, it does not necessarily mean that all my study abroad experience was completely dull. After a few months of culture shock, I was able to manage my own life and study. The course that I took was the TESOL course with students from different parts of Asia where English was not their first language (henceforward L1). Most of my classmates were from China and a smaller number of students were from other Asian countries such as Japan, Korea and Taiwan. One and a half years in Australia gave me an opportunity to encounter a number of different Englishes spoken by students from all over the world and I was more aware of the role of English as a global language. This was also the first time that I questioned my own beliefs about native-like accents. I started to think whether it was important for me to speak like them or was it more important to communicate effectively with my international friends in my course? I started to think about the role of English within these interactions as most of the time I socialised with international friends rather

than Australian friends. I realised that each classmate had an L1-influenced accent and it could be an indication of one's identity as long as we could understand each other. In this case, English was used as a tool for communication, not for showing the superior status.

Not until I had an opportunity to meet with Jennifer Jenkins – who later became my supervisor – in the UK on my visit to this country did I came to realise the role of English within these kinds of interactions, i.e. as a lingua franca, between people who speak different L1s. The discussion with her on the topic and what she shared with me about her ELF perspectives have driven my own beliefs and attitudes towards a different direction. Especially, after I read Jenkins' (2000) book on phonology and her 2007 book on teachers' identities from ELF perspectives, I looked back at my experience as an international student in Australia and felt interested in exploring how international students negotiate their identities in Anglophone settings and how their identities are related to the use of ELF in those contexts.

With respect to research on international students in study abroad contexts, most studies consider these students' identities development in relation to their adaptation to the host cultures and how they overcome difficulties in a new environment *(for a detailed discussion on this issue, see chapter 3)*. There is a dearth of research on how international students negotiate their identities while they study abroad (but see Jackson, 2008b), especially through their use of ELF in both social and academic environment. Furthermore, in my experience, as with most non-native English speaker (henceforth NNES) students in most places, especially Asia, most Vietnamese students in Vietnam still have a preference towards English as a native language (henceforth ENL). One of the reasons is that they have few opportunities to encounter different Englishes. More importantly, what they have been taught for many years is that American and British English are standard and that we need to follow these kinds of language to be judged "successful English learners". What is even more interesting is the fact that many Vietnamese students choose to pursue their further study in the UK because, as many of them revealed in my interviews, this is the country where people speak "standard" English.

Therefore, in beginning my research, I was interested in two things: firstly, Vietnamese students' identities in social contexts, more specifically how they negotiate their social identities among different social relationships and secondly, how Vietnamese students identities are negotiated in their academic lives in relation to their study in general, and to their use of English in their academic writing and speaking in particular. My research

aims at providing empirical data to answer the following research question with three sub-questions:

RQ1: How do Vietnamese postgraduate students negotiate their social and academic identities at a UK university?

a. How do Vietnamese postgraduate students negotiate their social identities in their social relationships in a university setting?

b. How do Vietnamese postgraduate students negotiate their academic identities at university?

c. What role does language play in their process of identity negotiation?

As my research takes the qualitative approach, it is not expected that the data collected can be used to make any generalisations due to the limited number of participants. However, it is hoped to provide the rich and detailed discussion of Vietnamese students' identity negotiation during their study abroad in an ELF environment, thus to open a different lens for research on Vietnamese students specifically and international students more broadly, especially in the context of the significant increase in international students and international universities across the globe.

1.2 Structure of thesis

Chapters 2 to 4 present the review of relevant literature in three main areas: theories of social and academic identities, research on international students regarding their cultural and linguistic issues and the globalisation and internationalisation in Higher Education (HE) in relation to ELF. Chapter 2 serves two aims. First, it provides the theoretical background of identity in general and poststructuralist approach to identity in particular. Within this approach, the Communities of Practice (henceforth CoP) model and the theory of social identity in language learning form the basis of the discussion. Attention is also given to written and spoken academic identities. The issues that are dealt with in the field of written academic identity involve voice and identity in academic writing, whereas spoken academic identity is examined from an ELF perspective.

Chapter 3 concerns research on international students with the special focus on their cultural and linguistic issues. The chapter begins with the discussion of international students and their challenges in Anglophone social and academic contexts. This section forms the background for further investigation of common assumptions about international students which often place them in the deficit position in comparison with home students.

Plagiarism is also explored in detail because of its relevance and importance in international students' academic lives. After that, the second half of the chapter focuses more specifically on research orientation on international students' cultural and linguistic factors in which their identities are negotiated. Through the studies reviewed, I argue that while a large amount of research is available in terms of cultural related issues, there is little research delving into linguistic areas among which international students are often viewed as problematic. Finally, international students' identity negotiation in academic writing will again be critically examined following what has been discussed in the first chapter, but from different perspectives in various contexts of Anglophone countries.

The third literature review chapter, chapter 4, provides an understanding of globalisation, internationalisation and the use of ELF in Anglophone HE. The first aim of this chapter is to introduce the notion of globalisation, how it affects HE in general and English in particular, and how identities and ELF have come into this arena. The second aim is to give an insight into internationalisation of HE accompanied by a number of issues. After an exploration of the complex relationship between globalisation and internationalisation, two fundamental notions in the process of internationalisation, namely internationalisation at home (henceforth IaH) and internationalisation of curriculum (henceforth IoC), are dealt with in great detail. Finally, the topic of intercultural communicative competence merits discussion, given the roles of both international and home students in internationalisation of HE.

Chapter 5 turns to research methodology. This chapter offers both theoretical and practical aspects of conducting the research. In the theoretical part, an overview of qualitative approach is presented with the argument that this is the most appropriate approach to achieve richness of the data to investigate such a fluid and dynamic concept with the emergent and flexible nature as identity. Then methodology used in researching identities is reviewed with consideration given to narratives in big stories and small stories approaches. Through the discussion of relevant research using these approaches, it is suggested that small stories approach is mainly used focusing on the participants' stories they tell in the form of small talks or everyday conversations in the relationship with their wider sociocultural background and experience. In other words, the researcher aims to seek for the deeper understanding behind the surface of their story telling. Before turning to the practical part of this chapter, interviews as the research method are theoretically explored through two perspectives, namely interviews as research instrument and interviews as social practice, proposed in the work of Talmy (2010) and Talmy and Richards (2011), followed by epistemological considerations and unstructured interviews.

Moving to the practical section, a thorough description of the research context, participant recruitment and data collection procedure is provided, followed by a step-by-step conduct of three-round unstructured interviews with eight participants from different faculties at the research context- an international university in the UK. Finally, the last section of the chapter details other methodologically related issues including the researcher's reflexivity, ethical considerations, and trustworthiness.

Chapter 6, the first data analysis, presents initial data analysis of the interviews conducted with eight participants in the first round. This chapter begins with the introduction of the analytical framework employed in my research. As made clear in chapter 5, attention is given to both the whats and the hows of interview as theorised in the work of Talmy (2010) and Talmy and Richards (2011). This leads to my decision to combine narrative analysis with coding themes and positioning analysis developed from Davies & Harré's (1990) positioning theory by Bamberg (1997), focusing on both the content (the whats) and the performance of story telling (the hows) in social and academic interactions. For the purpose of presenting the findings from the first round of interviews, I chose to include numerous examples from the data with a brief analysis on the content as well as the co-construction of meaning using these two analytical frameworks. This chapter is divided into two main parts: social identities and initial negotiation of academic identities were carefully examined in relation to specific social and academic groups and individuals they socialised with.

Using the same analytical framework, the second and third rounds of interviews provide thorough data analysis of the participants' identities development and change, with a special focus on particularly related contexts of academic writing and speaking. Chapter 7 targets at how the participants constituted and reconstituted their identities in academic writing in which the academic relationships with their international and home students and with their lecturers/supervisors are of critical importance. Chapter 8 includes the collections of the students' small stories which detail their personal experience in various academic speaking contexts. The process of the participants positioning themselves and others and how they were positioned, whether directly or indirectly, is critically analysed. At the end of chapter 8, there is a discussion section to draw together the findings from the three rounds of interviews with consideration given to the relevance of data to literature discussed in chapters 2-4.

Chapter 9 offers a brief summary of the theoretical framework, research methodology and analysis, and attempts to answer the research questions outlined in chapter 1. This chapter

also includes the limitations of the research, implications for two broad contexts of Anglophone and Vietnamese HE and offers suggestions for future research on identity-related issues in respect of the use of ELF in the globalised world.

CHAPTER 2

GLOBALISATION, ELF AND IDENTITIES IN INTERNATIONALISATION OF ANGLOPHONE HIGHER EDUCATION

2.1 Introduction

This chapter, with the focus on globalisation and internationalisation in HE, aims at setting the scene for the whole thesis. Bearing in mind that HE in the 21st century has been going hand in hand with globalisation and that English has been used as a lingua franca in most EMI institutions across the world, in the first section, the relationship between globalisation and Englishisation is discussed. It is followed by a closer examination of ELF paradigm in relation to globalisation approach with the issue of global and local identities being taken into consideration. The second section of the chapter deals specifically with current issues surrounding internationalisation of HE in Anglophone contexts including internationalising curriculum, home and international students and intercultural communicative competence, in order to draw a detailed picture of key factors that are connected to each other in the complexity of internationalisation process within the HE environment.

2.2 Globalisation and Englishisation

Globalisation has been the central focus of literature during the past decade. It has been written extensively in different knowledge areas such as economics, politics, culture, education, and so on. Steger (2003) investigates globalisation from four different dimensions including the economic, the political, the ideological and the cultural. Drawing on these dimensions, Maringe (2010) further explores the four theoretical perspectives of globalisation borrowed from business, politics, and international relations. He then examines the extent to which these perspectives can be used to explain developments in universities. Among these, world polity theory[1] and world cultural polity can be used to apply to the HE contexts. Regarding the third perspective on world cultural theory, drawing on Robertson (1992), Maringe (2010, p. 21) analyses how "the world is gradually

[1] Maringe (2010) uses the notion of "growing political isomorphism" borrowed from Boli and Thomas (1997) to explain the second perspective on world polity theory which shows the basis of "small set of values" on which the political systems across the nations operate.

becoming culturally homogeneous and that Western culture seems to be the blueprint upon which this cultural influence and transformation is based". He takes an example of the use of English as a medium of instruction (henceforth EMI) and as a means of communication. This is where ELF is involved. The development of ELF paradigm and approach in HE in particular will be dealt with in the subsequent section.

Globalisation has been seen as a contested concept[2] (Jackson, 2008a; Rizvi & Lingard, 2010; Steger, 2003). According to Stromquist and Monkman (2014, p. 1), globalisation is now understood as "contingent, ambiguous, contradictory and paradoxically". The impact it has on HE also remains controversial (Jackson, 2008a). Some people think that globalisation brings advantages to academics and students all over the world, "creating a level playing field" for knowledge exchange (Björkman, 2013). On the other hand, others believe that globalisation brings about disparity. Björkman argues that in terms of economic, globalisation might create inequality between developed and developing countries as most major universities are in developed countries with adequate facilities, while smaller institutions in developing countries have fewer resources and smaller budgets. However, globalisation should not merely be considered bringing disadvantages. For example, globalisation also financially benefits some countries like China, India, Brazil (Björkman, 2013).

In terms of linguistic issues, Björkman (2013) also notes that a number of questions have been raised among scholars regarding the effect of globalisation of English on national languages and multilingualism. Phillipson is one of the scholars who is concerned that the spread of English is a threat to other local languages. He terms lingua franca as "lingua frankensteinia" (Phillipson, 2008) and cites other scholars such as Bourdieu (2001) who shares his point of view that globalisation is the euphemism of "Americanization", or Balibar (2004) who affirms that English cannot be the language of Europe. Phillipson (1999) called it "Englishization" and "linguistic imperialism" in his previous work (Phillipson, 1999). He questions the use of ELF in Europe as threatening to other languages, comparing it to a "cuckoo in the European higher education nest of languages, a *lingua cucula*" in his 2006 article (Phillipson, 2006, p. 252, italics in original). The problem with the notion of linguistic imperialism, as Seidlhofer (2011, p. 33) points out, is that it assumes there is a "stable homogeneity of English" which is "an established

[2] Although there have been different opinions and perspectives on how to define globalisation, Maringe (2010, p. 24) gives a detailed definition of globalisation based on his arguments:

"Globalisation is a multidimensional concept that relates to creating a world in which the social, cultural, technological, political and ideological aspects of life become increasingly homogeneous and in which economic interdependence and growth are driven by the principles of the free market".

preserve of its native speakers".[3] This assumption, as Seidlhofer argues, results from viewing the language in a static nature without any movement or adaptation "to suit the needs of different kinds of different speakers in different contexts" which is the focus of the ELF communication. The adaptation of the users of the language in certain contexts for their own purposes, according to ELF perspectives, is probably the indication of resisting the hegemony of the language. However, from the linguistic imperialism perspective, it is seen as a problem (ibid.).

Similarly, some scholars challenge the opinion that English is a threatening tool of linguistic and cultural imperialism. For example, House (2003) distinguishes between language for communication and language for identification.[4] While the former can be referred to the use of English in lingua franca interactions, the latter often means local languages, and particularly an individual's L1(s), which are likely to be the main "determinants of identity" (House, 2003, p. 560). If one considers English in this sense, then English should not be seen as "a threat" (op. cit., p. 562). House (2003) supports her argument by presenting the results of three empirical research projects in Hamburg University. The findings of these projects show the presence of native norms in covert translation of texts, and of L1 in ELF interactions and in the context of using EMI in German universities. House (2003) concludes her article by making a suggestion to take into account the concept of CoP and to accept the notion of hybridity as a linguistic-cultural norm. Later, House (2014, p. 365) argues that "languages for communication and languages for identification are not in competition", but "supplement" each other. She further elaborates that ELF users may indeed want to develop their affective identification with ELF, though not necessarily. Other ELF researchers have always agreed that the use of ELF among its users carries the negotiation of their identities (Baker, 2009; Jenkins, 2007). This issue is the focus of the following section on Globalisation, ELF and identities.

2.3 Globalisation, ELF/ELFA and Identities

In the era of globalisation, as argued by Jenkins, Cogo, and Dewey (2011), "ELF is simultaneously the consequence and the principal language medium of GLOBALIZING PROCESSES" (Jenkins et al., 2011, p. 303, emphasis in original). In this section, it is worth firstly to re-examine critical issues around ELF paradigm within globalisation

[3] In line with Seidlhofer (2011), Jenkins (2014) also criticises Phillipson for his own contradiction when he discusses the global spread of English using the term "pandemic" in his book in 2009 (Phillipson, 2009, p. 195).

[4] Blommaert (2003, p. 620), however, argues that we cannot assume a simple distinction between "language for communication" and "language for identification" since the story is "considerable more complex".

framework and in relation to the Standard English ideology in HE before moving on to discuss the effect of globalisation on identities in lingua franca contexts.

2.3.1 Conceptualising ELF and relevant controversial issues

A number of definitions on ELF have been offered over the last few decades and defining it remains a knotty issues among ELF researchers (Jenkins, 2014; Jenkins et al., 2011). There are two opposite ideas about whether or not to include NESs in ELF interactions. At the early stage, Firth (1996, p. 240) interprets ELF as " a 'contact language' between persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen foreign language of communication". In this definition, NESs are excluded in ELF communication since "they cannot be considered as 'foreign language' speakers of English" (Jenkins et al., 2011, p. 283). By referring ELF as the "chosen foreign language" (ibid.), Firth makes it clear that ELF interactions mostly happen in non-English speaking countries (i.e. in Outer Circle following Kachru, 1985). In line with Firth (1996), others scholars such as House (1999) and Mckay (2009) do not refer to NESs when defining ELF. House (1999) focuses on ELF interactions of "two or more different linguacultures in English, for none of whom English is the mother tongue". However, the contexts in which ELF interactions occur in House's (1999) definition is more open to that of Firth (1996). ELF interactions in both English and non-English speaking environment are also accepted in House's definition as long as the interlocutors have different L1s (Smit, 2010). Similarly, Mckay (2009, p. 233) includes NSs in defining EIL, while, at the same time, stating that ELF analysis happens in "interactions between L2 speakers of English". Seidlhofer (2011, p. 7), on the other hand, prefers using the term ELF to describe "any use of English among speakers of different first languages for whom English is the communicative medium of choice, and often the only option", as she believes ELF interactions happen not only among NNSs, but "include interlocutors from the Inner and Outer Circles, and take place in these contexts, too" (ibid.). Likewise, Jenkins (2014, p. 2) support the inclusion of NESs in her definition of ELF as "a contact language between people from different first languages (including English native speakers)". Baird, Baker, and Kitazawa (2014, p. 186) observe that although NESs are not excluded in ELF definitions, the tendency in ELF research is to "either exclude native English speakers, or to restrict the number of them, in data". In addition, their use of English is often not referred to in ELF research, with the exception of "juxtaposition or highlighting native speaker (NS) influence on ELF discourse" (op. cit., p. 187).

Cogo and Dewey (2012), from a different approach, define ELF as based on three different levels: the settings in which ELF happens, the function it performs in such settings and lastly, as a research paradigm. On the setting level, they move on to explain the same situation as discussed by other scholars regarding the presence of NSs in ELF communication and conclude that there seems to be some confusion over the focus of ELF research. Pakir (2009) argues that the difference between WE and ELF is that the former includes English speakers from all three circles, whereas ELF focuses on English users in expanding countries. This, according to Cogo and Dewey (2012), is not accurate. They go on to cite Jenkins (2007) for a more clarifying definition which affirms that ELF is researched in every setting and not just bounded to expanding circles. The most important difference between these two approaches is that WE looks at bounded varieties of English while ELF looks at English across boundaries. According to Pennycook (2007, p. 20), WE may be "a better candidate for an understanding of globalisation and English" as it challenges the monolithic view of English while supporting the "heterogeny position" approach to English. Nevertheless, this paradigm, as Pennycook (2007) argues, is not without problems. As it puts nationalism at its core, WE is limited to "nationally defined identities within the circles", failing to consider the use of English across boundaries and privileging ENL over English as a second language (henceforward ESL) over EFL (Pennycook, 2007, p. 21).

In a response to Sowden's criticism of ELF as a simplified and culturally neutral means of communication, Cogo (2012b) once again points out the critical difference between ELF and WE as a challenge to Sowden's confusion of terms. She argues that ELF and WE share certain characteristics such as centring on the pluricentricity and the changing nature of English. However, they typically differed from each other in a way that while WE is normally concerned with geographically identifying and localising *nativized* varieties of English, ELF is present in contexts which "are not necessarily geographically located but can be virtual and transient in nature" (op. cit., p. 97). She also takes issues with Sowden's (2011, p. 90) idea about ELF being "value-free means of international communication belonging equally to all who speak it as a first or second language", arguing that "ELF is not in any way neutral", given that ELF users carry with them their sociocultural backgrounds, values, understanding and meaning that are co-constructed in ELF communication.

In this regard, in line with Cogo (2012b), other ELF scholars in the field do not support the idea that ELF is just a language for communication and is cultural and identity neutral (Baker, 2009, 2011; Jenkins, 2007, 2014; Kalocsai, 2014; Sung, 2014b, 2015, 2016, 2017). As Baker (2016, p. 443) observes, "to suggest there is such a thing as identity-

neutral communication is to misunderstand the nature of communication as social practice". The development of research in ELF has recently seen burgeoning literature extensively examining the interrelationship between ELF, its speakers and their identities in Anglophone, Asian and European contexts. Baker (2009), for example, undertakes a study on language, culture and identity through ELF in Thailand with seven ELF users. The participants in his research reveal their acceptance towards code switching between Thai and English. Many of them say that they feel comfortable with talking to their friends in both Thai and English at the same time. English and Thai, in their opinion, influence each other. Although on one hand the participants in Baker's research express their orientation towards NNS norm, on the other hand, they tend to view NSs' accent better and assume that it is difficult for Thai people to speak like them. One of the participants showed her conflict between preferring "London" accent and retaining her Thai identity. Another participant, similarly, stated that her Thai identity was made stronger through interaction with the US culture and the process of culture mixing helped her not only know more about her country but also treasure her Thai cultural values that did not exist in the US culture. Clearly, identity, language and culture are demonstrated through the participants' use of ELF. They are embedded in participants' interaction with others in different contexts. Through ELF, a sense of identity and its relationship with language, culture appear and influence ELF users and vice versa. Nevertheless, there are times when cultural values clash each other and it depends on ELF users to reduce tensions to a certain extent.[5]

In her research on English teachers' ELF identities, Jenkins (2007) found that many participants had contradictory attitudes towards their own accents of English. Half of the teachers state that they have positive feelings towards their English accents and some of them even say that they love their accents. However, those who previously show their liking for their accents express the conflict when being asked whether they feel comfortable if others mistake their accents for that of NSs. Even some participants say they feel very happy with that. Other participants, who dislike their accents, still want to keep their accents when speaking English because of preserving their own identities as in the case of the Italian teacher. One participant from Taiwan develop the tolerance towards the influence of L1 accent on the English accent after knowing more about ELF but then she admits that she would choose British accent for her own, with confliction between her ELF identity and her

[5] For example, as a participant in Baker (2009) research stated, it took time to accept behaviours which were considered inappropriate to her culture. Furthermore, she mentioned that acceptance in her mind did not mean a change in her action. She might accept that other people do an inappropriate action to her culture in front of her, but she would not do the same thing as it went against her own cultural values.

identity of "successful English teacher in China" inside. Clearly, there is a strong connection between ELF identities and participants' accent attitudes. Through the use of ELF, the participants keep negotiating their conflicting identities with different beliefs about NS and NNS English accents. Most participants in the research reveal their preference towards NS accents and refer to it as better than NNS accents. Even those who state that they like their accents still put NS accents on a higher level than that of NNS. Jenkins concludes that identity continues to keep an influential role in relation to the L2 English speakers' accents.

The conflict between the participants' desire to have a native-like accent and their sense of L1 identity show that identity, culture and ELF are closely intertwined and affect each other, which is in opposition to the idea that ELF is culture and identity neutral discussed by some authors mentioned above. Jenkins also notes that the conflict inside the participants in her research is a clear indication of NNSs' understanding of ELF and identity issues. She suggests that it is the job of English speakers around the world to "(re)visit these issues and decide for themselves whether or not they truly believe that Anglo accent norms are the most appropriate for lingua franca English communication". It is also important that ELF users not only develop their linguistic knowledge of a language but also improve their ability to negotiate and adapt themselves to different transcultural situations. This leads neatly to the need to examine the significance of local, global and hybrid identities with regard to Globalisation and ELF in academic context – the issue I explore in depth in the later section, after examining globalisation and ELF in HE.

One last important point that should be made concerns Jenkins's most recent repositioning of ELF within multilingualism framework, or "English as a Multilingua Franca" which refers to "multilingual communication in which English is available as a contact language of choice, but is not necessarily chosen" (Jenkins, 2015b, p. 73). There are four key aspects within this framework. The first aspect relates to the focus on multilingualism rather than on English. Within this framework, English is always "potentially available", but not necessarily used (op. cit., p. 75). Second, it is the focus on other languages of everyone in multilingual interactions and their influences on English that matters, even though they are not used. The third key aspect is the suggestion to replace the notions of 'multilingual repertoires', 'shared repertoires', and 'multilingual resources' with the term 'repertoires in flux' (Jenkins, 2015b, p. 76), which can both reflects the emergent nature of ELF and emphasises the fluidity of linguistic repertoires and shared multilingual resources of ELF users. Last but not least, Jenkins suggests the use of 'contact zones' as an alternative to the CoPs framework (*see section 3.3.1.2 for a discussion on this issue*). Within the scope of my

study, this view of multilingualism and English fits in well with the research context since, firstly, English is potentially available but it is not necessarily the choice of my participants in certain contexts. Secondly, in relation to the participants' relationships with other students from various linguacultural backgrounds, it is the way the multilingual nature of the ELF communication (Baker, 2015) affects the use of English that concerns them, rather than English itself. Also, through this multilingual nature of ELF communication, the participants' negotiable identities are considered "most relevant" (Baker, 2015, p. 112).

2.3.2 Globalisation and ELF/ELFA in Higher Education

In defining ELF, Jenkins (2014, p. 26) compares the differences between ELF and EFL approaches in the table below:

EFL	**ELF**
1 Belongs with Foreign Languages	1 Belong with Global Englishes
2 Deficit perspective	2 Difference perspective
3 Its metaphors: interference and fossilization	3 Its metaphors: contact and change
4 Code-switching is seen as error resulting from gap in knowledge	4 Code-switching is seen as bilingual resource
5 Goal: successful communication with NESs	5 Goal: successful intercultural communication

What should be noticed within this comparison is Jenkins' (2015b, p. 60) replacement of "code-switching" with the notion of "translanguaging" which refers to "the use of bilingual language to achieve communicative effectiveness in any context". In this respect, other scholars concur with Jenkins in distinguishing between code-switching and translanguaging, with the latter incorporating and going beyond the former (e.g., Cogo, 2012a, 2016; Creese & Blackledge, 2015; García, 2010). Cogo and House (2018) observe that there is a growing body of ELF research focusing on translanguaging practices which involve "mobilizing a repertiore of resources in a flexible and integrated way" and reach beyond the stability and fixity of language separation.[6]

In relation to globalisation, Jenkins (2014) argues that ELF fits in with the view of globalisation as flexible, whereas EFL paradigm is consistent with the approach which sees globalisation as creating the sameness among cultures. This way of viewing ELF in its relationship with globalisation has also been explored by Dewey (2007) in which he

[6] Jenkins (2015b), however, points out that athough the notion of "translanguaging" has been touched upon in ELF, it has been used interchangeably with "code-switching" without being fully developed in its own right.

based on the framework of globalisation by Held, McGrew, Goldblatt, and Perraton (1999). The hyperglobalizer describes globalisation as "the key defining force of the current epoch", which leads "ultimately to greater overall homogeneity" (Dewey, 2007, p. 334). The sceptics, however, believe that national governments play a crucial role in the trading practice and "any interdependence operates only at surface level". Conversely, the transformationalist views globalisation as "the driving force responsible for fundamental sociopolitical transformations" (ibid.).

Drawing on these perspectives, Dewey (2007) links transformationalist approach to the orientations towards ELF. While linguistic imperialism and hegemony of English can be located in the hyperglobalist framework and the maintenance of NS norms in English language teaching belongs to the sceptical group, the last framework, transformationalist, is where ELF is situated. In this framework, English is placed in the context of the "considerable reshaping that movements in the socio-political world order have produced" (Dewey, 2007, p. 334). The transformations made by non-native English users, as Jenkins (2014, p. 10) observes, have been seen in this approach as their "desire (whether conscious or unconscious) to promote effective communication in interactions".

Nevertheless, in the context of HE, these innovative English features made by non-native English users are often regarded as mistakes or failure to acquire a certain level of proficiency in English. This happens as a consequence of the belief that English is the language of the NSs. Although many universities nowadays claim themselves as being international, it seems that what they actually do shows little awareness of this orientation. For example, Jenkins's (2014) examination of sixty international universities' websites provides a detailed picture of how these universities' English language policies reflect the conflict between their "international" appearance on one hand and their orientation to Standard English ideology on the other hand. The results indicate that most universities' websites value "diversity" as a primary factor in internationalisation. However, their orientation towards native English strongly reveals through the requirement of native academic English norms. These universities treat internationalisation as "going hand-in-hand not only with English but with native English" (Jenkins, 2014, p. 120). These findings are in agreement with examples given by Kirkpatrick (2014) in relation to language policy in Asian EMI institutions. He identifies three major issues of language policy in which the second and third issues relate to the prioritisation of "English-only" policy which disregards the importance of multilingualism, and the adherence to a NS model in EMI respectively. In another European HE context, Björkman (2014) also

investigates language policy at eight universities in Denmark and found that the language policy in those universities does not specify the language practices in relation to the use of ELF while emphasising the threat of ELF to the local language – Swedish.

With respect to discourse and ELF in academic settings, there has been a significant increase in the number of studies on various pragmatic aspects. Cogo (2009), for example, explores accomodation strategies such as other-repitition and code-switching among modern foreign languages teachers as members of an ELF CoP in a HE institution. The participants in the research are found to make use of and respect their own and others' multilingual repertoires to effectively negotiate meaning as well as perform their identity, leading to successful ELF communication. Similarly, Björkman (2011, 2013) investigates how the students at a Swedish international university, despite their morphosyntactic non-standardness and disfluencies, manage to deploy various pragmatic strategies to co-construct meaning and check their understanding in group-work sessions. Other types of explicitness strategies investigated in pragmatics research in ELFA include metadiscourse (Mauranen, 2010, 2012), mediation (Hynninen, 2011), meaning negotiation and repair in classroom interactions (Smit, 2010).

One thing that the studies above have in common is that they promote international students and their capability of negotiating and constructing meaning in ELF using their multilingual repertoires. However, in many international universities, international students' Englishes are often assessed based on a NS model (Baker, 2016; Jenkins, 2014; Jenkins & Leung, 2014) from different approaches to English testing such as Common European Framework, Pearson Test of English, IELTS, TOEFL and TOEIC. Although there are other test developers, as Jenkins and Leung (2014) point out, who explore other approaches to English testing which, to some extent, indicates the divergence from English native speakerdorm, those approaches do not reflect the use of ELF among speakers of different linguacultural backgrounds. The only exception, as Jenkins and Leung (2014) explores, was Kim and Elder's (2009) article which was based on Kim's doctorate research at the University of Melbourne which investigates the attitudes within the Korean aviation industry to the English language-testing policy of the International Civil Aviation Organization (ICAO). The findings suggest that miscommunication happening as a result of NSs' failure to accommodate to their ELF interlocutors. It is also suggested from the findings that there should be some kind of training and test in ELF communication designed for NS pilots.

Undoubtedly, international students are often put in a deficit position in terms of their Englishes. Despite the fact that those students study in international universities where native-speaker language use is only "one kind of reality, and one of very doubtful relevance for lingua franca contexts" (Seidlhofer, 2011, p. 19), their Englishes are often considered inferior to that of NSs. This 'remedial' approach to the non-native English students, as a result, leaves international students "who should be entitled to feel that they have the identity of a legitimate university student" with the feeling of becoming back to an "ESL identity" (Marshall, 2009, p. 45). This issue will be dealt with in more detail in chapter 3 on international students in Anglophone countries.

2.3.3 ELF, global, local and hybrid identities

Globalisation, as discussed earlier, has increased its effects on HE in general and language learners and their identities in particular, especially when more students coming to English speaking countries for their degree pursuit. According to Kramsch (1999), in the era of globalisation, English learners negotiate between global and local identities. S. Ryan (2006) argues that individuals have a number of social identities in which the conflict and contradiction of local and global identities should be seen "essential to the very nature of social identity". In relation to the effect of globalisation on individuals' social identities, he argues that globalisation helps to promote one's social identities as a "full- fledged member of a global community" (op. cit., p. 31). Similarly, Ferguson (2006, p. 144) observes that globalisation "makes possible new identities, adding an additional layer to what is already available."

The effect of globalisation on identity development is also discussed in Lam (2006) in which she focuses on young people. Globalisation, from her point of view, is "creating greater fluidity and multiplicity in the identity formation of young people" (op. cit., p. 218). In the process of identity formation, young people have developed "multisite and multilayered identifications" through intercultural interactions in which they "draw upon and reshape diverse cultural materials" (op. cit., p. 228). This, as Jackson (2010, p. 9) argues, is giving rise to an appreciation of "intercultural capital" and the creation of multiple, "cosmopolitan identities". The new and hybrid identities that are formed as a consequence of globalisation, on the one hand, may create inner conflict in people, and on the other hand, may promote "a broader, more inclusive global self" (ibid.). This global identity, according to S. Ryan (2006, p. 33), has proved its significance in the global context compared to other types of social identities such as nationality or ethnicity to some extent. However, he argues that the feeling of being "global citizens" is not necessarily

present in individuals in every aspect. The notion of global citizen will be discussed further in the later part of this chapter which involves the investigation of the curriculum internationalisation within HE.

Putting identities negotiation in the context of ELF, Arnett (2002) maintains that international students can develop their global identity to facilitate their communication with other students in ELF contexts along with their local identity. In this process, local culture is partly modified by globalisation, which leads to hybrid identities. According to ELF researchers (e.g., Jenkins, 2015a), ELF goes beyond the limitation of its national and cultural base. The increase in the amount of people moving across cultures has created new identities which do not belong to any specific cultures or nations. In intercultural communication, ELF is used as a tool for L2 learners to express a sense of their L1 identity. Besides, L2 language learners also gradually construct a global identity while taking part in ELF communication (Lamb, 2004; S. Ryan, 2006). This is revealed in the study taken by Sung (2014c) at a major university in Hong Kong. Two of the participants identify themselves with their Hong Kong identity in ELF contexts. These students use their Hong Kong accent to show other people that they were born and grew up in Hong Kong and it is their culture, their origin that they are proud of and wish to be recognised. However, other two participants in the research show their preference towards a global identification. One of them does not want to be thought of as belonging to a particular cultural identity, especially their Hong Kong one. The other dislikes being labelled as having a Hong Kong identity and expresses her wish to become a global citizen in ELF communication. Unlike these participants, five other learners mix their local and global identities in ELF contexts. They show their complexity of identity construction through the use of, for example, their Chinese exclamative particles or the retaining of Chinese values and norms together with a bit of native-like accent. Sung (2014c) concludes that these five participants are aware of the multifaceted construction of identity in a globalised world. He argues that as the issue of identity is becoming more and more complicated, individuality of L2 learners' identities should be taken into consideration through research on their feelings towards how they would like to negotiate their identities when engaging in ELF communication.

The relationship between English, cultures and identities in globalisation is also examined by Pennycook (2007). While Phillipson (1992, 2009) sees globalisation of English as a form of linguistic imperialism, Pennycook (2007, p. 7) looks at the way in which "the use of global Englishes produces new forms of global identifications". Hip-hop music and

English have been the central focus of Pennycook's analysis in this book to show how significant the fluidity and fixity of cultural and linguistic forms are in the process of the "refashioning of identity" (op. cit., p. 8). English, in this sense, is bound up with what Pennycook terms "transcultural flows" to mean "a language of imagined communities and refashioning identities" (op. cit., p. 6). Earlier, Pennycook (2005, p. 29) also argues that as "global Englishes become a shifting means of transcultural identity formation", there is a need of an English pedagogy approach which flows with the flow of international students. It is important, as he suggests, that international students' knowledge, identity and desire, are taken into account, with the special focus on "multilayered modes of identity at global, regional, national and local levels" (op. cit., p. 41).

In the case of international students in lingua franca settings, however, there is a "mismatch between the monolingual ethos and the ideology of English-medium tertiary education and the needs and identities of multilingual students" (Preece & Martin, 2009, p. 3). One example is that international students are often required to take pre-sessional or bridging classes before they actually enrol in their university courses. By requiring this, universities who position themselves as being 'international' ignore the 'international' character of their students' Englishes. Therefore, if a university wishes to become "truly international", as Björkman (2013, p. 29) argues, it will need to "understand the dynamics of international communication, in this case, communication among people of different L1 backgrounds", especially when there has been a significant increase in student mobility throughout the globe.

I now turn to the issue of internationalisation in HE with an emphasis on Anglophone countries, as these are where internationalisation has been particularly pioneered (Mertova, 2013) .

2.4 Internationalisation in Anglophone Higher Education

In this section, I elaborate on the following issues: firstly, the relationship between globalisation and internationalisation, secondly, what constitutes internationalisation in HE, thirdly, how scholars have discussed relevant issues on internationalisation involving internationalising the curriculum and IaH and lastly, home and international students' intercultural communicative competence. To begin with, I look at how scholars make comparisons between globalisation and internationalisation and how internationalisation is defined.

2.4.1 Globalisation and Internationalisation

As discussed earlier, different scholars understand the notion of globalisation in different ways, but this theory and framework has been seen as a replacement of postmodernism for understanding the development of the world (Foskett & Maringe, 2010). Although globalisation and internationalisation has been used interchangeably (Egron-Polak, 2012; Yang, 2002), there is a debate on the relationship between the two phenomena (Ennew, 2012). Jackson (2008a, p. 350) takes the view that globalisation and internationalisation are "dynamically linked concepts". However, according to Leask (2015, p. 18), although they are connected to each other, the relationship between them is "undoubtedly complex". Y. Turner and Robson (2008), similarly, agree that these two concepts relate strongly to each other, in the sense that although they are both contested notions, they highlight the same broad concerns. Yang (2002, p. 82) supports the idea that although globalisation and internationalisation are closely related, they are two different phenomena with different rationales, objectives and effects to each other. To describe the extent to which these two processes are different, Y. Turner and Robson (2008) and Yang (2002) take into account the notion of nationality and the treatment of national boundaries. While the discourse of globalisation has been regarded as "eroding national boundaries", the discourse of internationalisation emphasises the significance of "national boundaries and national distinctiveness" (Y. Turner & Robson, 2008, p. 7).

Regarding how to conceptualise internationalisation, it is a much debated concept and there has been an extensive amount of literature on defining the term (Ennew, 2012; Leask, 2008). In HE, various approaches have been used for the investigation of internationalisation and therefore, there is a lack of consensus on the definition (Yang, 2002). One of the most influential definitions is offered by Knight (1994) which describes a "process of integrating an international and intercultural dimension into the teaching, research and service functions of the institution" (Knight, 1994, p. 7). This definition is developed within a process or an organisational approach (ibid.). In this sense, internationalisation is not merely seen as a set of separated "multiple activities, programs and services" (Arum & Van de Water, 1992) aiming at improving the "international" characteristics of an institution. Instead, internationalisation is a process that "needed to be integrated and sustainable at the institutional level" (Knight, 2004, p. 9). Later, van de Wende (1997) introduced another approach which extends beyond the institutional level, looking at internationalisation from the wider relationship with "globalisation". Although this approach is successful in pointing out the drawback of the

previous definitions within institutional limitation, it fails to consider internationalisation in the context of educational sector (Knight, 2004).

Realising that internationalisation should be seen from both national and institutional perspectives, Knight (2003, p. 2) provides an update definition which describes internationalisation as a "process of integrating an international, intercultural or global dimension into the purpose, functions or delivery of post-secondary education". This conceptualisation, as Knight (2004) notes, is not contradictory to his previous one proposed in 1994. Rather, these two definitions are "complementary" (op. cit., p. 12). The new definition, as argued by Knight (2004), is an expanded definition which looks at internationalisation in today's context where national sector is an important factor. Moreover, the replacement of the three terms "teaching, research and service functions" by the three new ones "the purpose, functions or delivery" makes the updated version of the old definition becomes more general and "relevant for the sector level, the institutional level, and the variety of providers in the broad field of postsecondary education" (Knight, 2004, p. 12). This definition, as commented by Foskett (2010, p. 37), is helpful as it emphasises that internationalisation is not merely concerned with the recruitment of international students but is about "changing the nature, perspective and culture of all of the functions of a university".

Although Harman (2005) acknowledges the influence of Knight's work on Australian thinking on internationalisation and globalisation, Sanderson (2011, p. 663) criticises Knight's work for lacking the instructions or any other details explaining "how to develop within-institution internationalisation initiatives at anything more than a superficial level". Other scholars think of Knight's definition of internationalisation as either "very general" (Enequist, 2005) or being short of specific discussion to help academics develop the idea of internationalisation in their own teaching, curricula designing and course delivery (Trevaskes & Liddicoat, 2003).

More recently, Foskett and Maringe (2010, p. 1) compare globalisation and internationalisation to "two sides of the same coin yet are not synonymous with each other". Internationalisation, considered in this perspective, is "the key strategic responses to globalisation" (Foskett & Maringe, 2010, p. 2), which is meant to describe the "integration of an international or intercultural dimension into the tripartite mission of teaching, research and service functions of Higher Education". Foskett and Maringe (2010) also suggest that in order to understand these phenomena, it is necessary to look at the mutual support between globalisation and internationalisation. For example, they go on to explain, when a university invests in the recruitment of international student as one

of the strategies to enhance their status of internationalisation, it makes a contribution to the overall process of globalisation. In a similar vein, the effort that a university puts into internationalising the curriculum as a response to globalisation helps to improve student mobility. A detailed discussion of internationalising the curriculum in relation to the roles of international and home students in this process is given in section 2.4.3.

Next, I shift my focus to the concept of IaH which is inextricably linked to the issue of internationalisation of HE in Anglophone contexts.

2.4.2 Internationalisation at home

The notion of IaH was first introduced in Europe in 2001 by Crowther et al. (2000, p. 6) to mean "any internationally related activity with the exception of outbound student and staff mobility". This definition, as Leask (2015) comments, has raised a number of questions regarding the effectiveness of these activities, but is a useful way to promote the international perspective in local setting rather than being dependent only on study abroad programs to provide students with skills necessary for international contexts. Trahar and Hyland (2011, p. 626), likewise, define IaH as a "concept that acknowledges that the majority of students (and staff) are not mobile and thus the opportunities for developing cultural capability will not be gained by travelling to other countries for study or work". [7]

The term IaH is also referred to as "the embedding of international/intercultural perspectives into local educational settings" (Y. Turner & Robson, 2008, p. 15). The purpose, according to Jackson (2010), is to "raise the global awareness and intercultural understanding of faculty and 'non-mobile' students". IaH initiatives have focused on preparing students for their interactions with people from different cultural backgrounds (ibid.). There is a special issue in 2003 in the Journal of Studies in International Education focusing on IaH initiatives edited by Bengt Nilsson and Matthias Otten. In this issue, the authors discuss case studies on various aspects of IaH such as strategies, policies and intercultural learning and diversity in different countries in Europe and Australia. More recently, in 2011, there is another issue in the Journal of HE Research and Development which is dedicated to the issue of internationalising the home students from the idea that few home students have experience in studying abroad and being exposed to intercultural communication compared to international students, and that there is a need to "develop curricula for all our students to

[7] Teekens (2003, p. 110) identifies two mains goals for a curriculum for IaH as cognitive goals and attitude goals.

prepare them to be aware of their role as global citizens in an ever-changing world" (Clifford, 2011, p. 555). This issue will be addressed in more detail later in this chapter.

Jackson (2010) discusses IaH at different levels, from the institutional level to the academic faculty and student level. At the institutional level, he describes initiatives and strategic plans that have been developed by institutions across different parts of the world such as in European countries and the US. At the faculty level, Jackson (2010, p. 14) mentions various activities and programs that "focus on intercultural communication or ways to enhance the design, delivery, and evaluation of international curricula". At the student level, IaH involves "courses and programs that have an international, intercultural, global, or comparative dimension" (ibid.). The integration of home and international students is also the focus at this level. I will address this issue further in the following section concerning internationalising the curriculum with the discussion on the role of international and home students.

Although IaH has been the focus of vast amount of literature on internationalisation, there is little research that has been done in terms of the linguistic aspect. While there is an increase in intercultural awareness (henceforward IC) at the cultural level, little has been done at linguistic level (Jenkins, 2014). In Anglophone countries, a big gap exists between what universities talk about themselves as international and the status quo. When looking at the status "international" advertised by universities, people tend to think of an environment where "increased intercultural engagement" happens (Bash, 2009, p. 476). In fact, there is a "continuing present of national academic cultures contextualized in national higher education" (op. cit., p. 476). What it means is, as argued by Haigh (2009, p. 272), "although many classes emerge as a cosmopolitan mix, curricula remain Western and in the United Kingdom, British to its core", as one of the home students in the research revealed: not the curriculum global or international, but the people who bring international flavour into it. Although these classes appear multicultural by the members who come from different countries, the students, as reported in J. Ryan (2000), reflected their disappointment when their true needs being ignored, complaining that their courses were almost based on the Anglo-centric view while presenting as if it was universal. In a previous article, Haigh (2002) also argues that there is a mismatch between on one hand the portrayal of an institution as internationalised on their brochures in order to attract more international students, and on the other hand their academic practices which embrace local tradition in the core. Therefore, it would not be enough to look at the international status advertised by universities and the multicultural nature of classrooms. Whether a

university is international or not depends not only on the number of international students, but also on the extent to which home and international students integrate with each other as well as their roles in the process of internationalising the curriculum. The following section focuses on this issue with the discussion on IC development and global citizens, the two concepts connected to internationalising the curriculum (Leask, 2015).

2.4.3 Internationalising the curriculum for home and international students

This section deals with firstly, the current situation of IoC in Anglophone HE. Secondly, the roles of home and international students in the process of internationalisation are the topic for further discussion. Lastly, the issue of intercultural communicative competence regarding internationalisation is touched on.

Nilsson (2003, p. 31) distinguishes between an internationalised curriculum and IaH. While the former is referred to as a "curriculum that gives international and intercultural knowledge and abilities, aimed at preparing students for performing (professionally, socially, emotionally) in international and multicultural context", the latter is defined as "any internationally related activity with the exception of outbound student mobility". Crosling, Edwards, and Schroder (2008) propose a typology of curriculum internationalisation including three levels. The first level is "international awareness" which aims at encouraging "reflective approaches" with "international examples, cases and perspectives". The second level is "international competence" which includes the increase of cross-cultural interaction in both the formal and informal experience of university life. The third and also the most advanced level, known as "international expertise", involves foreign language study and exchange programmes.

Leask (2015), after discussing the relationship between globalisation and internationalisation in HE, elaborates issues related to IoC. She explains common misconceptions of IoC, one of which is that the increase in recruitment of international students will lead to the internationalised curriculum for all students, i.e. the role of home students in internationalising the curriculum is of little significance. Other misconceptions of IoC relates to outbound mobility and "localisation" of curriculum to be used in offshore contexts.

The issue of internationalisation in general and of IoC in particular, therefore, does not merely rely on the appearance of international students in the campus, as it does not ensure intercultural contact and learning experiences. The difficulties lie in how to best utilise the diversity of cultural resources of international students, not only in learning and teaching, but also in improving home students' intercultural skills (Sawir, 2013).

A vast amount of literature has criticised home students for their lack of IC, especially in the way to use English to communicate internationally. The research conducted in multilingual classrooms by Wicaksono (2013) shows that home students think that international students should have responsibilities to promote intelligibility in intercultural communication, while on the other hand, international students claim that there is a lack of recognition of their international communication skills. This issue should be considered carefully, especially in Anglophone universities, where there is an increase in the number of international students. The reason is that there is a significant increase in the number of non-Anglophone universities offering courses in English, and this may cause the consequence that international students tend to choose courses offered by non-Anglophone universities which are more international in terms of their orientation to English than those in Anglophone contexts (Jenkins, 2014).

Numerous studies have also been conducted to find out how institutions help both local and home students to internationalise. In the past, international students were often depicted from the deficit point of view. They were considered as having a number of problems which act as barriers to their academic lives as well as their socialisation with home students such as a lack of proficiency in English, communication skills, etc. (*see section 4.3 for further discussion on misconceptions about international students*). It is argued that a huge amount of research has been focusing too much on international students but not adequately on home students who also play a crucial role in IoC (e.g. Sawir, 2013).

In Australia, Sawir (2013) carried out a qualitative study among university staff to explore how they perceive the extent to which international students contribute to the university internationalisation and the intercultural learning of domestic students. The findings reveal that the cultural diversity brought by international students is acknowledged by the staff as a source of inspiration for their teaching. On the other hand, from the result of the study, domestic students are found to be ignorant of their roles in engaging in the internationalisation of the university through making use of international students' cultural resources. As Sawir (2013) notes, there is a need for all institutional communities to commit to fulfil the aims of internationalisation, including not only international students' adjustment and institutions' internationalised curriculum but home students' commitment. This idea is supported by Bourn (2011, p. 562), who agrees that "international agenda is as much to do with the home students as it is to do with the overseas students". An internationalised curriculum's aims, therefore, are seen as "providing space where learners can not only explore complex differing approaches and values but also reflect upon their own identity" (ibid.), with "learners" referring to both international and home students. In

this respect, both Bourn (2011) and Sawir (2013) agree on the roles of different communities in institutions of equal importance in the process of internationalisation.

While Sawir's (2013) research looks at staff's perceptions on internationalisation, Trahar and Hyland (2011), on the other hand, focus both on staff and local and non-local students on their experience and perception of internationalisation in UK HE. The result, however, is similar to Sawir's (2013) research concerning home students' awareness. Trahar and Hyland (2011) report that both the staff and the students are aware that local pedagogical approaches are privileged, with home students "did not consider that internationalisation concerned them and that, as a word, they associated it with international students "(p. 630). The authors, therefore, conclude that to create a truly international HE, attention should be paid to all students taking part in the field, both native and non-native, to avoid problematising international students. If this continues happening, i.e. the local students ignoring their roles in the process of internationalisation in HE, it is those students who may "ultimately be the losers in all this" as they are likely to miss "important opportunities to acquire skills in the lingua franca use of English" (Jenkins, 2014), which are important to develop their future career in international settings where IC and skills are acknowledged to promote global citizenship, an issue that I am now highlighting.

2.4.4 Intercultural competence and internationalisation

Although IC has been defined differently by a number of scholars in literature (e.g., Byram, 1997; Fantini, 2012; Heyward, 2002), these definitions are complementary rather than contradictory (Leask, 2015). Baker (2015, p. 145) compares IC with cultural competence. He describes cultural competence as naturally developed in people sharing the same culture through "primary socialisation into our own first language, culture and society", often without our awareness of its development. IC, on the other hand, involves the ability to interact across cultures which people often develop in later stage of their lives and thus does not possess the natural character as in the case of cultural competence. Deardorff (2006, pp. 247-248) develops a consensus definition of IC to mean "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills and attitudes". This definition, however, represents the US perspectives rather than the world view as the study conducted involves participants mostly from the US with only a few from other Anglophone countries. In terms of the appropriateness and effectiveness in IC, Baker (2015) notes that there might be some occasions in intercultural communications when participants do not deliberately communicate either appropriately to all other participants, especially in the case of power

relations, or transparently. However, as he suggests, it does not always mean that these participants lack IC, but do so with particular purposes.

In recent literature, with the increased influence of globalisation and internationalisation on HE, the development of IC among students is often described as one of the principal goals of internationalisation (Deardorff, 2006; Leask, 2008, 2009). However, internationalisation in general and intercultural skills development in particular, is "a complex and challenging agenda for contemporary HE institutions" and is not easily obtained (Mak & Kennedy, 2012). Deardorff is one of the scholars who "provides an extensive discussion on the characteristics/qualities of IC and again relates it to the process of internationalisation of higher education" (Dunne, 2011, p. 614). In her article on identification and assessment of IC as the student outcome of internationalisation, Deardorff (2006, p. 243) proposes a Program Logic Model applied to internationalisation. In this model, she focuses on the IC as the student outcome of internationalisation in which the primary concerns are how to define IC specifically and how it can be assessed. She further develops the Process Model of IC which is not a fixed one but a continual process of improvement and therefore, one may never reach ultimate IC (Deardorff, 2006, p. 257). Krajewski (2011, p. 138) considers this model to be useful for "visualizing the importance of the desired outcome" and provides essential components of IC such as attitude, knowledge and comprehension, internal and external outcomes. Nevertheless, there seems to be a lack of further empirical research attempting to validate the usefulness of this model in the internationalisation process to actually measure development of the competence.

Krajewski (2011) considers IC as one of the primary goals in HE internationalisation as other scholars (e.g., Deardorff, 2006; Leask, 2008, 2009). He is concerned with IC development through experiential learning. This study based on a postgraduate unit in intercultural communication in a Master's degree in International Communication at Macquarie University, Sydney, Australia. The author's aim is to see how IC of the students has developed over a period of time though immersing in real-life experiences. It has been drawn out from the result that students may be "at different stages in the continuum of IC but can guide each other in the learning process" (Krajewski, 2011, p. 150), and that the experiences the students have through real-life interactions play a key role in the development of their IC. He suggests integrating IC as part of any subject at universities with intervention and guidance to be successful. However, there are no specific comments from the author on how institutions can include this intercultural part into the subjects and what action can be done to guide intercultural related activities.

While Krajewski (2011) focuses only on international students, Ippolito (2007) explores home and international students as well as their teachers' perceptions of IC development. The article evaluates the module designed to promote IC in a group of multicultural students. The findings show that students in the module value the intercultural learning opportunity. Narratives from both students and teachers also indicate that issues around "academic and time pressure, indifference, language difference, and uncontested conceptions of privileged knowledge" act as barriers in facilitating effective intercultural communication among students. However, as in the case of Krajewski (2011), this case study does not pay much attention to the role of home students and staff, especially in developing their intercultural communicative competence within internationalisation.

More recently, Baker (2012, 2015) proposes a list of ICA with twelve components falling into three different levels: basic, advance and intercultural. These components, as he describes, are an extension of cultural awareness, especially those discussed by Byram (1997), and are placed in the context of intercultural communication through the use of ELF. Compared to the developmental model of IC by Deardorff (2006) which describes the process in a general way, Baker's twelve components of ICA are more specific with detailed description of each level. However, Baker (2018, p. 33) suggests not using this model as "a set of prescriptive features" for intercultural communication and instead taking into account the fluid and context-dependent nature of intercultural communication and interactions. Baker's ICA model is in resonance with the Taxonomy for developing IC developed by Ridings et al. (2008) with three developing Domains (Knowledge, Attitudes and Skills) and three Levels (Awareness, Understanding and Autonomy). Based on these models and from what international students in Jenkins's (2014) study revealed, home students and staff at the international university where the study was conducted possess "basic" level of ICA, while international students can be judged to have intercultural level through effective communication with higher level of intelligibility. The reason for this, according to the participants, is that international students tend to invest more time in interacting with each other, whereas home students and staff do not.

The analysis from the international students' conversations in Jenkins's (2014) research opens a space for discussion on the extent to which home students and staff should be trained to reach a certain level of IC in communicating with international students. Many participants from the study support the idea that home students and staff need some kind of training in intercultural communication to prepare them for working with international

students. Although there has been a massive body of research undertaken on IC, not much has been done so far on training courses for home students and staff who should also be equipped with the awareness of their roles in the process of internationalisation in HE.

2.5 Conclusion

This chapter has reviewed relevant literature on globalisation and internationalisation in the contexts of HE, especially those in Anglophone countries. The ELF paradigm has been dramatically developed since the first decade of the 21st century and it has gained its important position in the development of globalisation framework to which internationalisation is the response, especially in institutions where English is used as a medium of instruction. Although globalisation and internationalisation have sometimes been interchangeably used, they differ in terms of HE context. Globalisation has also been examined to have influenced the way English is used as a lingua franca and the ELF paradigm is situated in the transformationalist framework of globalisation (Dewey, 2007).

The use of ELF in EMI institutions has further been investigated in this chapter. One of the most noticeable matters is that although English is used as a lingua franca in intercultural (academic) communication, the strong tendency towards valuing native English still dominates. This leads to the lack of focus on home students when considering breakdowns in intercultural communication. Often international students are the focus of criticism in terms of their supposed linguistic and intercultural related problems, whereas home students and staff are put aside with little concern. However, home students and staff themselves are not without problems, especially when the status of international students has gradually lost a sense of inferiority in the literature. Thus, there is a need for more empirical research undertaken on how international students perceive their positions in relation to home students and staff in the context of intercultural communication. Also, it is of equal importance to examine international students' perceptions of their roles as well as the roles home students and staff play in internationalisation process of HE in general and of Anglophone contexts in particular. These issues are addressed further in chapter 4, while the subsequent chapter reviews literature on social and academic identities specifically.

CHAPTER 3

THEORIES OF SOCIAL AND ACADEMIC IDENTITIES

3.1 Introduction

Chapter 3 concentrates on the theories of social and academic identities with an overview of the term "identity" at the beginning and how it is defined following different approaches in different knowledge areas. The first main section of this chapter deals with poststructuralist approach to identity and identity negotiation including the discussion about the model of CoP, social identity in second language acquisition (henceforth SLA) research and Identity negotiation theory (henceforward INT). In the second main part, academic identities are under consideration which involves the review of research on both written and spoken academic identities of international students in HE context.

3.2 An overview of "Identity" – a poststructuralist approach

In recent years, identity has become one of the subjects that captures most attention of scholars from various disciplines. Concerning the politics of identity, there have been two opposing idea flows, naming essentialism and non-essentialism. While essentialism sees identity as fixed and unchanged, non-essentialism considers identity as fluid, changing and contingent (Brubaker & Cooper, 2000; J. Edwards, 2009; Hall, 1996; Phan, 2008; Woodward, 1997). In the following section, I am analysing more specifically how the post-structuralism's view on identity is demonstrated among scholars and how this stance is challenged in recent scholarship.

Poststructuralists criticise the essentialist view which perceived identity as something remaining unchanged over time and space. In his article "Cultural identity and diaspora", Hall (1990) discusses two different ways of looking at "cultural identities". The first way uses the notion of "oneness" when talking about cultural identity. In this sense, cultural identity is referred to as "one, shared culture" which "people with a shared history and ancestry hold in common" (op. cit., p. 223). Those people are considered to be driven by the history of the past which gives them the same and unchanging frame of representation. Hall also explains in details another view of cultural identity, which is related more to the marking of "difference" besides the "sameness". He notes that cultural identity is not something rooted in the past and stayed the same without any transformation along the time. Therefore, if someone spoke of cultural

identity, it would be incomplete if that person merely held what were already shaped in the past with no reference to the "becoming" process of that identity.

Woodward (1997) also addresses identity debates in essentialism through either historical root or biological nature. He adds that whatever instance it is, "there is a claim to the unified notion of identity" in essentialism (op. cit., p. 28). He expresses his agreement with Hall's poststructuralist stance which claims that identity is the product of both "being" and "becoming" and that it keeps developing on the basis of historical moments. From that ground, he elaborates his argument upon the marking of difference as the construction of identity in the constructivist view. Difference, in this sense, can be understood in either negative or positive way. He gives an example of Hall's analysis on racist stereotype of Black people as the negative interpretation of difference and another example of gay identity claim in the social movements as the positive difference which denotes the "heterogeneity" and "hybridity" of the sexual tendency (p. 35).

There are numerous definitions of "identity". Scholars from different disciplines have their own descriptions of what they call "identity". Bucholtz and Hall (2004) generally define "identity" as "social positioning of self and other". This definition looks at the "self" in the relationship with the social context and other people. Another noticeable term adopted by other authors is "subjectivity". Weedon (1987, p. 93) uses this term instead of "identity" to highlight the importance of individuals as becoming the "site and subjects of discursive struggle for their identity". Although Woodward (1997) suggests that these two words can be used alternatively, he points out the basic difference between them. While "subjectivity" is the inclusion of both consciousness and unconsciousness of the people's feelings, "identity" refers to the positions which were taken up by the subjects. Clearly, the term "subjectivity" in this sense is related more to human's feelings and focuses on the subjects, whereas "identity" can be understood as paying attention to what the subjects identify themselves with.

Drawing on the notion of "subjectivity" by Weedon (1987), Norton (1997) gives a more specific definition of "identity" which focuses not only on the understanding of the relationship between human and the world around but also on the process of identity construction in relation to time and space. This definition also puts a great emphasis on both the subjects (in my research is international students) and the relationship with the world around (students' academic and social environment) which I found relevant to my

research in the way that it highlights the "how" rather than the "what" and sees identity as fluid, complex, and socially constructed rather than fixed and unique:

> *I use the term identity to refer to how people understand their relationship to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future (p. 410).*

Moreover, Norton's social identity theory adopted the constructivist paradigm considering knowledge as constructed, which is in line with my own paradigm. In short, this theory includes the subjects, the position and the construction of the relationship between the two. Also, it encompasses the past, present and future in relation to identity construction. A more detailed discussion on social identity and language learning by Norton (1995, 2001) will be given in later section of the chapter.

3.3 Theoretical frameworks on identity and identity negotiation: Lave and Wenger (1991) and Wenger (1998), Norton's (1995)

In this section, I discuss important poststructuralist theoretical frameworks in relation to identity and identity negotiation with a special focus on the CoP model by Lave and Wenger (1991) and Wenger (1998), and Norton's (1995) theory of social identity in L2 learning and the criticism of these frameworks as well as their relations to other theories of social identity from different perspectives.

3.3.1 Communities of practice: Lave and Wenger (1991), Wenger (1998)

CoP, developed by Lave and Wenger (1991) and Wenger (1998), is the delineation of the complex relationship between practice, community and identity. This framework is developed to draw "our attention to the need to understand knowledge, informal learning, and identity reconstruction in social context" (Jackson, 2008a, p. 41) and therefore, is found relevant to my research on Vietnamese students' negotiation of identities in sociocultural settings.

3.3.1.1 Communities of practice, identities and identity negotiation

Central to the discussion of the concept of practice is the notion of meaning, community and learning. In exploring meaning, Wenger (1998) points out the importance of understanding how meaning is negotiated in the process called negotiation of meaning. Generally, negotiation of meaning is referred to as "the

process by which we experience the world and our engagement in it as meaningful" (Wenger, 1998, p. 53). Wenger (1998) uses the word "negotiation" to "convey the flavour of the continuous interaction, of gradual achievement, and of give-and-take". The negotiation of meaning, as he explains, comprises of the interaction of two important processes called "participation" and "reification". Using the word with its common meaning, Wenger (1998, p. 55) describes participation as "the social experience of living in the world in terms of membership in social communities and active involvement in social enterprises". Participation, understood in this sense, activates at both personal and social level, and is the combination of "doing, talking, thinking, feeling, and belonging". It involves, therefore, every part of our human being, including our bodies, minds, emotions and relations. Participation, in this case, should be considered not just as an action but an "active process" (Wenger, 1998, p. 56). Another important notion that goes hand in hand with participation is "reification" which is used to describe the process of giving a form to certain understanding, making it into "thingness" (op. cit., p. 58). Although this concept is less common than participation, one cannot talk about one thing without mentioning the other. Wenger (1998) gives an example of language use in face-to-face interactions to illustrate their interrelationship. People use words as the reification of meaning they negotiate when participating in communication, and it is through conversations as a powerful form of communication that participation and reification are inextricably interwoven.

According to Wenger (1998, p. 45), a CoP should be considered as a unit in which human beings "engage in the pursuit of enterprises of all kinds" while interacting with each other and with the world, resulting in "practices that reflect both the pursuit of our enterprises and the attendant social relations". These practices therefore belong to that CoP. Three dimensions of practice as the property of a community includes mutual engagement, a joint enterprise and a shared repertoire. The first characteristic, mutual engagement of participants, is the process of meaning making among people engaging in actions in which the issue of membership matters. It is worth to mention, as Wenger (1998) points out, that the make-up of a CoP based on mutual engagement does not necessarily imply the homogeneity of the community as a whole. It is as much "a matter of diversity as it is the matter of homogeneity" (op. cit., p. 75). In other words, mutual engagement suggests both the "engagement" and the "unique identity". Through mutual engagement, people find themselves their own places and develop their own identities which then become "interlocked and articulated with one another" (Wenger, 1998, p. 76). The second characteristic of a CoP is the negotiation of joint enterprise which is the result of the collective process of participants negotiating their responses to different situations

from which to create mutual accountability as the essential part of the practice. The third characteristic of practice as a source of coherence within CoP is the "development of shared repertiore" (Wenger, 1998, p. 82). Like the other two characteristics, a shared repertiore is also about meaning making and includes both concrete and abstract things such as routines, words, tools, ways of doing things, stories, gestures, symbols, genres, actions, or concepts that are produced or adopted in that community (op. cit., p. 83). More generally, the shared repertoire involves resources and artefacts created as the result of the negotiation of joint pursuit of an enterprise which belong to the community and are used for meaning negotiation.

3.3.1.2 Legitimate Peripheral Participation, non-participation and modes of belonging

Within the CoP framework, learning is also a central concept which is considered as "situated activity" involving the process of "legitimate peripheral participation". By this Lave and Wenger (1991) mean to describe learning as the act of participation of newcomers in communities of practitioners and acquire the shared knowledge and skills. In order to become a part of a community and acquire those skills and knowledge, newcomers need to move to the full participation in that community. Legitimate peripheral participation, therefore, is understood as interactions between newcomers and old-timers through "activities, identities, artifacts, and communities of knowledge and practice" (Lave & Wenger, 1991, p. 29).

It is important to note that the issue of power is closely related to the notion of legitimate peripheral participation (Lave & Wenger, 1991). Peripherality can be either in an empowering position if one participates more intensively in a community, or a disempowering position if one is prevented from fully participating in that community. Thus, central to legitimate peripherality, as Lave and Wenger (1991) explains, is how newcomers are able to gain access to a CoP and what that membership in that community entails. The requirement to become a full member of a CoP involves "access to a wide range of ongoing activity, old-timers, and other members of the community; and to information, resources, and opportunities for participation" (op. cit., pp 100-101).

Building an identity, as Wenger (1998, p. 145) argues, involves "negotiating the meanings of our experience of membership in social communities". Clearly, the individual and the social community in Wenger's argument are interconnected, inseparable and people cannot say about one without considering the other. Wenger (1998), when investigating the relations between practice and identities, argues that identities are not only produced "through the practices we engage in" but also "through the practices we do not engage in".

In other words, identities are not the matter of who we are but also of who are not. As Wenger (1998, p. 164) puts it, "non-participation is, in a reverse kind of fashion, as much a source of identity as participation".[8]

In the CoP framework, identity, as Wenger (1998) argues, is concerned with belonging to a CoP. It is, therefore, important to consider identity formation in relation to modes of belonging (ibid.). In other words, identities are formed in the "tension between our investment in various forms of belonging and our ability to negotiate the meanings that matter in those contexts". Wenger (1998) calls it the dual process of identity formation. Three modes of belonging in this process involve engagement, imagination and alignment. The key characteristic of engagement as a powerful source of identification is the negotiation of meaning through which one gets involved in interactions with other members of a CoP, thus have an idea of who he/she is as well as how that person can participate and invest in activities. Imagination, as Wenger (1998, p. 176) explains, is about the expansion of our self through the process of building new images of the world and ourselves across time and space. When engaging in an activity, people may do the same things but their experience of doing these activities may vary from one person to another. In this case, imagination plays an important role and the result could go beyond the CoP to the wider sociocultural context. However, imagination can also be disconnected and ineffective since it might create the assumptions of specific practices which can lead to stereotypes. Wenger (1998) emphasises the delicacy of imagination as a mode of belonging as it is negotiated in between "the participation and non-participation, inside and outside, the actual and the possible, the doable and the unreachable, the meaningful and the meaningless". The last mode of belonging, referred to as alignment, is the process of members of a CoP connected to each other which is done through bringing their actions, energies and practices in line with the broader context of that community. The problem with alignment is that as it involves power, it can be blind and disempowering (Wenger, 1998, p. 181), especially in such contexts where alignment is achieved based on either coercion or oppression which can negatively affect identities.

As already mentioned, identity formation is a dual process of identification and negotiability (Wenger, 1998). Both identification and negotiability can give rise to

[8] The interaction between participation and non-participation are described under two cases, peripherality and marginality (Wenger, 1998, p. 165). Wenger (1998) describes the range of forms of participation in four main categories: full participation (insider), full non-participation (outsider), peripherality and marginality. He notes that it is also through the combination of participation and non-participation that our identities are formed and negotiated.

participation and non-participation in relation to the three modes of belonging as discussed above.[9] The combination of these elements creates what Wenger (1998) calls "social ecology of identity". Identification is the process of investment in our identities through modes of belonging by creating associations or distinctions. Identification is reificative in a way that we identify and are being identified as belonging to a group, a category, a role and so on. In addition, identification is also participative in nature through the process of identifying with someone and creating associations with a sense of belonging. It is the two-way interaction between a member of a community and other participants in that community that makes identification both relational and experiential, subjective and collective (Wenger, 1998, p. 191).

The CoP framework is not without its criticism. Scollon (2001), for example, when writing about social groups and practice, makes comments about CoP framework. Although CoP is considered useful in highlighting the importance of learning and the production of one's identity in the process of learning and participating as a member of a CoP, this notion is criticised by Scollon (2001, p. 146) as difficult to use "with much assurance that one has not been pulled at least metaphorically back into presupposed and unexamined bounded social entities". Tusting (2005) also criticises Wenger (1998) for the lack of consideration of the role that language takes in relation to the meaning making process.[10] Tusting (2005) argues that language plays a central role in much of the negotiation and interaction within a CoP despite different ways of meaning making that people may use. He goes on to explain in more detail the role of language not only in the reification of meaning but also in the process of joint enterprise and shared repertoires as discussed in the CoP framework. Tusting (2005) concludes that it is necessary to have more research done in CoP to take a closer look at language as a means of meaning making in itself and also in its relationship with other social processes in both micro-level (such as in interactions within the CoP) and macro-level (such as the relationships between local communities and wider social practice).

In repositioning English and multilingualism in ELF, Jenkins (2015b) suggests an alternative to CoPs "that is able to characterise transient, ad hoc, and even fleeting ELF groupings" by using the concept of 'contact zones' originally devised by Pratt (1991). This

[9] Although identification and negotiability are central to identity formation, they can go together or stay apart. While identification can identify which meanings are important, negotiability is concerned with the ability to negotiate those meanings.

[10] Creese (2005) agrees with Tusting (2005) in criticising the model of CoP as lacking a "coherent theory of language in use". However, while Tusting (2005) is concerned with the theory of language use and its relation to other social processes, Creese (2005) is more interested in pointing out how the notion of 'speech community' develops a coherent theory of language when compared to the CoP framework.

notion refers to "social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power, such as colonialism, slavery, or their aftermaths as they are lived out in many parts of the world today" (Pratt, 1991, p. 34). The advantage of using 'contact' (instead of 'practice') is, as Jenkins (2015b) argues, its suitability for representing the "one-off or infrequent" nature of communication between speakers of diverse multilingual backgrounds. One further point that should be noted in the use of this notion (i.e. contact zone), as Jenkins (2015b) observes, is the issue of asymmetrical relations of power which is present in many ELF encounters, as in interactions between international students and home staff/students in Anglophone HE contexts. Jenkins (2015b, p. 77) also suggests the need for developing this notion of 'contact zones' among ELF scholars to focus more on the heterogeneity and 'ad hoc-ness' rather than the homogeneity of community, shared practices, and mutual engagement in the CoP framework. [11]

3.3.2 Social identity from different perspectives: psychological, SLA and language socialisation stances

Social identity has been the central topic for much discussion in a number of different fields of knowledge such as psychology, linguistics and SLA (Hansen & Liu, 1997). Tajfel (1974, 1981), a social psychologist, develops a social identity theory based on group membership in which social identity is defined as "that part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the emotional significance attached to that membership" (Tajfel, 1974, p. 69). Turner (1982) distinguishes between social identity and personal identity based on Gergen's (1971) differentiation between the self-concept as a set of psychological processes and the self-concept as a cognitive structure. Although both social identity and personal identity are conceptualised in terms of their relationships with the notion of the self-concept, they are understood under two different sets of self-descriptions when considering the self-concept as a cognitive structure. Social identity corresponds to the understanding of one's membership of different social categories such as sex, nationality, religion and so on. Personal identity, on the other hand, is referred to as one's related specific attributes which are more personal such as feelings, tastes or characteristics. The key point that social identity theory aims to develops is that as social identity is derived from group membership, there is a tendency that people invest a great deal of effort in

[11] Other ELF scholars addressing the relevance of CoP to ELF include Dewey (2007), Mauranen (2012, 2018) , Seidlhofer (2011).

gaining or maintaining a positive social identity. If people fail to achieve such positive identity, they might leave the group or change their ways of viewing their in-group characteristics. McNamara (1997, p. 564) draws attention to an important point in social identity theory that social identity is not fixed and is partly influenced by "the particular intergroup setting in which one finds oneself". Baker (2015), however, criticised Tajfel's (1981) theory of social identity in relation to the dichotomy between in-group and out-group for its static views of groupings. I agree with Baker's criticism in this respect, given that poststructuralist perspective on identity is adopted in my research. Hence, this model of social identity is neither further elaborated nor employed here.

Drawing on Weedon's (1987) theory of social identity and subjectivity, Norton (1995) discusses social identity from a poststructuralist approach to language learners and the social learning context. The difference between Weedon's theory of social identity and other postmodern theorists, as Norton (1995) points out, is that her theory takes into consideration not only the issue of social power in relation to experience of individuals but also the important role of language in that relationship. This is also Norton's criticism of most SLA theorists' failure to develop a comprehensive theory of social identity that explains how language learners and language learning contexts are interrelated and the complexity of this relationship.

In developing her own theory of social identity in which none of the language learners, language learning contexts and the issue of power are neglected, Norton (1995), as previously discussed, draws on Weedon's (1987) definition of subjectivity as "the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation to the world" and its three defining characteristics. The first characteristic further explains the multiple nature of the subject as opposed to the view of a fixed and unique individual from the humanist perspective. The terms 'subject' and 'subjectivity' used by Weedon (1987) describe individuals as dynamic, multiple with contradictions and diversity. The second characteristic, subjectivity as a site of struggle, extends the idea that social identity is multiple and contradictory by taking into account the role of power in social relationships. Different roles that people take in different social contexts which can be conflicting with each other might be the site for the negotiation of subject positions. In this case, the issue of power comes to the fore and people may negotiate their own subject positions in their own ways despite being positioned in a particular way. The third characteristic underscores the changing nature of social identity which, as Norton (1995, p. 16) observes, can draw the attention of L2

educators as it offers "possibilities for educational intervention". In characterising identity, Baker (2015) finds it useful to differentiate between identity and subjectivity. He makes clear that while identity is more related to social and cultural groups that people orient towards, subjectivity involves both "the internal sense of self" and "the external projection of the self to others" (op. cit., p. 108). Hence, although these two notions are closely connected since individuals' sense of self is constructed through their identification with different social groups, they should not be treated as one.

Another concept in SLA theory that has also been challenged by Norton is "motivation" and more specifically, two notions of instrumental and integrative motivation introduced into the field of SLA by Gardner and Lambert (1972) and Gardner (1985). The basic difference between instrumental and integrative motivation is that the former involves leaners' practical reasons for learning an L2 to serve their own personal purposes while the latter describes learners' desire to "integrate successfully with the target language community" through learning a language (Norton, 1995, p. 17). Considering the limitations of these two types of motivation in language learning, Norton (1995, 2013) proposes the notion of "investment" which she believes more accurate in examining the complexity of the relationship between language learners and the sociocultural contexts of language learning with a focus on the issue of power and identity.

In order to depict this notion, Norton (1995, 2013) draws on Bourdieu's (1977) concept of cultural capital which refers to the resources such as tastes, attributes, consumption patterns, academic degrees that are "culturally authorized" (Jackson, 2008a, p. 26). Taking this position, Norton argues that the investment language learners put into the process of learning a language can be explained in terms of their desire to enhance their cultural capital. She also emphasises that the use of "investment" should not be understood as the equivalence of instrumental motivation as this term suggests the stable, unitary property of language learners. Investment, on the other hand, can depict the complicated relationship between language learners and the broader social context with the involvement of power. Furthermore, investment used in this sense can represent the multidimensional, fluid and contradictory nature of language learners' social identities, the kind of identity which is "constantly changing across time and space" (op. cit., p. 18) and negotiated through the use of language by language learners in their interactions with target language speakers.

To illustrate the complex relationship between social identity, investment and language learning, Norton (1995) analyses the data from two of the participants, Marita and Eva, in her study of immigrant women in Canada. From the poststructuralist perspective, she

explains how Marita's investment in English is related to the multiple sites of her social identity formation, both in her family as a primary caregiver and in her workplace. Marita's perseverance when speaking English to deal with her domestic business and her resistance to the power relations with her Canadian colleagues help to explain not only her social identity as multiple and a site of struggle but also her right to speak despite the influence of the notion of "legitimate speakers" (Bourdieu, 1977). The other example that Norton (1995) highlights is the story of Eva who came to Canada as an immigrant. Similar to Marita, Eva did not know how to speak English when she first came to this country. After taking her ESL class, Eva found a job in a restaurant where she was the only immigrant and others were English NSs. Her social identity in this context has developed over time, from conceding her "illegitimate speaker" position and blaming herself for disrespect from other colleagues, to the awareness of her being a "legitimate" multicultural citizen whose right to speak reflects the process of challenging and transforming "social practices of marginalization" (Norton, 1995, p. 25) .

More recently, Darvin and Norton (2015) propose a more sophisticated model of investment in response to the current world order, locating investment at the intersection of identity, capital and ideology *(see figure 1 below)*. In this model, Darvin and Norton wish to employ a "broader construct of ideology" or more specifically a "normative set of ideas" which was explained by Bourdieu (1987) as constructed by symbolic or world making power. Darvin and Norton (2015, p. 43) believe that the examination of how ideology works will enable us to understand the "dynamics of power" in communicative events as well as "the structures of power that can prohibit the entry into specific spaces where these events occur". In terms of capital, David and Norton elabarate on how the the fluidity of symbolic capital plays a critical role in understanding investment in the new world order. In this respect, the operation of learners in transnational contexts is given priority. Darvin and Norton put more emphasis on the analysis of how learners could make use of their equipped capital in the process of acquiring new material and symbolic resources and at the same time transforming them into valuable repertoires in the new environment, which is conceived of as "a site of struggle". This is what I find in resonance with the way in which international students manipulate their different existing types of capital in multicultural and multilingual contexts, where language, ideology and identity are intertwined, and where learners may struggle in asserting their agency to "reframe relations of power, and challenge normative ways of thinking, in order to claim the right to speak" (Darvin & Norton, 2015, p. 47). Although the two notions of "ideology" and "capital" are thoroughly investigated in the new model, the last central notion of "identity"

seems to be relatively unexplored by Darvin and Norton. What they try to further elucidate in the model is that identity is "a struggle of habitus and desire, of competing ideologies and imagined identities" (op. cit., p. 45).

Figure 1. Darvin and Norton's 2015 Model of Investment

'Imagined identities' is another key concept that is developed by Norton in her later publications (Norton, 2001; Norton & Kamal, 2003), drawing on the notions of "imagined communities" (Anderson, 1991)[12] and "imagination" (Anderson, 1991; Wenger, 1998). Norton (2001) believes that imagination is central to the understanding of non-participation of the two immigrants in her study on immigrant language learners in Canada (Norton, 1995, 2000). She explains that the CoP that her two participants Katarina and Felicia belong to when studying their language courses can be called the communities of imagination or imagined communities. As the mode of belonging "imagination" that Wenger (1998) refers to the process of transcending space and time to reach the broader sociocultural world beyond the CoP, this way of understanding can be applied to Katarina and Felicia's imagined communities that extend beyond their language classrooms.[13] Norton (2001, p. 165) concludes that the act of non-participation of these two participants

[12] Anderson (1991, p. 6) first coined the term , referring to nation-states as "imagined communities" because "the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion".

[13] Katarina's non-participation is explained in terms of her resistance to her ESL teacher's failure to recognise and respect her imagined identity as a professional in the past. Likewise, Felicia's non-participation is the result of her teacher's marginalisation of Peru, the significant part of her identity.

is the "act of alignment on their part to preserve the integrity of their imagined communities". In both cases, as Norton further explains, non-participation is the result of their resistance from being positioned as marginality, not from "an opportunity for learning from a position of peripherality" (ibid.).

Although Norton succeeds in criticising SLA theorists' lack of a comprehensive theory of social identity, there is criticism on other work of her. Block (2007), for example, criticises Norton's (2000) book on her longitudinal study of five immigrant women in Canada which investigates the complex relationship between language learners, their identity negotiation and the issue of power for the lack of examples of recorded conversations in which her informants participated. He compares the work of Norton with that of Teutsch-Dwyer (2001) which includes examples of language use. This research, as Block (2007) states, relies not just on what the participant said about his life, but also on recordings of him in action when he uses English in different contexts such as among friends, co-workers and family. Other criticism comes from Byram (2003, p. 53) who observes that what is missing from Norton's work is possible effects on the individual's existing social identities caused by psychological factors such as being obliged to study another language. This issue, as Jackson (2008b) notes, is crucial in such contexts as individuals living in (post)colonial or cross-cultural settings.

Similar to Norton , Ochs (1993) also examines how language acquisition and social identity are interrelated, but from a language socialisation perspective. In her discussion on this issue, identity is identified as "a cover term for a range of social personae, including social statuses, roles, positions, relationships and institutional and other relevant community identities one may attempt to claim or assign in the course of social life" (Ochs, 1993, p. 288). She argues that the relationship between language and social identity is a complex and distant one (ibid.). Ochs (1993) goes on to explain the two key notions that are important in understanding this complicated relation: social acts and stances. From the language socialisation perspective, social identity is constructed through the way people interact and define each other using verbal language of social acts and certain stances. Social acts refer to behaviours that are socially recognised with a specific goal (e.g. requesting, interrupting or contradicting one's idea) that people perform in their social interactions. Stances, on the other hand, involve socially recognized attitudes or beliefs, divided into two types: epistemic attitudes such as the levels of one's certainty on a proposition, and effective attitudes such as feelings or emotions about a proposition. Although language plays a significant role in the construction of social identity from this

approach, what is lack is how the issue of power comes into this interrelationship and influence the way language is used to convey the meaning of power with regard to the negotiation of social identity.

Central to the analysis of identity is the discussion about the principles of identity proposed by Bucholtz and Hall (2010). The first principle is emergence principle, which sees identity as constructed through social interaction rather than "a psychological mechanism of self-classification" (ibid:20). This way of understanding can reflect the "emerging", not the "embedded" nature of identity. The second principle, namely positionality, points to the temporality and multiplicity of identity, ranging from macrolevel to local cultural categories, and embedded in individuals' positions in interactions. This principle emphasises the importance of being open-minded when considering the multifaceted positions of identity in a single social interaction. The third principle, indexicality, is associated with ideologies and related to linguistic forms used in the process of identification. The fourth principle is relationality, which includes three pairs of relation: similarity/difference, genuineness/artifice, authority/delegitimacy. Lastly, the fifth principle, the partialness, reflects the role of agency in social interactions and the interrelationship between language, social structure and the articulations of identity. These principles are useful in providing a multidimentional approach to the analysis of identity.

3.3.3 Identity negotiation theory and intercultural/transcultural awareness

So far I have discussed different approaches in accounting for social identity. In the examination of international students learning to study in a different sociocultural context, the process of how their social identities are negotiated also merits further investigation. While Norton's social identity theory is developed within the context of immigrants and their L2 learning environment, Ting-Toomey's (1999) INT focuses on interactions in intercultural settings and the process of negotiating identities in such contexts which should also be discussed . In the INT theory, identity is defined as "the reflective self-conception or self-image that we each derive from our cultural, ethnic and gender socialization processes" (Ting-Toomey, 1999, p. 28). From this perspective, identity is viewed through interactions with other people in different situations and this reflective view of one's self happens at both social identity and personal identity levels. Social identities, as Ting-Toomey explains, comprise of cultural or ethnic membership identity, sexual orientation identity, social class identity, age identity, disability identity or professional identity, whereas personal identities involve "any unique attributes that we associate with our individuated self in comparison to those of others" (ibid.).

While identity is a key notion in INT theory, negotiation is another central concept defined as "transactional interaction process whereby individuals in an intercultural situation attempt to assert, define, modify, challenge, and/or support their own and others' desired self-images" (Ting-Toomey, 1999, p. 40). This is considered two-way interactions between communicators negotiating their own as well as each other's identities in social interactions. While some individuals are relatively unaware of the identity negotiation process, others are mindful of the dynamics of this process (ibid.).[14] Ting-Toomey (1999) compares this process with the operation of "automatic pilot" where people are reactive rather than proactive. She also emphasises that in order to become mindful communicators, it is important that we are not only aware of cultural differences and be prepared to open to different cultural and personal viewpoints but also beware of possibilities of identity change.

In this model, Ting-Toomey (1999) also includes the components of intercultural communication competence: knowledge, motivation and skills in which knowledge is the most critical one. This conceptualisation of intercultural communication competence seems, to some extent, to be similar to the model of ICA proposed by Baker (2012, 2015) in which ICA is identified as "a conscious understanding of the role culturally based forms, practices and frames of reference can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in communication" (Baker, 2015, p. 163) . Awareness, in this sense, is understood as a general term to cover knowledge, skills and behaviour. The reference to culture in this definition, according to Baker (2015), does not refer to specific cultures or countries or denotes an 'our/their' culture distinction. Ting-Toomey's (1999) description of the components of intercultural communication competence, on the other hand, seems to take a closer look at cultural differences between people from one culture and a 'cultural stranger'. This, to some extent, tends to treat different cultures separately in the view of culture as a bounded entity and focuses more on the 'cultural' part rather than the 'inter' part of 'intercultural communication'. This is, as Baker (2015) points out, also the focus of 'cultural awareness' approach which highlights the separation of one's culture and other cultures. ICA, from a different perspective, pays more attention to the fluidity and complexity of the relationship between language and culture in intercultural

[14] Mindfulness describes the three-step process, involving awareness of adapting one's frame of reference, motivation to understand cultural differences, and taking preparedness for decision making in order to perform successfully in intercultural communication. Mindlessness, on the other hand, is the process of being dependent on familiar frame of reference without any reflection.

communication with reference to ELF (ibid.). Baker (2015, 2016) also introduces the use of 'transcultural awareness' as more appropriate than 'intercultural', since the term 'inter' might suggest the reification of distinct cultures and as a result is potentially problematised. However, he maintains the use of ICA for simplicity and consistency. Different levels of ICA were already discussed in chapter 2 *(see section 2.4.4)*. Baker (2015) also analyses some extracts from his previous study (Baker, 2009) to give the examples of ICA in ELF communication and how it relates to identity and identity negotiation. The participants in this study, as he observes, identify with a number of cultural groups, taking the in-between position and acting as the cultural mediator, while at the same time embracing multiple identities "which cut across, rather than between, cultures" (Baker, 2015, p. 171) .

3.4 Written and spoken academic identities

So far I have discussed relevant issues of identity in terms of CoP, social identity from different perspectives such as psychological, SLA and language socialisation, and INT in relation to ICA in intercultural communication. I now turn specifically to an aspect of identity which needs thorough investigation because of its centrality to international students' lives: academic identity. International students pursuing HE in a foreign country often bring with them a dream of getting better education, hence better career development. Academic environment is where students spend much of their time and therefore is central to their student's life. Thus, there is a need to provide a comprehensive review of scholarship around the issue of their identity in this environment.

International students entering a new academic environment which is very different from that of their home culture experience many difficulties (J. Ryan & Carroll, 2005; Wang, 2011). They have to accommodate to the "academic requirements in their disciplinary discourse communities" (Tran, 2011, p. 62). Most of the time, international students have to face different requirements in different types of assessment such as presentation, project, portfolio, assignment and exam. On the other hand, whether it is through speech or writing, international students often negotiate between their own selves' beliefs and values and those of the host country as they are likely to be assessed through their academia's lens and expectations which are not always similar to theirs (McLean & Ransom, 2005). This issue has raised conflicts inside students as sometimes they need to balance themselves in order to meet the requirements of the academic life, especially in academic writing which is of a vital significance in HE (Tran, 2011).

3.4.1 Written academic identity

Turning specifically to studies on written academic identity in academic contexts, I focus my discussion on how international students negotiate their identities within the context of academic writing. Most recently, Maringe and Jenkins (2015) report findings from their research about international students and their identity negotiation in academic writing. They used focus groups, questionnaire responses and personal reflective summaries to examine doctoral students' experience of academic writing and how they position themselves within this context through positioning theory by Harré and Langenhove (1999) and Goffman's (1963) theory of Stigma. The findings from focus groups show that the students position themselves in three main ways: as contextualised users of English[15], constrained learners with reference to the issue related to both people (e.g. gatekeepers or examiners) and the environment (i.e. students having no choice for their own writing styles), and as foreigners with the feelings of "undervalued, labelled and stereotyped" (Maringe & Jenkins, 2015, p. 619).[16] In another study by Wang (2011), Chinese students' perceptions of their own linguistic and identity issues within their academic writing at an Australian internationally focused university are explored. The data were collected through initial questionnaires on students' academic writing experience which was used to set the clues for the following semi-structured interviews as the main data collection method. The results obtained from interview data reveal students' awareness of the significant roles that academic writing plays in both their social and academic lives. It is also reflected from the findings that the students are mainly concerned with their perceptions of their proficiency as L2 users, which is strongly influenced by their prior sociocultural and educational background in China. Identity also emerges as a central issue from the data. While two participants express their desire to conform to NES writers' writing conventions, even with the sacrifice of their own cultural identity, the other two students reveal their preference for keeping their own writing styles as a way of representing their characteristics and Chinese cultural values.[17]

Looking at students' identity negotiation from a different perspective, Liu and Tannacito (2013) explore how exchange students negotiate their identities in an imagined

[15] i.e. they seem to use English for specific pragmatic purposes rather than fully conforming to it as a language on itself, especially in relation to their PhD

[16] In terms of the students' experience of language and academic writing, it is reported from the data that students express their concerns with the "elusive standard" which might have negative impacts on them such as limiting their own creativity and participation. Furthermore, the students are found to struggle with academic convention, stigmatisation and their own vulnerabilities in their own writing practices.

[17] Especially, one participant mentioned her use of China English as the preservation of their "linguistic and cultural loyalties" (Wang, 2011, p. 54).

community and the role of racial and language ideologies in their identity negotiation. The data presented in the article was taken from the two Taiwanese participants, Gloria and Monica, who resisted ESL writing instruction in the US using different strategies. Gloria's construction of identity was the result of her Americanism and native-speakerism, leading to the fact that she wanted to make her identity as well as her academic English become "American like" while at the same time rejecting her "unnatural" Taiwanese writing style (op. cit., p. 364).[18] The other case discussed in the article, Monica, was another example of resistance as in the case of Monica, but with a different reason. Believing the American writing as "beautiful" and "longer" and her own writing as inferior and problematic, Monica decided to invest much in her English writing to make it better to gain a superior status to her friends in Taiwan and meet her parents' expectation.[19]

The studies discussed above present examples of different perspectives of identity in different contexts of academic writing. The next chapter provides a more detailed discussion on research on international students with respect to their cultural, linguistic and academic identity negotiation issues, especially in the Anglophone HE setting. I now turn to the other kind of academic identity- spoken academic identity, which captures attention from ELF scholars in recent years.

3.4.2 Academic identity from ELF perspective

Research on ELF explores the issue of identity from various perspectives and this section particularly addresses identity in relation to the use of ELF in HE contexts, looking at a number of topics including linguistic and cultural identities, intercultural communication and power related issues.

A study by Sung (2015) was conducted at a Hong Kong university to investigate a group of students and their perceptions of linguistic identities in ELF interactions. English is used as a medium of instruction and as a lingua franca between students from different lingua-cultural backgrounds within the university. Data collected through the two-round in-depth interviews show that as local students in lingua franca contexts, the Hong Kong students positively position themselves as legitimate and empowered speakers of English

[18] Her resistance in peer editing by other international students based on her preference for a NES as a "legitimate editor". Interestingly, her writing teacher who she considered as the only "legitimate editor" of her writing is actually a NNES graduate from Russia. This reveals her false assumption of being White as being NES which consequently led to her resistance in peer editing activity in her ESL writing class

[19] Her prestige white imagined community causes her to resist her writing teacher's way of teaching English writing in classroom which she thinks cannot help her to fulfill her desire to engage in that imagined community. Her strategy to resist was either skipping the lessons or writing longer essays than required to show her advanced writer identity to her writing teacher.

in ELF communications. Most participants hold the idea that their non-native status is not of inferiority. Rather, they view their status as non-problematic or "unmarked", with some participants even see it as "constituting a shared identity" among ELF speakers. Having seen themselves as legitimate speakers of English by claiming their ownership of English and questioning the "standard" in ELF contexts, the students also express their sense of empowerment in using English. Apart from their positive status of legitimate and empowered speakers of English, the students in this research also identify themselves as multilingual and translingual speakers of ELF. They acknowledge their advantages of being multilingual speakers in their daily communication with their friends from different countries who speak different L1s. In addition, the utilisation of the participants' multilingual resources also actively contributes to the construction of their translingual identities in ELF communication.[20] What is also interesting from the findings is that these students construct and negotiate their identities not only as multilingual and translingual speakers of English, but also in relation to other ELF speakers. More specifically, they position their linguistic identities more positively than those of ELF speakers from other Asian backgrounds, whereas they view themselves at the inferior level in comparison with other European ELF speakers. This, as Sung (2015, p. 328) notes, can be explained in terms of the participants' "deeply ingrained stereotypes and generalizations in characterizing different national/cultural groups of L2 speakers".[21]

In a different setting, Virkkula and Nikula (2010) examine the process of identity constructions among Finnish users of English before and after their time studying in Germany, a lingua franca context. Drawing on poststructuralist approach to identity, this study involves interviews with seven Finnish engineering students who stay in Germany for 4-6 months. The result shows that studying abroad and new sociocultural context offer participants opportunities to negotiate their identities in relation to the use of ELF. The study confirms the results from other research (e.g. Baker, 2009; Jenkins, 2007) that there is a complicated relationship between identity and ELF, and that identity is fluid and dynamic. Instead of identifying with NSs of English, Finnish students in this study choose to construct their own identities as users of ELF through the influence of Finnish features in their own English. This shows that the divergence from NS norm is regarded by participants not as deficiency but as assertion of one's identity.

[20] This is revealed through the mixture of Chinese/Cantonese words in English and the use of code-mixing and code-switching in other languages of which the students are not fluent speakers.

[21] Although Sung's explanation seems to account for the reason why these students identify themselves with regard to people from different cultural or national groups, it seems that he looks at their perceptions from a perspective that does not take into account the idea that culture is a fluid and complex concept that goes beyond national boundaries (Baker, 2015). The students' viewpoints, in this case, seem to be approached from World Englishes paradigm rather than from an ELF perspective.

Li (2009) conducted a study using both quantitative and qualitative data to research NNESs' views on intelligibility and identity. Among 107 Chinese students, 78–84% (average 81%) prefer to speak like NSs, while only 16–22% (average 19%) of them express their preference for localised accent to promote their Chinese identity. The author relates the reasons why the majority of Chinese students choose to speak English based on NESs' accents to three issues: "dominance of NS-based pedagogic models in the English curriculum", "a concern for intelligibility problems" and "a lack of awareness of the legitimacy of non-native varieties of English" (p. 109). However, as Sung (2014a) observes, the concept of identity used in Li's (2009) research seems to focus merely on the local accent while ignoring the relationship between identities and other options for other accents including native-like one in ELF settings.

The studies reviewed above examine how identities are negotiated through ELF in HE contexts. Although the issue of identity has recently gained more attention from ELF scholars, there is still a dearth of research exploring identity in relation to ELF in HE contexts, especially concerning identity negotiation of international students.

3.5 Conclusion

This chapter has provided a review of literature on theories of identities with the focus on the poststructuralist approach. The central topic of the discussion of relevant scholarship is social identity theory seen from psychological aspect (Tajfel, 1974, 1981) and from the field of SLA with a special focus on the work of Norton (1995, 2001). The analysis of the CoP model (Lave & Wenger, 1991; Wenger, 1998) also contributes to the main discussion in this chapter, given the importance of the relationship between social practice, learning and identity. Finally, the issue of academic identities in HE is looked at under the topic of voice and identity in academic writing and spoken identity in ELF research.

The following chapter delves into literature on international students around their cultural and linguistic issues with further consideration given to their negotiation of identities in various contexts.

CHAPTER 4

RESEARCH ON INTERNATIONAL STUDENTS' CULTURAL AND LINGUISTIC ISSUES AND THEIR NEGOTIATION OF IDENTITIES IN ANGLOPHONE COUNTRIES

4.1 Introduction

This chapter provides an overview of recent research on international students. In the first place, I give an introduction to the challenges that international students experience when travelling to Anglophone countries for their study, followed by an analysis of assumptions as well as criticism of those perceptions about international students. Then, I will review most recent research concerning cultural and linguistic issues related to international students and their negotiation of identities. I conclude this chapter by pointing out the gap in the literature that I hope to fill with the findings of my research.

4.2 International students and the introduction to their challenges in Anglophone social and academic settings

International students and their experience in an Anglophone environment have been of great concern for a large number of studies in recent years. As discussed in the previous chapter, international students coming from different cultures where English is not their L1 overcome certain challenges. Among those factors contributing to international students' difficulties, English language proficiency and cultural gaps have been reported as the top leading causes. According to J. Ryan (2005), international students have to experience three levels of shocks in a foreign country, namely culture shock, language shock and academic shock. The first one describes difficulties posed to students in terms of cultural activities happening in their daily life. The second level, the language shock, is when students deal with oral and written language which is different from the target language they are taught from books in their home country. This unfamiliarity of language use caused students a lot of difficulties not only in their personal life but also in their study. The third level of shock is academic shock where international students have to accommodate to a different discourse with "different approaches to teaching and learning" (J. Ryan, 2005, p. 150). This type of shock may lead to plagiarism which will be discussed later in this chapter.

Results from recent studies show that these three types of shock in international students have been the cause of distress during their overseas learning. Novera (2004) reports that Indonesian students in Australia struggle with English in their academic environment, both in oral and writing form. One of the reasons stems from differences in their L1 and the English they use in a new environment. Furthermore, Indonesian students find it stressful to be in the clash of different approaches to teaching and learning, especially in the relationship with lecturers within the university. These cultural differences between one culture which values hierarchy (Indonesian) and the other with less power distance have created obstacles for the students to adjust themselves. Another qualitative study carried out by Yeh and Inose (2003) in the U.S also points out that besides many other factors such as students' age, gender, social connectedness and social support satisfaction, English language fluency plays a significant role in international students' life in an Anglophone country. Those students with higher level of fluency in English are less likely to suffer from acculturative stress than students with lower level. Cultural gap is also another important factor that causes distress to students in this study. It is clear from the result of the study that students from the other regions have more challenges in dealing with acculturative stress than those from European countries. The reason, as the authors argue, is due to the fact that there is less racism and discrimination towards European students. The effect of discrimination on international students is revealed more clearly through the research by J. Lee and Rice (2007) in which international students encounter different types of cultural and national discrimination in both social and academic life in the U.S. Similarly, Western students are found to suffer from discrimination at the lowest level, perhaps because of the small gap in cultural characteristics.

Although many international students feel hindered by their different Englishes, those in the study of Halic, Greenberg, and Paulus (2009) report that English provides them with more opportunities to participate in cross cultural communication and help them learn more about other cultures. However, the students' reflection indicates that they are still worried about whether their lecturers and friends can understand that the reason why they do not fully participate in class discussion is not related to their abilities in understanding knowledge, but rather to the difficulties in turning the ideas in their minds into words. These difficulties are also expressed in conversations with international students in Jenkins (2014) research. The scholar explore participants' opinions on the issue of fairness in which the students express their feeling of being disadvantaged compared to home students. Some participants, for example, think that it is unfair for international students to be treated in the way with home students because international

students need more time to read and write in an L2. These challenges in language together with other overwhelmingly new things which are beyond their expectations in a new cultural and academic environment can lead to the fact that students' negative attitudes remain during their abroad study and make their homesickness become more severe. This is also the finding of a mixed method study of Japanese students carried out in the U.K by Ayano (2006). Although some of participants report that they find it difficult to make friends with the host students while others did not, both types of students still feel being isolated whether they are or are not with the local students, which leads to the conflict inside their minds. Consequently, these Japanese students' desire to come back to their home country is stronger than ever at the end of their journey.

Overall, much literature has extensively investigated experience of international students pursuing a HE in an Anglophone context. In this chapter, I hope to provide an insight into specific challenges, mostly related to international students' language and sociocultural life and the process of adaptation, as well as current related scholarship in terms of their linguistic and identity concerns.

4.3 Negative assumptions about Asian international students

Non-native students from Asian background countries have often been depicted in the literature as inactive, obedient, rote learners and lack of critical thinking. In a study exploring Chinese students both in their home country and in the UK, Jin and Cortazzi (2006) finds out that there might be some mismatch between Chinese students' cultures of learning and the practice of academic learning in the UK, especially in academic writing and speaking. With the influence of the learning cultures in China, Chinese students' use of inductive pattern in academic writing may cause misunderstanding because their teachers cannot find the main ideas of Chinese students' writing on an academic topic. Also, the notion of 'respect' can be assumed as a reason why Chinese tend to be uncritical in classroom due to being afraid of making their teachers lose face. Chinese students in the research are also believed to be resistant in class if they do not invest time preparing what they should present. The study has negatively placed Chinese students in a deficit position by putting the responsibility on Chinese students to conform to the demand of British HE context. There are no suggestions for a two-way interaction between Chinese students and the lecturers in the UK to satisfactorily meet the needs of the students.

Similarly, a quantitative study taken in Australia by S. Wright and Lander (2003) shows that Southeast Asian students participate less verbally when they interact with Australian group of students. Cultural differences are used to explain for the different levels of verbal interactions between these two groups. The Southeast Asian students are considered to take an inactive position compared to the Australian students group due to their cultural orientation that values power distance. Australian students are also thought of to be more active and take a more dominant status than Southeast Asian students thanks to their fluency in English and the familiarity with the local context. As is often the case, the unwillingness to communicate or interact in a classroom of international students in these studies is merely traced back to their cultural roots (Wen & Clément, 2003) without considering the role of the university and the local staff and students to minimise the gap.

Other studies, however, have challenged the way international students from Asian background countries are depicted. The study from N.-F. Liu and Littlewood (1997) shows that Hong Kong learners have a positive participation in language classroom, though English speaking is sometimes thought of as causing a "banana complex" problem in Asia, i.e. it makes you become a banana, with your English speaking (the yellow peel) outside but Asian identity (the white) inside. It is also indicated from the study that many students (89%) find that they still maintain their sense of identity when speaking in English and most students consider English as the world language rather than a postcolonial one. Thus, N.-F. Liu and Littlewood (1997, p. 374) conclude that the uncomfortable feeling of students when speaking English is not relevant to the issue of identity, as "one can like a language like a foreign language without necessarily identifying with its people or culture; one can learn a language without diminishing one's cultural identity". From that point, according to N.-F. Liu and Littlewood (1997), there are a number of reasons explaining why Asian students seem to be reluctant in a language class. The scholars go against the assumption that Chinese students are influenced by the Confucian theory which gives priorities to both keeping modest and avoiding making teachers lose their faces by asking questions. The underlying reasons for the students' reluctance, they argue, are more related to lack of "experience and confidence in speaking English" (op. cit., p. 375). More specifically, they find that students are not willing to take an active role in class due to the fact that they do not have enough experience and therefore, lack of confidence in practicing English. In addition, the high expectation of the students towards their own ability, as well as the "mismatch between teachers and students' perceptions of learner role" can be attributed to the students' inactive participation (N.-F. Liu & Littlewood, 1997, p. 377) .

In another study, Littlewood (2000) indicates that preconception of obedient Asian learners should be challenged. The result from his study clearly reflects the fact that the students do want to take the initiative role in their learning rather than being quiet and absorbing knowledge from their teachers. It can also be drawn from the finding that it is the characteristics of the educational system that have an effect on the students' passivity rather than "any inherent dispositions of the students themselves" (Littlewood, 2000, p. 33). Likewise, Kumaravadivelu (2003) argues that both Indian and Chinese ideologies do not worship the teachers as it is often claimed in the literature. Instead, some argument from the Confucian philosophy shows that students have equal opportunities to question and own the knowledge as their teachers do. From his analysis, he states that students in Asian countries do not obey their teachers unconditionally.

In other studies, researchers have investigated other cultural stereotypes assigned to Asian students in the scholarship in addition to obedience and lack of participation. Chalmers and Volet (1997), for example, problematize other misconceptions of Asian students in Australian HE including the perception of Asian students as rote learners, lack of engagement with local students, lack of critical thinking and not being adjustable to the Australian context. They claim that Asian students use the strategy of memorising for the purpose of understanding the knowledge rather than for the sake of surface approach to learning itself. Regarding students' ability to think and analyse information critically, Chalmers and Volet (1997) use their students' words in their study in 1992 to show that these students have a strong awareness of what are expected in their course they attend. For example, some students said they would like to know the principle so that they could "apply it" and "put views of your own opinion", as well as to "argue upon it". Others expected more opportunities for them to analyse the information in a critical way, since they thought that "the process of learning is questioning and asking". Moreover, they demonstrate that the students also have a positive attitude towards improving their skills to meet the course requirements.

As far as the engagement with the local students is concerned, Chalmers and Volet (1997) explore the reasons why students from Asian countries seem to separate themselves from local students. For example, one possible reason is that there are not many chances for international students to interact with local students because international students often live in dormitory with other international students from their home country or other countries rather than with local students. The misconception of Asian students concerning the international students' ability to adjust to the Australian teaching and learning context

is also challenged. Chalmers and Volet (1997, p. 96) state that international students use their own ways strategically to accommodate to the new environment in order to "meet the particular university requirements and to achieve their learning goals".

Overall, East/Southeast Asian students have been often stereotyped in the literature as being passive or reluctant to take part in classroom activities, obedient to authority, incapable of thinking critically and having ways of learning which is typically based on remembering and retelling the knowledge. In addition to that, these students are often thought of as not socialising with local students and lack of skills to adapt to the new environment. However, these perceptions are widely contested among many authors in the field. Phan (2004, p. 52) , for example, contends that the cultural stereotypes of Asian students in literature are "problematic" and "misleading" in a way that it does not reflect the true practice of teaching and learning in different contexts in Asia. She argues that one should not blame Asian students' cultural disposition to their reticence in the class and cultural differences should not be considered as cultural deficit (Phan, 2004, p. 52).

Among many of these stereotypes discussed above, the two most typical are obedience to authority and the issue of lack of critical thinking. Phan (2006, p. 77) states that "these two stereotypes are even interpreted as cultural characteristics of Asians which legitimise the act of plagiarism in Asian societies". As noted by Sowden (2005), overseas students are often accused of having plagiarised because of the cultural confliction with the Western norms. He discusses the cultural factors that contribute to the accusation of plagiarism among international students. He analyses this idea giving an example of Chinese way of teaching and learning in which students are supposed not to question their teachers' knowledge, but to accept the teacher's answers and retell them. Sowden (2005) adds that it is common for a group of students to reach an agreement on a problem rather than individuals showing their abilities. In other words, in Asian culture, group work and assistance are encouraged while in countries in the West, "individual effort and self-reliance are considered meritorious, and mutual assistance is not encouraged outside strict boundaries" (Sowden, 2005, p. 227). Therefore, what is considered plagiarism in academic discourse of a culture can be unproblematic within another culture.[22] However, Sowden (2005) warns that one should not fall into generalisation while keeping in mind,

[22] D. Liu (2005) supports the idea that plagiarism among international students are more related to many other factors such as language skills and proficiency rather than cultural ones as claimed by Sowden (2005). However, D. Liu (2005) argues against the claim by Sowden (2005) that plagiarism is acceptable in Chinese, using both his research and personal experience.

nevertheless, that culture does acts as an influential factor in determining students' orientation towards learning.

In response to Sowden, Phan (2006) expresses her agreement with the role of cultural characteristics in dealing with the notion of plagiarism, especially in cultures where there are conflicting values with the West. However, she argues that there are other factors that can be used to explain for international students' plagiarism. One of these is the lack of training in academic writing which may stem from the fact that the institutional authority has taken for granted that the Western academic discourse of citation and referencing are widely accepted and one should conform to that regardless of where and what background they are from. Therefore, Phan (2006) considers this unfair to international students who have no idea that what they do is a kind of plagiarism. Another reason, according to Phan (2006), is that international students do not receive enough attention to their culture, identity, education and knowledge from institutions. This matter is important in a sense that with careful consideration of international students regarding their cultural, historical and educational background, their behaviour will be interpreted in a more reasonable way rather than being immediately assumed as plagiarism. In this respect, Pennycook (1994) supports the idea discussed by Phan that when plagiarism happens, it is more of the teachers' responsibilities, or even of the wider institution, rather than of students'. Pennycook (1994, p. 282), finally, comes to the conclusion that "we need to be very cautious here of acting prejudicially against students, especially students who are not writing in their first language, because we assume their knowledge and linguistic skills are not sufficient to have produced a particular idea or phrase", and that "plagiarism as a way of learning".

Also supporting the idea that plagiarism is the consequence of the process of learning rather than the moral issue is the finding of the research conducted by Abasi, Akbari, and Graves (2006). Plagiarism, in this case, as the authors argue, can be explained in terms of (lack of) authorial identity construction. The students in the research fail to present themselves as authors due to their prior educational experience in their home country. The view that textbooks tell the truth has been considered one of the reasons for them not to question the knowledge. Obviously, the students' failure to represent themselves in their academic writing seems to propose a number of problems in which plagiarism needs a thorough consideration and should not be viewed simply as a moral one. Rather, international students with different cultural and academic discourses coming to study in an Anglophone country should be assessed more equally with much

attention paid to these differences, since "that practices that might be termed plagiarism are often the outcome of many diverse and complex influences, especially for students who find themselves in unfamiliar and difficult terrain" (Hayes & Introna, 2005, p. 229).

4.4 International students' (re)negotiation of identities

As discussed in the above section, East/Southeast Asian students have often been regarded as deficit in the literature. These deficit perceptions might come from disrespect of cultural differences. It is the international students who experience not only cultural and linguistic challenges in a new sociocultural and academic context, but the idea of being often judged as having a deficit status. Although these perspectives have been challenged in the field, they still have affected international students' identities negotiation. In this section, I give a review of current research on international students, especially East/Southeast Asian students in Anglophone contexts on different aspects, from cultural to linguistic and identity issues through the lens of different scholars to see how all cultural and linguistic factors influence the way international students manage their own lives and negotiate their identities.

4.4.1 Research on international students' cultural issuess

A large and growing body of literature has investigated international students in Anglophone countries and the cultural factors that affect their socialisation. Some studies (e.g., Gill, 2007; Wu & Hammond, 2011) pay particular attention to how international students encounter cultural tensions in their student life and how they adapt themselves to the current situation of negotiating themselves in a clash of culture. Gill (2007), for example, examines case studies of Chinese students during a one year period to look at their lived experience in the UK and the process of intercultural learning and adaptation. Using ethnographic and narrative research methods, the researcher collected data by interviewing the participants, collecting their lives stories and reflecting on the researcher's observations and personal experience. The findings show that the participants undergo three different phases during this one-year period. In the first phase, the students are stressful due to transition from their home culture to another social and academic environment full of new and different things. The second phase is when these students start to find ways and strategies to "fit into the given cultural and educational framework and to meet the host country's social and academic expectations". During the last phase, students experience changes in their perceptions of relationship between self and others and the development of their IC. It is suggested from the finding that an

"intercultural space" should be viewed as a place for students to experience and be evaluative of the fluidity and complexity of different cultures and the relationship between them, from which to become intercultural. This study takes into consideration intercultural issues in a wide range of international students' aspects of life with an aim to provide a space for the thorough analysis and understanding of intercultural adaptation and learning. However, this study assigns a deficit status to international students, not from their English, but from the academic conformity to requirement by the institution, assuming that it is the responsibilities of international students to accommodate to British pedagogical needs and expectations.

Of the similar concern is the longitudinal case study by Wu and Hammond (2011) in which Master's students from five countries in East Asian area are surveyed regarding both challenges and adjustment into a new culture of a British institution. This study uses mixed methods including surveys, interviews and observations over the period of fifteen months. The result is presented in spatial order, with three different stages describing the students' process of integration. The students taking part in this research state that they come to study in the UK for the opportunities to enhance their English and improve their status in the future career. In the first stage, most students feel a level of satisfaction with their pre-sessional course after they arrive in the UK. Although a number of challenges are laid out for them in the second stage, the students then get involved better with social activities around the campus but socialisation with other international students is more appreciated than with local ones. Stage three witnesses the integration of the students with diverse levels in terms of English language, social life and academic achievement. In short, the sojourners reveal their satisfaction with their experience in the UK, which is in line with the results of other research (e.g., J. Campbell & Li, 2008; Montgomery & McDowell, 2009). However, although international students in Campbell and Li's (2008) research overall feelings towards learning experience is positive, they are still worried about contradictions stemming from various aspects such as cultural and pedagogical differences, making friends with local students, inadequate learning support from lecturers, tutors and the institution. The study by Campbell and Li's (2008) pays much attention to the needs of international students and it also takes a less deficit approach when discussing international difficulties by placing the responsibilities on academics and authorities to adapt and respect international students' heterogeneity rather than blaming on international students.

Although most students in those two studies discussed above reflect overall positive

aspects of an international student life, there are times when students feel uncomfortable, especially issues related to intercultural communication within internationalised universities. A typical issue some research points out in this field is that international students find it challenging to socialise witsh local students in which intercultural interaction plays an important role. An example is the study conducted by Tian and Lowe (2009) which offers an insight into both undergraduate and postgraduate Chinese students' university life. Apart from common themes emerging from the data concerning language and cultural challenges, intercultural issues are also of significance to the students' experience. Not only in group work do the students feel a sense of marginalising, they find it difficult to engage in intercultural communication through social interaction outside the academic situations such as going to a party or taking part in the host programme. What they feel about these events is the feeling of being isolated or indifferent by the local people or those from European countries. Even in their part-time job, they also feel a sense of discrimination over Asian people. Tian and Lowe also find out that among the respondents, there are only two students who find the intercultural life full of enjoyment through interaction with English friends. Overall, the vast majority of students encounter different issues of negotiating themselves in their interculturally daily contact which deepen their patriotism and as a result, many of them tend to narrow their scope of socialisation into their own group of Chinese community.

In a similar vein, Schweisfurth and Gu (2009) focus their attention on intercultural contact and their data collected among international students in the UK shows both "possibilities and limits" of interculturality in which limiting factors also demonstrate the lack of interaction beyond the students' own or similar cultures. However, the article would be stronger if the issue of identity is discussed more thoroughly to cover diverse aspects of the international students' experiences, rather than merely a concluding comment on the cosmopolitan identity of the students.

With respect to the (lack of) intercultural communication between local and international students, Campbell (2012) undertook a study on a project called "buddy" to enhance the intercultural contact in the campus, consisting of 30 home students and 30 international students to be paired. The aim of this project is to help home students develop IC and provide support to newly arrived international students at a New Zealand university. Notwithstanding some challenges regarding, firstly, the nature of the project as "compulsory" while it should only be optional and secondly, the timing issue, the students report advantages from taking part in the project. Both home and international

students agree that this project provide them with opportunities to learn from and respect the cultural diversity and as a result, they can develop their sympathy towards differences. Moreover, the project also helps to connect local and international students and increase intercultural interaction on campus.

Nevertheless, it is not necessarily the case for international students to "develop social and academic exchange with UK students to get the most from their university experience" (Montgomery & McDowell, 2009, p. 455). International students can together form a CoP in which they talk, learn and exchange information through intercultural communication with their international peers. By doing this, international students avoid the feeling of losing their social capital that they owe before in the new sociocultural life. As Montgomery and McDowell (2009) argue, it is the UK students who stand outside the CoP (Lave & Wenger, 1991; Wenger, 1998) of international students. While relationship between international students and UK students is described as "superficial" and "ephemeral" (Montgomery & McDowell, 2009, p. 458), friendships within the international group provide the students with helpful support which enables them to achieve effective skills not only for their university life but for their future career in a globalised world.

Together the studies discussed above provide significantly important insights into the sociocultural issues surrounding international students in the Anglophone countries, mostly in the UK setting. Interestingly, there are a number of reasons sought in the literature to explain why international students and home students stay apart, either inside or outside HE campuses. The question still remains in whether it is because of cultural barriers and international students' lack of proficiency in English that hinder the relationship between them, or it is due to the home students and staff, and even the institutions, who often state that they have tried their best to internationalise the HE environment but in fact, reveal a mismatch between what they state as "internationalisation" and what their reality is (Henderson, 2011). This topic will be explored in details in the following chapter on HE in the UK. I am now moving my central focus to the next paramount issue that has not been much developed in the field: linguistic issues of international students, especially on their use of English.

4.4.2 Research on international students' linguistic issues

Although there is much research written on international students about linguistic challenges in Anglophone settings, this issue is often embedded in the discussion with

other factors related to international students' sociocultural life (as examined above). There is, however, little research dealing intensively with language. Studies carried out in the UK and other Anglophone countries such as Australia often see international students from a deficit point of view and therefore pay much attention to the improvement of NNES students' proficiency (Jenkins, 2014). This deficit view negatively affects international students' self-esteem and self-identity as showed by J. Ryan and Viete (2009). Looking at HE in Australia and the effect of native-speakerdom on international students, J. Ryan and Viete (2009) point out that local linguistic and cultural norms might lead to the participation discouragement and the negative feelings of being excluded or marginalised and devalued of international students. Therefore, they suggest that "diversity be valued", "interaction be respectful" and "there be a focus on growth" so that a creative and respectful environment can be created where international students can have equal value to local students and where both local and international students, as well as staff can learn from each other (op. cit., p. 311).

The feeling of deficiency concerning NNES' English proficiency is also questioned in qualitative research by Henderson (2011). Groups of thirty eight NS and NNS undergraduate students are interviewed on their perception of their English legitimacy. Results from group interviews show that NS English is perceived as the "medium of good grades and prestige academic knowledge" (Henderson, 2011, p. 270), while Englishes of NNS are marginalised or excluded by NNS themselves or by normative standards of legitimacy (op. cit., p. 270). However, it is also revealed from the study that NS students understand difficulties in learning in a different language from a mother tongue and appreciate NNS students' identities as well as their abilities to learn in another language. Furthermore, NS students are also found to be aware of their limitations of being a NS. The focus of this study is, nevertheless, more on the perceptions of home students rather than international students.

Another study, conducted by Hennebry, Lo, and Macaro (2012), by contrast, put emphasis on perspectives of international students and academic staff on the students' linguistic experiences. Forty three students in a Russell Group University and six members of staff were surveyed and interviewed. Those students report the conflict between the English they study at home and that they encounter at their university. For example, seven out of ten students state that the English they study at home do not prepare them well enough to study in the UK. The problems, as they describe, come from the NSs and lecturers' use of difficult words, their pronunciation, speech rate and trailing off. Although some students

reveal their appreciation towards particular lecturers who "adapt their language to facilitate understanding for NNS students", "these seemed to be the exception rather than the rule".

This finding is in line with what V. Edwards, Ran, and Li (2007) find in their research on Chinese students' competence in English at a UK institution. Similar to the students in the research by Hennebry et al. (2012), those participating in this study state that there is a big gap between the English they learn in China and the one they use in the UK academic environment. Difficulties are also present in the Chinese students' seminars, lectures and in communications with their supervisors. Commenting on the issue of fairness, one participant even says that it is unfair to treat those who do not speak English as their L1 in the same way as to treat NSs. This is also one of the themes emerging from Jenkins's (2014) conversations with her participants, from which some students agree with each other that international students should not be treated like home students, and that it is time-consuming for international students to use native-like English in their writing, while "language is just a tool for communication". Although the staffs from the study of V. Edwards et al. (2007) are aware of this "uneven playing field", they still negotiate between the desire for Chinese students to have near-native proficiency on one hand, and the understanding of deficient status of these students on the other hand.

Fraser (2011) looks at the international students from a different viewpoint and finds that increasing the local students and staff's awareness of intercultural skills is one of the most effective ways to help international students enhance their English competence, as well as to help reduce the cost. According to Jenkins (2014), this study is innovative in the way that it does not blame international students for their lack of proficiency in English. Rather, it takes into account the speaking and listening skills of both international students and local people. However, with a small sample and with the aim not to investigate international students' linguistic competence, this study cannot draw a general picture of the issue (Jenkins, 2014).

While most research regards international students as having a deficit status compared to home students in terms of their English language proficiency, Jenkins' (2014) study involves unstructured interviews with international students in which they interact with the researcher in an informal way to make sure that international students are given equal voice in presenting their own perceptions on their English. This study is innovative in the way that the researcher uses unstructured interviews instead of semi-structured interviews as in many cases of qualitative research. By doing that, Jenkins is successful in exploring

the students' perspectives in depth without limiting the participants' freedom to talk. Therefore, the findings of the study not only provide in-depth investigation of international students' accounts across different areas of their academic life, especially on their English academic speaking and writing, but also raise the issue of the language policies' effects on students' academic identities and self-esteem, as well as on their perceptions of home students' IC.

Among five themes emerging from Jenkins' data, the first two are specifically related to their linguistic issues including the students' perceptions of linguistic requirements by the institution. Although there are some positive comments on specific lecturers who are aware of and understand international students' needs, most of the things the participants say regarding NES students and staff are negative than the author's expectations, which "came as a surprise" to her. Many students even suggest that there should be intercultural training programmes for home students and staff so that they are able to "understand the English of NNESs more easily, to appreciate what it means to study in a foreign language" and "to learn how to adjust their own speech" to make themselves understandable to NNESs. With regard to the issue of academic writing, the contradiction underpinning the participants' perception is that while most of the students show their receptiveness towards ELF, and at the same time express their dislike towards the permeation of the native English ideology in the institution, they subscribe to it. Jenkins' study focuses more on international students' linguistic matters and the effect of language policy on these students in international universities. Although a number of linguistic problems concerning international students' perceptions are analysed in great detail in Jenkins' study, her focus is more on the students' views on native English, ELF and English language policy, rather than on the perception of international students on their (re)negotiation of social and academic identities in the context of using ELF.

Marshall (2009), on the contrary, is a mixed-method study which analyses the negative effect of "re-becoming ESL" on multilingual students' identities in the EMI context. Data from surveys, interviews and students' writings reveal a paradox. The way these students are treated and judged is relevant to their assumed ESL identity which receives little consideration of their multilingualism and their complex identities, though they enter universities with a wide range of languages and cultures. However, this study looks more closely at multilingual students, who are either Southeast Asian born in Canada or immigrated from their early childhood, than international students who start their HE

either in Anglophone countries or in their own countries before coming for their postgraduate study.

Academic identity negotiation is also the main emphasis of the case studies of two South Korean students attending Canadian universities for their ESL and PhD course by H. Lee and Maguire (2011), though the focal matter is on academic writing. These two students negotiate themselves in interaction with their course requirement in academic writing and their institutional policy respectively. One student struggles with the demand of instructors in his writing class which is in conflict with his identity as a novice writer and therefore, this student finds it challenging to balance between "authoritative and internally persuasive discourses" (H. Lee & Maguire, 2011, p. 363). The other student, by the same token, has troubles looking for an appropriate supervisor for her preferred thesis topic. Obviously, from the findings, there is an unanticipated tension between the students' desire for their own academic identities to be valued and the course and institutional requisite and policy.

International students and their negotiation of identity in writing are also the central discussion of Ortmeier-Hooper (2008) in the study of immigrant first-year students in the US. The result challenges the assumed "ESL" term. Three students represent different extent to which they identify with the "ESL identity". Their identification in terms of "being ESL" is illustrated through their writing and interviews, in which the students struggle between their "wish to blend" and the feeling of "confused or resistant when their cultural expectations are challenged" (Ortmeier-Hooper, 2008, p. 412). Hence, there is a crucial need for researchers to take a non-deficit point of view when approaching international students (H. Lee & Maguire, 2011) and to "move toward identifying these students who write in English as their second language as whole individuals with multiple, sometimes meshing and messy, facets and experiences, and not merely as singular products of their native culture and language" (Ortmeier-Hooper, 2008, p. 415).

Canagarajah (2013) takes this issue into account and discusses it in details through his textual analysis of an undergraduate Saudi Arabian student' writing. The process of textual negotiation is called codemeshing which is "emerging as an important mode of writing for multilingual scholars and students to represent their identities in English" (Canagarajah, 2013, p. 2). This student negotiates and makes readers negotiate themselves in reading her writing by using different strategies in her translingual writing practice. First of all, she recontextualises to "help readers negotiate her text effectively for meaning". For example, she opens her essay with an Arabic proverb which is partly

translated into English in later paragraphs. The reason why this participant, Buthainah, does not provide the meaning of the whole saying is that she wants the reader to work it for themselves, i.e. to create opportunities for readers to interact with her text, rather than approaching it autonomously. In addition, the way Buthainah questions the NS norms by not conforming to the NS idiomatic and grammatical normalities shows that she resists being forced to write like a NS, and confirms her identity as "functional bilinguals", not "ESL" leaners. Functional bilinguals, in her own sense, constitute "language users who may have a few problems with English, but were beyond the realm of ESL" (Canagarajah, 2013, p. 136). This echoes the research discussed earlier by H. Lee and Maguire (2011) and Ortmeier-Hooper (2008) on challenging the ESL identities of international students. The second strategy adopted by Buthainah involves ways to increase interactions between her and her readers by addressing the readers directly and opening herself to negotiating their differences. She even uses Arabian semiotic motif in her writing to raise readers' awareness of her heritage as a way to reveal her identity. With Buthainah, identity and voice in her writing are as important as the meaning per se.[23]

What is strikingly interesting about the data is that most of her peers are able to negotiate the meaning of the writing well. Although Buthainah uses unfamiliarly grammatical English phrases, her friends succeed in understanding the meaning she wants to convey without questioning her English. This is how Buthainah treats her own English, claims "her ownership of English", "appropriates English for her purposes, and uses it with a critical and creative orientation" (Canagarajah, 2013, p. 147), which is supported by her peers. Interestingly, all the textual negotiation strategies used by Buthainah in her writing process not only give her an opportunity to raise her voice and claim her identity over the use of English but also create a space for her readers to negotiate meaning on their own. This is a two-way approach which benefits both interlocutors, though there might be different ways of understanding the text developed by different readers which probably show disagreement.

It is clear that these studies, again, take a close look at international students' identities negotiation, but specifically in their writing relating to the question of voice and identities against the "ESL" term and the native speaker-norm. Code meshing, as contented by Canagarajah (2013, p. 109), can "address the process of pluralizing written discourse with sensitivity to the dual claims of voice and norms", which is "a middle position between the

[23] She chose to deviate from NES by using grammar as a strategy to give her own text a voice. Moreover, she also uses an entextualisation approach of "accommodating feedback", "being sensitive to readers' capacities", " challenging them to step out of their comfort zones", and "reconfiguring the text according to these factors", which are helpful for her to make her decisions "wisely and confidently" (Canagarajah, 2013b, p. 150).

extremes of disregard for dominant norms and the suppression of the authorial voice". It helps, to some extent, narrow the gap created in ELF research on writing, as Jenkins et al. (2011) observes, due to the assumptions that written language is fixed and stable with little space for "pluralizing international written discourse in English" (Seidlhofer, 2004, p. 215).

While research on international students and their identities in Canada and the US focus more on linguistic matter and academic identities, most research conducted in Australian HE on international students explores their negotiation of cultural identities, like the one carried out by Pham and Saltmarsh (2013) on Vietnamese students. Through the students' narratives, the authors look closely at the negotiation of these students' identities in the wider context of social interactions. Drawing on Hall's theory of cultural identity in the context of diaspora, the authors analyse the students' stories to see how they perceive themselves in relation to members of different social networks. What is found out from the data collected from in-depth interviews with the participants is that there is a positive increase in self- reliance as well as the development of independence in the students' daily lives. In terms of their perceptions on cultural identities, the Vietnamese students do not identify with their Australia counterparts. Coherent with other research findings as discussed above, some students feel "more aligned with international students", as one states that "local students don't really get friendly with international students" (Pham & Saltmarsh, 2013, p. 136). Vietnamese students, thus, "sought to maintain their Vietnamese identity rather than transforming it" (ibid.).

Koehne (2005) uses the postmodern and poststructuralist approach to international students, collecting data from 25 postgraduate and undergraduate students through semi-structured interviews to look at how international students (re)construct storylines about themselves in Australian universities. Consistent with Pham and Saltmarsh (2013) by drawing on Hall's theory of identity, the author explores the way the participants "invest" in their positionings as international students, which probably leads to either "closed and limited subject positions" for some students, or "multicultural" or "hybrid identity" for others. The "closed and limited subject positions" are described through the way international students identify with each other rather than with local students through their "shared identities".

The hybrid identity is perceived in two different ways by international students. On one way, the students feel that they can reinvent themselves as a different person. On the other way, they can become strangers in both contexts, their home culture and the

culture of their host country. In other words, the students have the feelings of "freedom" and "isolation and dislocation" at the same time. The researcher goes on to examine the students' resistance to certain positionings, for example "positioning as a customer buying education". Although the students admit that they need English for their future career, and that studying overseas is beneficial, they are unhappy or reject being considered as a "customer". The author comes to a conclusion that it is better and richer to talk about "multiplicity" or "hybrid" experience of international students (Koehne, 2005, p. 118), and this is one of the ways to avoid the stereotypes often assigned to them as a group with "group problems and identities" (op. cit., p. 104). Therefore, it is important for educators and institution to "take advantage of hybridity" to create a "resource for what international education can become" (Koehne, 2005, p. 118), i.e. to pay attention to both the theoretical and practical aspects of internationalisation in HE. This issue centres the discussion of the chapter that follows.

4.5 Theoretical framework

With the literature reviewed in chapter 2, 3 and 4, my theoretical framework can be presented as the combination of two sets of theories. The first theory that I base it on, i.e. social identity theory by Norton (1995), deals with the first point of my research questions on the issue of identity negotiation of international students. As seen in chapter 2, from the poststructuralist approach, identity is considered a fluid notion and should be seen from a broader sociocultural background. The role of language and power within the formation of social identity should also be taken into account. Although social identity theory by Norton (1995) focuses on immigrants as L2 learners, this theory can be applicable to my study on Vietnamese students in an Anglophone context since these students learn subjects through English and therefore, the process of learning in an Anglophone country might be seen as the dual process of learning the language of instruction, i.e. English, and learning their main subjects at the same time. This is reflected clearly in the interviews with the recruited participants who often raised English related issues as one of the main points. With the key role of English in international students' social and academic lives and its function as a lingua franca, the second set of theories adopted in my theoretical framework is ELF perspectives. As ELF users studying within the process of globalisation and internationalisation of HE, international students or more specifically, Vietnamese students, and how they see themselves in relation to others in various contexts such as social and academic environment are influenced by a number of sociocultural and

linguistic factors. From an ELF perspective, I hope to deal with the second main point raised in my research questions, i.e. how Vietnamese students negotiate their social and academic identities at an international university in relation to their use of ELF.

These two sets of theories are, therefore, hoped to provide a background and foundation for my research questions (*see section 5.2. for detailed research questions*).

4.6 Conclusion

Overall, these studies presented thus far have contributed to draw a general picture of international students from different facets: from sociocultural roles to academic participation and identities, from linguistic factors to IC and each piece partly builds up a broader image of international students' lives in Anglophone countries. However, most studies involve Chinese and other East/Southeast Asian international students and little has been written on Vietnamese students. Although some studies investigate Vietnamese students' identities, most of them have been undertaken in Australian context. There is a lack of research which particularly focuses on Vietnamese students, especially on the issue of both social and academic identities in the UK HE. This is the gap in the literature that I wish to fill.

The following chapter, therefore, details the research questions for my study on Vietnamese students and their identity negotiation in the UK HE context and provides a thorough discussion on methodological issues including both theoretical and practical aspects with respect to the conduct of the research.

CHAPTER 5

METHODOLOGY

5.1 Introduction

This chapter provides a description and explanation of the research methodology for the whole study. I chose qualitative approach as the most appropriate to investigate students' experiences and how their identities are negotiated in different settings because the focus of the study is on students' experience and how they make meaning through their identity negotiation.

The first part of this chapter discusses the qualitative approach and how it is applied in researching identities. Then a detailed discussion focuses on how the main qualitative method, interview, is theorized in the literature based on the work of Talmy (2010) and Talmy and Richards (2011), followed by the review of the methodology of research on identities. The second part of the chapter will present the practice of conducting this study, including the research context and participants recruitment, reflexivity, quality of the research, limitation and ethical considerations.

5.2 Overview of qualitative research

According to Dörnyei (2007), describing qualitative research is less straightforward than describing quantitative research. As Denzin and Lincoln (2011) observes, it is not an easy task to have a clear-cut definition of qualitative. They add that qualitative research has neither "theory or paradigm that is distinctively its own" nor "a distinct set of methods or practices that are entirely its own" (Denzin & Lincoln, 2011, p. 6). Although there are many different approaches employed and methods used within qualitative research (Denzin & Lincoln, 2011; Ormston, Spencer, Barnard, & Snape, 2014), one of its typical features is that researchers take into consideration both the meanings attached to phenomena and how people make those meanings, i.e. their meaning-making process (Denzin & Lincoln, 2011, p. 3). In this case, qualitative research helps researchers find answers for their research questions based on the interpretation of meaning negotiated and constructed between researchers and research participants. In other words, qualitative research concerns a "naturalistic, interpretative approach" dealing with "taking the perspectives and accounts of research participants as a starting point". Corbin and Strauss (2015) defines qualitative research in comparison with quantitative

research, stating that on account of the flexibility of research design, qualitative research does not take the notion of 'rigor' as important as it is deemed in quantitative research.

Although there are different definitions on what constitutes qualitative research, scholars generally agree on key aspects of this type of research. Among these aspects, as Flick (2014, p. 14) summarises, the most essential features include the correct choice of appropriate methods and theories, the recognition and analysis of different perspectives, the researchers' reflections on their research as part of the process of knowledge production, and the variety of approaches and methods.

Regarding the strengths and weaknesses of qualitative research, Dörnyei (2007) mentions key advantages of qualitative research, some of which I find relevant to my research. First of all, as Dörnyei (2007) suggests, qualitative research is traditionally seen as appropriate and useful for investigating new and complicated areas. With regards to my research, identity has been seen as complex, fluid, contested and the best way to explore it is to take advantage of the "participant-sensitivity feature of qualitative research to decide what aspects of data require special attention". In addition, the emergent and flexible nature of qualitative research, according to Dörnyei (2007), may help researchers to find answer to "why questions" and provide a site for conducting further research to gain a better understanding of the problem.

Another advantage of qualitative research that Dörnyei (2007) mentions is that the richness of data gained from the participants' experience will give researchers opportunities to widen the scope of their understanding of the phenomenon. This is also the reason why I decided to employ a qualitative research approach to researching Vietnamese students' identity negotiation. By exploring their experience as international students at a UK university using qualitative approach, I hope to gain rich data from their experience, then being able to investigate the complexity of their identity negotiation when they make meaning of their behaviours, attitudes and feelings. The richness of data in qualitative research will help "broaden our scope of understanding and can add data-driven (rather than speculative) depth to the analysis of a phenomenon" (Dörnyei, 2007, p. 40). Regarding my own research, I hope that qualitative approach will add richness to the understanding of international students from Asian countries in general and Vietnamese students in particular in terms of their identities in both social and academic setting which are both poorly researched in the UK setting, especially in those universities which often claim as providing an international arena for international students. Last but not least,

taking a qualitative approach is also beneficial to those researchers who want to pursue longitudinal research in applied linguistic, as claimed by Dörnyei (2007).

All things considered, my qualitative study aims to find anwers for the following research questions:

RQ1: How do Vietnamese postgraduate students negotiate their social and academic identities at a UK university?

a. How do Vietnamese postgraduate students negotiate their social identities in their social relationships in a university setting?

b. How do Vietnamese postgraduate students negotiate their academic identities at university?

c. What role does language play in their process of identity negotiation?

Taking my research aim into consideration, the qualitative approach is applicable in capturing the complex and fluid nature of international students' identities, especially over the period of time when they engage in a different sociocultural environment. My research involves multiple episodes (three phases) to explore micro-level change, where the focus of change is individual, in order to better understand the process of Vietnamese students' identities negotiation that evolves over a longer period (Lewis & Nicholls, 2014, p. 62). More broadly, it looks at situated effects that living and studying in the UK leaves on participants and affects their identity negotiation. It is important to note at this stage that the use of qualitative approach is not to "measure change" but to describe the process of negotiating identities which might or might not lead to different types of changes and explain the differences existing among participants (Lewis & Nicholls, 2014, p. 62).

Concerning the weaknesses of qualitative research, I am going to discuss in detail in the final chapter in terms of the limitation of the study *(section 9.4)*. The following section details the methodology for researching identities in the literature.

5.3 Researching identities

Over the past decades, research on identities has increasingly adopted narrative approaches as these are appropriate for the study of the way people see themselves in the relationship with the wider social world (Higgins & Sandhu, 2015). Another reason is that narratives can also be used for researching people's beliefs and attitudes when they make meanings through the stories they tell. Vásquez (2011) when writing about TESOL and teacher identity reviews the three waves of sociolinguistic approaches described by

Georgakopoulou (2006) to the study of narrative. The first one primarily focuses on Labov and Waletzky's (1997) classic structural criteria which comprises orientation, complication, evaluation, resolution and coda . According to this framework, orientation includes free clauses preceding the first narrative clause. Complication clauses describe events happening which forms the body of the narrative. Evaluation section refers to the point when the complication reaches the maximum before leading to the result. It is considered as a break between the complication and the result which reveals the attitudes of the narrator towards the narrative. The resolution of the narrative is the subsequent section of the evaluation. Finally, coda is the extra part of the narrative which could be simply understood as the link to the present moment. Based on Labov and Waletzky's (1997) framework, the focus of the second wave of narrative research has shifted from narratives in research interviews to those in everyday conversations (Vásquez, 2011). The third wave is the narrative-and-identity which goes beyond the Labov and Waletzky's (1997) framework with the focus on narrative as social practice.

A number of scholars, like Vásquez (2011), apart from describing the historical perspective of narrative approaches, also differentiate between 'big stories' and 'small stories' perspectives (Michael Bamberg, 2006; Higgins & Sandhu, 2015). While big stories are narratives that are normally elicited by researchers in interviews including life stories, autobiographies, memoirs (Bell, 2002; Higgins & Sandhu, 2015), small stories refer to stories told in everyday conventional contexts which are called talk-in-interaction (Higgins & Sandhu, 2015). Proponents of small stories (e.g., Michael Bamberg, 2006; Michael Bamberg & Georgakopoulou, 2008; Georgakopoulou, 2006; Vásquez, 2011) agree that although big stories has been the dominating approach used in narrative research, especially in research related to identities, more research should be carried out employing small stories approach. Vásquez (2011, p. 538) gives three main reasons in favour of small stories. The first reason relates to the frequency of small stories told in everyday life. She argues that the life is made up of a number of small stories while big stories are "simply not as representative of 'who we are' in terms of quotidian realities". Secondly, small stories advocates consider big stories too coherent which produce rather artificial image of one's identity. Thirdly, small stories are especially suitable for researching renegotiation of identities in different contexts of social interaction.

Many of the recent studies have employed small stories in researching identities formation and (re)negotiation. In linguistics and education field, much narrative research focuses on language teaching, learning and identities. One example is Early and Norton (2012) in

which the data was taken out from their previous research. In this article, they used three small stories about three students from different backgrounds to analyse how leaners' identity and language learning are connected and how learners' investment in their identities is affected by their relationship with their teachers. The concepts of time and space are also embedded in learners' imagined identities (Early & Norton, 2012). Early and Norton (2012) support the idea that narratives serve as a "fertile ground" where language learners can find their own voices through the connection of past experience and future possibilities as well as discover different aspects of newly formed identities. The authors also point out the importance of the responsibility of language researchers, teachers and school to foster the link between language learners' stories and their imagined identities in twenty-first century.

The use of small stories for analysis in Early and Norton (2012) is somewhat different from the small stories presented in a study by Barkhuizen (2010) about a migrant pre-service teacher named Stela. The difference lies not only in the form of data collection but also in the analytical framework. The purpose of Barkhuizen's (2010) study was to examine Stela's emerging teacher identity through her imagination of her future work. The data in this study was collected through the imagined small story of a "better life" she told about her future job as an ELT teacher. The author used positioning analysis with three different levels. Level 1 focuses on the context of the story, the characters and their relationships. In this level, the authors analyses how Stela identify herself in relation to other characters within her imagined community. Right from the beginning, Stela positions herself as a pre-service teacher and as a member of the Tongan community (Tonga is a place where she was born). This positioning plays the role as making her aware of two main conflicts in the story. The first conflict is connected to the lack of appropriacy of the English curriculum that Tongan adult immigrants experienced. With her awareness of this conflict, Stela also positions herself as the mediator between those in charge of the English curriculum and Tongan members in order to resolve the conflict. Linked with the first conflict, the second one is related to barriers that prevent the Tongan immigrants from participating in English classes. In this conflict, similar to the first one, Stela sees herself as mediator, but she goes beyond the mere awareness to the desire to take actions for conflict solution. Level 2 analysis examines both content and structure of the talk in their interactive setting. The emphasis of level 3 goes beyond the content of small story to consider the positioning of the characters in the broader context.

What is worth considering in Barkhuizen's (2010) study is his analytical procedure which draws on but extends from Bamberg (1997)[24]. Barkhuizen provides a three-level analysis focusing on content, form and context as discussed above. This, as he states, can fill the gap of content and thematic analyses described by Aneta Pavlenko (2007). When looking at autobiographic narratives as data in applied linguistics, Aneta Pavlenko (2007) underscores the importance of researchers paying attention to not only the content but also the context and form of the telling when analysing narratives. He also argues and emphasizes that stories are co-constructed by both researchers and interlocutors and therefore need to be analysed in its full sense, taking into account a number of factors that influence both the tellings and the obmissions of narratives such as linguistic, rhetorical, interactional properties and historic, political, cultural and social contexts.

While level 1 and 2 treat context locally, level 3 is where Barkhuizen extended his analytical attention to "the sociopolitical context of which the small story is a part" (Barkhuizen, 2010, p. 295). It is also at level 3 that Barkhuizen proposes combining big and small stories. Barkhuizen cited Freeman's (2006) idea that big and small stories can complement each other and the combination of big and small stories can open a new path for the future development of narrative inquiry. However, Bamberg (2007) is sceptical of that idea, stating that he does not believe in the successful result of integrating big stories and small stories in research.

Taking into account my own research methodology, narrative inquiry is significantly appropriate to investigate Vietnamese students' social and academic identities negotiation, since narratives are a privileged site for identities negotiation (Bayham, 2015; De Fina, 2015). When I use "narrative inquiry" as methodological approach for my research, I understand that what "narrative" means is highly controversial (Barkhuizen, 2011). However, in my research, I adopt Bell's (2002) idea of narrative inquiry which is not only simply telling stories but examining what goes behind the telling, i.e. the fundamental understanding illustrated in the stories. Barkhuizen (2011, p. 393) calls this process of meaning making 'narrative knowledging' which continues in later stages of research such as analysing data and discussing data interpretation with participants *(see section 6.2.1 for more details)*.

The second point worth mentioning at this stage is the combination of big and small stories in my data analysis. As Barkhuizen (2011) explains, there are times when he retells the stories of his participants in the form of multiple small stories, that is the stories told in

[24] Bamberg (1997, p. 337) proposes the three different levels of the positioning process. Level 1 concerns how characters are positioned to one another in the course of events. Level 2 looks at how the narrator positions him or herself to the audience. Level 3 refers to how the narrator wants themselves to be understood by the audience and constructs the answer to the question of : "Who am I?". A detailed discussion of this analytical framework is offered in section 6.2.1.

the form of everyday conversations co-constructed by both the researcher and his participants, and other times when he tells each individual' bigger story in the form of a single entity. This is what I found in line with my approach in my narrative knowledging (to borrow Barkhuizen's term). This integration of big and small stories is a way of diverging from "standard positioning analysis procedure" in which context is deemed at the global level (Barkhuizen, 2010, p. 295).

Although narratives are of critical importance to the work of identities, as they provide opportunities for both participants and researchers (Bathmaker, 2010) by creating a site for participants to tell stories and negotiate their identities through the telling (Riessman, 2008), Bell (2002) cautions that ethical issues accompanying this research approach are among the most serious limitations. This is related to the influence of researchers' meaning making and interpretation process when working on participants' stories or in other words, participants "can never be quite free of the researcher's interpretation of their lives" (Bell, 2002, p. 210). This issue of reflexivity is dealt with more thoroughly in the later section of this chapter.

Taking the narrative approach to my own study, I am aware that the most appropriate way to elicit narratives, whether in the form of big or small stories, is through interviews. Among different types, I chose to conduct unstructured (conversational) interviews with my participants in order not to restrict the flow of their own stories or direct the way they tell them. With the use of conversational interviews as my main method, it is hoped that the participants are given maximum freedom and flexibility in telling their narratives.

The subsequent section covers theoretical and practical issues of the research methods employed in my study.

5.4 Research methods: In-depth interviews

5.4.1 Theorising interview

In this section, I will explore two perspectives on interview, namely interview as research instrument and interview as social practice proposed by Talmy (2010) to see the similarities and differences between them. Then I move on to discuss two metaphors: interviewer as a 'miner' and as a 'traveller' used by Brinkmann and Kvale (2015) when considering epistemological stances. Lastly, I will come to a conclusion on my own position in my own research after taking all these perspectives into account.

5.4.1.1 Interview as research instrument and interview as social practice

Although interviews have been extensively used in both quantitative and qualitative research for a long time across a number of disciplines, there is a dearth of interview theorization, especially when compared to a large amount of literature on the practical aspect of conducting interviews (Talmy & Richards, 2011). Talmy (2010) compares the similarities and differences between interview as research instrument and interview as social practice perspectives. These two perspectives share "an interest in generating research data for the purpose of analysis, answering research questions, a concern with interview techniques, and so forth". The core differences between them, first of all, lie in the status of interview. While interview as research instrument sees interviews as a tool to collect data, interview as social practice considers interviews as "a site or topic for investigation itself" (Talmy, 2010, p. 132). These two perspectives also look at data from different points of view. From interview as research instrument approach, data is seen as "reports" in which truth and facts, attitudes, beliefs, etc. are disclosed. Interview as social practice, on the other hand, views data as "accounts" of truth, facts, attitudes, beliefs, etc. which are "constructed between interviewer and interviewee". The roles of interviewers and interviewees are also looked at from different angles. In interview as research instruments, interviewees take the passive roles with the voice being given to, whereas in interview as social practice orientation, both interviewer and interviewee take the active role and co-construct the voice.

Another typical difference between these two approaches, as Talmy (2010) points out, is that the focus of the interview as research instruments perspective is on the whats of the interview, while research as social practice pays attention to both the whats and the hows. This is, as Talmy (2010) observes, similar to Holstein and Gubrium (1995) notion of well-known active interview. Holstein and Gubrium (2004) when writing about the activeness of interviewing compare this to the traditional approaches. The active interview is concerned with "the ways knowledge is assembled than is usually the case in traditional approaches" (Holstein & Gubrium, 2004, p. 142). This celebrates the importance of understanding how the meaning-making process unfolds in the interview" as well as what is substantively asked and conveyed" (ibid). Similarly, Talmy and Richards (2011) emphasise that active interview as a theory "foregrounds not only the 'content' drawn from interviews—that is, the whats—but also the linguistic and interactional resources used to (co)construct it—or, the hows". It is, therefore, necessary to realise that the hows and the whats of meaning production are closely connected, and at the same time there is also a "significance of substance and content to studies of interviewing" (Holstein & Gubrium, 2004, p. 142).

The focus on both the whats and the hows of the interview process is also discussed in detail in Roulston (2010). In his article, he discusses six conceptions of interviewing, i.e. neo-positivist, romantic, constructionist, postmodern, transformative and decolonising. Among these conceptions, romantic and constructionist are two approaches that take into account the importance of both the data generated and the process of generating data.[25] Roulston (2010) also draws attention to the subjectivity and reflexivity of researchers in the interview process when considering its influence on interviewees. As a researcher taking the active role in my research, I am aware that my position as a researcher affects the participants to some extent. I will return to this issue when I discuss reflexivity of my research.

As mentioned above, constructionist interviews also look closely at both the "what" and the "how" of the interview process, i.e. focusing on both the content of what is said in interviews and at the same time analysing how data is generated. From this perspective, interviews are thought of as being socially co-constructed by both interviewers and interviewees (Roulston, 2010). Likewise, by comparing "emotionalists" and "constructionist", Silverman (2014) also shared with Holstein and Gubrium's idea of "the active interview".[26] In search of the balance of the two approaches, i.e. interview as research instrument and interview as social practice, Brinkmann (2013) argues that both approaches carry with them their own problems. Therefore, Brinkmann (2013, p. 40) believes that the best way to maintain a balance is that the two camps learn from each other and value their coexistence from which "analyses of the 'what' and the 'how' fertilize each other in productive ways".[27]

5.4.1.2 Epistemological consideration: Interviewer as a miner or as a traveller

Brinkmann and Kvale (2015) use two metaphors for the interviewer: one is a miner and the other is a traveller. The core different between the two metaphor lies in the way knowledge is dealt with. An interviewer as a miner mines valuable knowledge. In this case, knowledge is

[25] From the romantic conception, the role of interviewers is considered important in building the relationship between interviewers and interviewees. Interviewers in romantic interviews take the active role with "genuine rapport and trust established" to "generate the kind of conversation that is intimate and self-revealing" (Roulston, 2010, p. 217). Data generated in the romantic interviews, therefore, reveal the in-depth interpretations of participants' worlds (ibid.).

[26] The core difference between emotionalists and constructionists lies in the way accounts are treated. While the former views accounts as "simply representations of the world" which is similar to the neo-positivist looking at interview as research instrument, the latter considers "the way in which accounts are part of the world they describe" (Silverman, 2014, p. 181).

[27] Although Brinkmann (2013) does not specify what concrete problems attached to each perspective are, he offers an example of an interview excerpt with members of a family with violent issues conducted by his colleague in which the researchers pays attention to both family members' description of their problems (resource) and their shared past which might influence their interactions in the interview (social practice). In short, the combination of two analytic perspectives on interviewing shows that they can be "mutually reinforcing" without denying each other (ibid.).

compared to "buried metal" which stayed "in the subject's interior to be uncovered, uncontaminated by the miner" (Brinkmann & Kvale, 2015, p. 57). There would be no contamination from the interviewer by asking leading questions and any knowledge dig by the interviewer-the miner might be considered as "objective real data or as subjective authentic learning" (ibid.). The other metaphor, as explained by Brinkmann and Kvale (2015), represents the nature of knowledge exploration of the interviewer-traveller when travelling to the landscape and interacting with the local people. One important thing about the traveller metaphor which makes it different from the miner metaphor is how the meanings in the original stories are interpreted and presented to the home audiences by the traveller upon their returning. In this case, meanings are co-constructed by both the interviewer-traveller and the interviewees (the local people that the interviewer-traveller interact and have conversations with). Knowledge, from this perspective is not something out there and remains independent of the interviewer like it is understood in the miner metaphor. In other words, knowledge is created and meaning is interpreted through interaction and communication.

As a researcher conducting interviews for my own research, I take the position as a traveller to explore the participants' world. I consider interviews as a site for interacting with my participants, from which both sides co-construct the meaning. As my research question concerns how Vietnamese postgraduate students negotiate their social and academic identities whilst studying in the UK, I wish to travel with them through their path of life and study by the stories they tell and the experience they describe. In addition, I am also aware that how my participants construct their meaning depends on a number of factors. Thus, my purpose of conducting interviews is not only to look at what the participants tell me (or the content-the whats), but also the way in which they make meaning (the hows of active interviewing).

When I am aware of my own position in conducting interviews, i.e. as a traveller seeing interviews as social practice rather than as research instrument, the next step is to decide on the type of interview I will employ in my study. This is also the focus of the next section.

5.4.2 Unstructured interviews

Before explaining the type of interview I employ in my research and why I decided to use it, I will explore the fundamental differences between different types of interview. As I already discussed in the previous section, my research takes the qualitative approach when finding the answer for my research question on how Vietnamese students negotiate their social and academic identities in the UK. Therefore, I am not looking at structured

interviews as they are associated with survey research. Rather, I considered the use of qualitative interviews – semi-structured and unstructured- to obtain the richness of data.

Semi-structured interviews, as the name suggests, stay in the middle of structured and unstructured interviews continuum. Similar to structured interviews, they are conducted with a list of questions or specific topics to be covered (an interview guide) (Bryman, 2012). However, unlike structured interviews with interviewers having no opportunities to ask follow up questions due to "the standardization of the interview process", in semi-structured interviews, interviewers have more freedom in choosing the order of the questions to ask as well as the wording of the questions, based on interviewees' responses (Bryman, 2012). Interviewees, likewise, have "a great deal of leeway in how to reply" (Bryman, 2012, p. 471).

Unlike semi-structured interviews, unstructured interviews are more like conversations (Burgess, 1984; Punch, 2014). Interviewees in unstructured interviews have more freedom in answering questions from interviewers (Bryman, 2012; May, 2011). This type of interview, as May (2011, p. 136) observes, provide "qualitative depth" because of its "unstructured" nature which allows interviewees to refer to their own "frame of reference", thus aids the understanding of the subject's point of view.

With regard to my methodological choice, I decided to use unstructured interview following Jenkins (2014) with nothing prepared in advance but a sense of my research focus. The reason is that, referring to my theoretical framework which is explored in detail in chapter 1, identity is understood as fluid, flexible and contested and therefore, it is of great importance to understand my participants' frame of reference to have a better understanding of their identity negotiation. Only when I dig into their own lives to see how they make meaning of their worlds could I gain insights in their identity. As Bryman (2012, p. 472) explains, those who are interested in "genuine access to the world views of members of a social setting or of people sharing common attributes" tend to employ unstructured interviews. With the use of unstructured interview, I will be able to give my participants opportunities to draw upon their "ideas and meanings with which they are familiar" (May, 2011, p. 136).

Although it might be considered as a disadvantage when giving too much freedom for interviewees to discuss a topic in their own way, May (2011) argues that this disadvantage becomes an advantage, especially in research where "there is a concern for the perspective of the person being interviewed" (ibid, p. 136). This significantly applies to my own research purpose, as I am not only concerned with my participants' experience but also with how they view and interpret their experience and "those things, such as apparently diverging

from the specific topic, can actually reveal something about their forms of understanding" (May, 2011, p. 136). Furthermore, as Dörnyei (2007, p. 136) suggests, unstructured interviews are most appropriate "when the study focuses on the deep meaning of particular phenomena or when some personal historical account of how a particular phenomenon has developed is required". As for my study, I am interested in both the deep meanings that Vietnamese students make which represent different parts of their identities and how their own personal histories influence their behaviours, beliefs and attitudes at present. All things considered, unstructured interview is the most appropriate method for my research on Vietnamese students' identity negotiation.

5.5 The study

As discussed above, the research method I used for my study was unstructured interviews. The interview process was divided into three phases over the period of one year. I conducted three rounds of interviews with eight participants. These were all face-to-face interviews with the exception of the last interview through Skype with a student who returned to Vietnam before completing her Master's course. The next section consists of a brief description of the research context, participant recruitment and data collection procedure, followed by a detailed explanation of the actual process (step by step) of a typical interview. The final part of this section involves the detailed discussion of other methodological issues: ethics, trustworthiness and researcher's reflexivity.

5.5.1 Research context

The context where the study was carried out was a university in the southern part of the UK. In the academic year 2014-2015, it was estimated that the number of international students coming to study at this university was over 6,500 from 135 countries. As my research is on Vietnamese students studying in the UK, I provide basic background information of Vietnamese student community at this university.

During the academic year 2015-2016, there are 80 Vietnamese students studying in both undergraduate and postgraduate levels. Among them, 25 students were undergraduates, 38 students were postgraduates and 17 students doing research. Although the courses they attend vary from hard science such as Engineering to soft science like Economics, Humanities and Management, a large number of students choose to study Economics, especially at the postgraduate level due to the "rapid socioeconomic change that has taken place in Vietnam" in recent years (Gribble, 2011). While most undergraduate and

postgraduate students are self-funded, all research students are sponsored by the Vietnamese Government.

At the social level, there is a Vietnamese society at the University with the Facebook group where old, current and new students exchange information and share experience in living and studying at the university. Every year, there is also a variety of social events run by the community for all Vietnamese students to have opportunities to socialise with each other. As a Vietnamese research student myself, I also attend different activities with other Vietnamese students which gives me a chance to contact with them. The next section describes the process of recruiting participants based on my personal contacts and the data collection procedure.

5.5.2 Participant recruitment and data collection procedure

My interviews with the eight research participants were conducted face-to-face in the UK. The only exception was the student mentioned above, who was not able to attend the last face-to-face interview with me because of her home returning for her own data collection process for her Master dissertation. I conducted the final interview with her via Skype at the end of October. Other interviews were conducted from April 2015 to April 2016, divided into three stages.

The eight participants belonged to three different faculties at the same University, namely Humanities, Management, Engineering. Two of them were Master's students and the other six students were doing their PhDs, either in the early stage or towards the end. I chose to study postgraduate students not including undergraduates because of the following reasons. Firstly, postgraduate students made up the greater part of the Vietnamese student community within the university where the research was conducted. Therefore, these students could be the representative sample of the whole group. Secondly, as a postgraduate student, I found it more comfortable to identify with other postgraduate students who also had experience of attaining their Bachelor's degree in our home country, Vietnam. Lastly, focusing on Vietnamese postgraduates allowed me to have deeper insights into students' lives of a specific group of students rather than moving across different groups, although I was fully aware of the differences existing within this group that I might discover from my data. This table below details the 8 participants:

Participant	Age	Gender	Discipline	Level of study
Participant 1 (Hu)	25	F	Education	Masters
Participant 2 (Orion)	22	F	Management	Masters
Participant 3 (River)	33	F	Humanities	PhD
Participant 4 (David)	39	F	Management	PhD
Participant 5 (Tom)	29	M	Management	PhD
Participant 6 (Neil)	26	M	Electronic and Computer Science	PhD
Participant 7 (Li)	30	M	Maritime Engineering	PhD
Participant 8 (Hana)	40	M	Management	PhD

Table 1. Participants' information

As explained earlier, most Vietnamese students chose to study Economics within this University. This affected the diversity of the participants in terms of their disciplines with four out of eight participants belonging to the School of Management. Nevertheless, I managed to find students from other faculties to add more varieties to the participant population. It is also noticeable that six out of eight participants were doing their PhDs, whereas only two participants were studying at the Master level. One Master student has been staying in the UK since her undergraduate study, therefore her time spent in the UK is as long as an experienced PhD student (4 years). However, her experience, status and expectations placed upon her as an undergraduate and Master student might differ considerably from PhD students. As a PhD student, I felt closer to those who were also doing their PhDs. The fact that Master students tended to stick together as most of them studying in the same course, and even the same classes, seemed to keep them separate from PhD students. Another reason for me to identify myself with the group of PhD students was that many of us were accompanied by our spouse and children while Master students were still single. Finally, I found it more significant to recruit participants in different stages of their PhDs to be able to follow their academic trajectories (from newly to experienced). As time plays a critical part in the development and negotiation of the participants' identities, recruiting more PhD students as participants allowed me to investigate significant changes over a period of time as well as at specific points of the participants' PhD life. In addition, the six PhD students were from four different faculties and therefore their experience, the tasks they performed,

and their faculty expectations placed on them were different. This gave me access to various contexts and a range of times, which brings diversity into my data. At the time I started the first interview round, three of six PhD participants were in their first year, one of which just arrived in the UK three months before. One participant was in his second year (in the middle of his PhD path) and the last two students were going towards the final stage of their PhDs.

It is worth emphasising before analysing in detail different experience of the participants that their academic identity negotiation was significantly influenced by their specific disciplinary and institutional cultures and practices. As can be seen from Table 2 – Participants' information, among eight participants, four of them were doing social science (Management), one was doing Humanities, and the last two were doing Engineering subjects. The disciplinary expectations placed on them, therefore, varied considerably. For example, from the data, it seems that those doing engineering subjects had fewer expectations from their faculties and/or supervisors in relation to the use of language. However, there were times when they still experienced adverse comments regarding their English in the wider academic culture (e.g. in international conferences). These differences will be explained further in the participants' practices in the data analysis sections.

Data collection happened from April 2015 to April 2016, with the gap of six months between each round. At the beginning, I expected the gap between two rounds to be four months. However, when the first round finished in late May, most students were either busy working on their Master dissertation or travelling around for their summer vacation. I decided to give my participants some time to handle their own business and I started my second round of interview in late September when the new semester began and most of them either finished their dissertation or returned to university from their holiday. By doing this, I gave the participants, especially those who just arrived in the UK or in the early stage of their study, more time to enrich their experience as well as to reflect on their own experience inside and outside the university.

The first round of interviews was conducted to discuss social relationships that the participants had and the social activities they took part in during their stay as well as their broadly initial view on their academic lives. The main purpose of this first interview round was to look more closely into the participants' social and academic lives to better understand their beliefs, attitudes and how they saw themselves in relation to others based on the framework of social and academic identity theories

discussed in the literature review chapter (Chapter 2). This was also the first time I had a chance to exchange in detail with my participants regarding their background information including their experience during the time they had not been in the UK. This helped me gain a better understanding of their contexts before they came to study in the UK which played a significant role in the grasp of their present lives.

Subsequently, the other two rounds of interviews focused more specifically on their academic writing and academic speaking respectively. Although the broad topic for each round was specific with less focus on their social interaction, there were times when the participants elaborated on the points they made in their previous interviews, especially with new students. The use of our mother tongue, i.e. Vietnamese, allowed us to explore the topics in depth, although there were different levels of code-switching in our conversations, varying from participant to participant. The use of code-switching of the participants, as Cogo (2009, p. 263) argues, should be considered as "an expression of the bilingual or multilingual competence" from a sociolinguistic approach, rather than as compensation for their "linguistic deficiency" from the SLA approach. In these two interview rounds, we had informal discussions about the students' experience in their academic lives with a number of emergent topics on issues related to academic writing and speaking such as their opinions about, feelings of and attitudes towards difficulties in research writing, problems with their supervisors or the use of English and so on.

In the next section, I deal with the actual process of conducting the interviews step by step.

5.5.3 Step-by-step conduct of unstructured interviews

As briefly explained earlier in this chapter, I chose to conduct unstructured interviews due to the maximum freedom given to interviewees compared to the other types of interviewees. As a result, I had no interview guide for any of my interviews. The only thing I mentally prepared before each interview was a list of several relevant topics to cover. This gave me an idea of what to cover in each interview and helped me to guide my participants when the conversations were off the topics.

A few days before each interview, I emailed the interviewees to confirm the date, time and location with them. Most interviews were conducted in quiet places around the university campus where the participants were based such as in the library or cafeterias. On the day of an interview, I arrived ten minutes earlier than the appointment time to give myself some time for preparation. Although there was not much to prepare as the interviews were more

like conversations, other things such as looking for a suitable quiet space or testing the recorder still needed being done. As soon as everything seemed ready, the interviewees arrived and we began the interview. As I was aware that it was important at the beginning to make the interviewees feel comfortable, I started to break the ice by having small talks with them about how they arrived there or how their day had been so far.

In the first round of interviews, I spent the first ten minutes to introduce my research and gave the interviewees the participant information sheets to read. When they finished reading, I asked them if they had any questions or if there were anything unclear about my research and gave explanation when necessary. Then I gave them the participant consent form to sign in. After all the administrative tasks were completed, I turned on my recorder and checked if it worked well one more time. When everything was ready, we started our conversations. It was very important from the beginning to the end of every interview that the researcher developed "good rapport" with students (Yeo et al., 2014, p. 185). Therefore, I tried to make the participants feel comfortable by asking them to introduce themselves at the beginning. Although we already knew each other, I needed to understand more about their courses and the length of their stay in the UK. The purpose of doing this was to give them the feeling of being in an informal conversation.

After the informal introduction about their courses and the time they studied in the UK, I made clear to all participants about the topics for discussion in each interview, though not all the topics would be covered each time depending on the points emerging from our conversations. During our interviews, I tried to maintain the rapport with them by demonstrating a "real desire to understand the interviewee's perspective" (Yeo et al., 2014, p. 185). This can be done using what Brinkmann and Kvale (2015) and Yeo et al. (2014) call 'active listening' which refers to the act of 'listening hard' to what the interviewee has said and ask relevant questions. Active listening is more than listening to the words said but trying to understand the deep and hidden meaning conveyed in the participant's account (Yeo et al., 2014). This technique is considered "fundamental to the interview interaction" (op. cit., p. 184).

As an unstructured interview "allows maximum flexibility to follow the interviewee in unpredictable directions, with only minimal interference from the research agenda" (Dörnyei, 2007, p. 135), I tried to minimise the temptation to ask many questions. Rather, I took the active listening role as discussed above, with the hope to "create the relaxed atmosphere in which the respondent may reveal more than he/she would in formal

contexts" (Dörnyei, 2007, p. 136). After the first "grand tour questions"[28] (ibid.) that I asked the participants in the ice-breaking period, I invited my participants to talk freely about the main topics I made clear at the beginning of the interviews. Bearing in mind the role of an active listener, I used various probes, ranging from "detailed-oriented" to "clarification questions", to elaborate on what had been said by the interviewees to "increase the richness and depth of the responses" (Dörnyei, 2007, p. 138). Yeo et al. (2014) also mention this point when discussing further techniques to achieve depth in in-depth interviews. In line with Dörnyei (2007), they emphasise the importance of listening and remembering which reveals the "interactive nature" of unstructured interviews. They explain that this interactive nature means that interviewers ask follow-up questions stemming from the points that interviewees make rather than being prepared in advance. During my interviews, there were times when I needed to decide which point to probe immediately after the respondent's answer and which issues to return later when appropriate. This is because one response from an interviewee might provoke four or five points to probe (Yeo et al., 2014). In addition, I tried not to ask leading questions (Dörnyei, 2007; Yeo et al., 2014) and avoided using "loaded and ambiguous words and jargon" (Dörnyei, 2007, p. 138).

In terms of the use of notes, for the first round of interviews, I used notes to write down anything emerging from the interview such as interviewees' body language and tone, points to follow up later in case I might forget to ask for elaboration from the interviewees as there were many times when one response from the interviewees led to three or four points to probe. However, in the second and third round of interviews, I was more familiar with each participant's style and felt more comfortable with attentive and active listening with little use of notes. I tried to use my memory more effectively and focused completely on the respondents' talk in order to keep the flow of the interview. However, at the end of each interview, from the first to the last round, I kept a record of what had happened by taking notes on the overall impression of the interview with regard to the participants' attitudes and my own feelings about the whole process. I also jotted down my initial thoughts on data analysis and which issues needed elaborating further in the subsequent round.

When it seemed that the participants had nothing more to say, I often signaled the end of the interviews by asking if they had any further comments or questions regarding the topics discussed. There were a few occasions when the interviewees gave rather long comments about what they had said or developed a new point which suddenly appeared in

[28] Dörnyei (2007) uses the term 'grand tour' questions to refer to a few opening questions used to elicit the participant's story.

their minds. We then had a short discussion on those points before formally ending the conversation. To avoid losing data, I transferred all the recording files into a safe place immediately after each interview and also sent a thank-you email to each participant emphasising my appreciation of their attendance.

In the following section, I will discuss other research related issues including reflexivity, ethical consideration, trustworthiness and research limitations.

5.6 Other research related issues

5.6.1 Reflexivity

Before discussing my own reflexivity as a researcher, I briefly explain why reflexivity is of critical importance in qualitative research in enhancing the accuracy of the research (Berger, 2015). Although reflexivity is a "notoriously slippery concept" (Bryman, 2012, p. 394), it is understood as "the process of a continual internal dialogue and critical self-evaluation of researcher's positionality as well as active acknowledgement and explicit recognition that this position may affect the research and outcome" (Berger, 2015, p. 220). According to Berger (2015, p. p. 220), the positionality of a researcher involves "personal characteristics" which may affect the research in three major ways. In the first place, a researcher's position can influence the way he or she accesses the field. Second, researchers' positioning might "shape the nature of researcher-researched relationship" which can have an effect on how participants reveal certain relevant information. Thirdly, the positionality of the researcher through the way he or she views and interpret the world tends to impact the process of analysing and discussing the data. Berger (2015) illustrates her reflexivity under three types of researcher's position in which the first case about reflexivity when researcher shares the experience of study participants is the one that I found most relevant to my research. In her study of the experience of immigrant women, she took a role of an insider as she shared the immigrant experience with her participants. This brought her benefits in recruiting participants, the process of data collection and analysis and sensitisation to "certain dimensions of the data" (Berger, 2015, p. 223).

As far as my research is concerned, I found the advantages of being a "partial insider" as relevant to the example given by Burger (2015). In terms of recruiting participants, my position as a Vietnamese student having studied in the Anglophone countries (previously in Australia and now in the UK) facilitated the recruitment process. All of the Vietnamese students I approached agreed to take part in my research for the first time. Later, when they

understood my research topic and were clear about my expectations for them to share their experience as international students in the UK, they seemed to be even more responsive and cooperative. This assisted me in establishing good rapport with the participants. The perspective of a partial insider" also allowed me to "approach the study with some knowledge about the subject" (Berger, 2015, p. 223), thus being able to put myself in the participants' shoes and be sympathetic to them.

However, being an insider can also be a disadvantage in a way that it prevents the researcher from having an objective stand to look at the context and data with "fresh eyes" (Kacen & Chaitin, 2006, p. 212). In other words, an insider position can possibly carry some "risks of blurring boundaries" (Berger, 2015, p. 224) in which the researcher's own belief and values may pose obstacles in gaining "new insights concerning what might still be hidden from understanding" (Kacen & Chaitin, 2006, p. 212), compared to an outsider perspective. The dichotomy between insider and outsider, however, should not be simply considered as "a dualistic opposition" (Nakata, 2015, p. 169). Witcher (2010) refers to a relative insider position when he conducted semi-structured interviews with participants aged 65 years and over in a rural area in Canada. This relative perspective, as he notes, "acknowledges the heterogeneous nature of populations" (Witcher, 2010, p. 127). Considering my research from this point of view, I also identified my position as a relative insider, which means that on one hand I shared the common background with the participants and on the other hand, I respected and took into account their personal historical contexts or the heterogeneity within the group of Vietnamese students studying at this institution in the UK. Bearing in mind that my relative position can significantly influence all phases of the research process including data collection, data analysis and discussion, I tried to find ways to maintain the balance of an insider-outsider view, especially in looking at the data, with the hope to avoid the devaluation of potential drawbacks of my role as an relative insider as well as to optimise the familiarity with the social and cultural backgrounds of my research participants based on my personal experience.

5.6.2 Ethical considerations

One of the major ethical issues relates to the potential risk exposed to people involved in the research (Bryman, 2012). The process of conducting individual interviews which includes the recruitment of participant, data collection and analysis did not seem to pose any significant mental and physical harm to both the researcher and the research participants. As previously made clear, the places chosen for interviews were almost safe

and quiet around the university campus where all participants were familiar with to create the feeling of trust. The participants were explained clearly about the general aims of the research and that it was their decision to volunteer to take part in and continue or withdraw from the research at any time with the participant information sheet and the consent form given to them in the first round of interviews to sign in. This issue is also addressed in terms of protecting the confidentiality of records (Bryman, 2012, p. 136). By giving the participants pseudonyms, I could guarantee that their identity and records were not revealed in any case. Also, the recordings were transferred to my password-protected computer as soon as possible to keep them safe and avoid the loss of data. The raw data was then coded quickly.

5.6.3 Trustworthiness

While reliability and validity are two important criteria to assess the quality of quantitative research, trustworthiness is proposed by Lincoln and Guba (1985) as the alternative term to reliability and validity in assessing the quality of qualitative research. Four components that make up trustworthiness are credibility (equivalent to internal validity), transferability (equivalent to external validity), dependability (equivalent to reliability) and confirmability (equivalent to objectivity).

First of all, in order to enhance the credibility of the research, a summary of research findings will be sent to every participant to ensure "good correspondence" between my findings and the perspectives and experiences of the research participants. This is what Lincoln and Guba (1985) and Bryman (2012) call member validation or respondent validation. If there is anything which may not be truly reflective of the participants' view, they will be invited to discuss the issue with me. Secondly, thick description, as suggested by Geertz (1973), should be used to enable people to make judgments about whether the research findings can be applicable in other contexts (Lincoln & Guba, 1985). In such a case, my research attempts to provide thick description not only in describing the process of data collection but also in presenting findings. The notion "audit trail" is used by Lincoln and Guba (1985) as a way to establish dependability and confirmability. In order to enhance these quality criteria, I kept a record of all stages of the research process, from recruiting participants, interview transcripts, fieldwork and interview notes, data analysis decisions and so on (Bryman, 2012, p. 392). Furthermore, other techniques were also used in establishing trustworthiness, such as prolonged engagement (a year with three rounds of interviews) to "build trust" (Lincoln & Guba, 1985, p. 303), and researcher reflexivity as explored in the chapter to show that I tried not to allow "personal values or theoretical

inclinations manifestly to sway the conduct of the research and the findings deriving from it" (Bryman, 2012, p. 392).

5.7 Conclusion

This chapter began with the introduction of qualitative approach employed in my research. Then I reviewed methodology in researching identities of relevant literature with a special focus on narrative approaches. This chapter also covered other fundamental methodological issues including theorizing interviews, the practice of conducting the research methods with unstructured and focus group interview. In this chapter, a detailed picture of how the research has been carried out was associated with recruiting participants, data collection procedure and the step-by-step conducting of the research. Other critical issues which affect the quality of the research have also been examined involving the researcher's reflexivity, ethical consideration, and trustworthiness of the research.

The following chapters present my research findings from unstructured interviews with the participants.

CHAPTER 6

NEGOTIATION OF SOCIAL AND ACADEMIC IDENTITIES IN DIFFERENT SETTINGS: FIRST ROUND INTERVIEWS

6.1 Introduction

This chapter provides the analysis of how Vietnamese postgraduate students negotiate their social and academic identities within different contexts: in their social and academic lives. These are the finding from the first round of interviews with eight participants with the researcher eliciting their narratives of how the students experience and make sense of their own lives through which their identities are negotiated and renegotiated. In this chapter, the data is analysed using narrative approach and positioning analysis, with each of the theme illustrated by different small stories of the participants.

6.2 Analytical framework

6.2.1 Narrative analysis and positioning analysis

As discussed in chapter 5, my research takes the narrative inquiry approach, with data collected from three rounds of unstructured interviews. It is also discussed in chapter 5 that *narrative knowledging* refers to the process continuing to the data analysis and discussion stage. In my research, I take *narrative analysis* as a general term to cover the whole process of analysing qualitative data that I have collected through three rounds of interview. However, before describing specific analytical framework and steps of data analysis including transcription, dividing and coding, I will review related issues of narrative analysis discussed by scholars in different fields to give an overview of what narrative analysis might entail.

Barkhuizen et al (2014) identify the difference between native and non-native data, with the former referring to data in the form of stories and the latter not in the story form. They emphasize that it is important to distinguish between these two types of data, which leads to the researcher's decision to choose an appropriate approach to data analysis. Based on this point of view, Barkhuizen et al (2014) reviewed two types of narrative studies suggested by Polkinghorne (1995), namely "analysis of narratives" and "narrative analysis" respectively. However, it should be noted at this point that the use of "narrative analysis" by Polkinghorne (1995) that Barkhuizen et al (2014) mention serves a different

purpose from my own use of this word. As mentioned above, I use "narrative analysis" as an umbrella term for the whole process of data analysis (one of the stages in the process of *narrative knowledging* discussed above and in chapter 5) which is greatly influenced by my theoretical and methodological frameworks as discussed in previous chapters. I do not mean to use this word for a particular approach to produce stories based on the analysis of data consisting of actions, events, etc., as used by Polkinghorne. In other words, my use of "narrative analysis" describes a complete stage in the process of "narrative knowledging", as illustrated in the figure below:

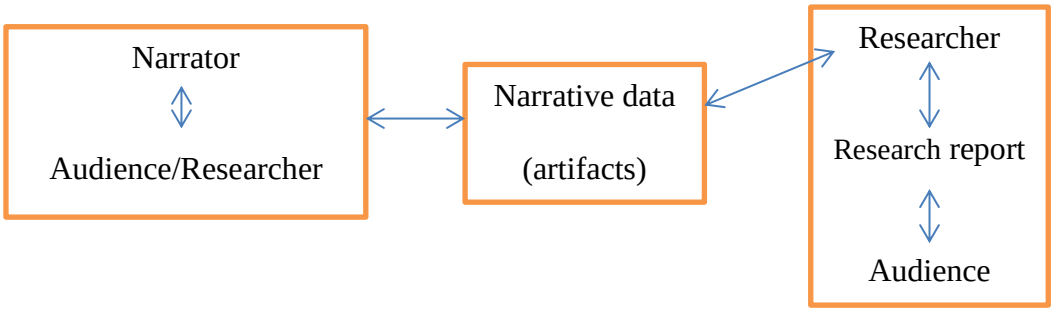

Figure 2. Stages and participants in narrative knowledging
(adapted from Barkhuizen, 2011, p. 396)

It should also be noticed that among different types of narrative analysis, I chose thematic analysis to focus on the content of small stories told by participants, which detailed their experience, attitudes and beliefs through social events that they encountered while living and studying in the UK. From these small stories, I identified how these students negotiated/renegotiated their identities in both social and academic contexts, how they positioned themselves in different social and academic relationships. In addition to this, I also bear in mind that this is only a part of the whole process of narrative knowledging as mentioned above and I am aware of its connection with other stages such as collecting data, co-constructing narratives between narrator and myself as a researcher. Therefore, when analysing data I am also sensitive to other factors which might influence the co-construction of narratives such as linguistic, rhetorical, interactional properties and historic, political, cultural and social contexts, as suggested by Pavlenko (2007).

With regard to positioning analysis, I employ Bamberg's (1997) and Bamberg and Georgakopoulou's (2008) three levels of positioning. Drawing on Davies & Harré's (1990, p. 48) definition of positioning as the discursive practice "whereby selves are located in conversations as observably and intersubjectively coherent participants in jointly produced story lines", Bamberg (2007, p. 171) describes the basic foundation of

positioning as embedded in a process of speakers simultaneously establishing the content of the talk (the story) and "the particular social interaction in the form of particular social relationships". It is, according to Bamberg, though the process of forming the interrelationship between the world "created by use of verbal means" and "the here and now of the interactive situations" that the positioning of interlocutors are constructed and displayed.

This process of positioning analysis is an attempt to "apply the notion of positioning more productively to the analysis of storytelling" (Bamberg, 1997, p. 336). It is the combination of two approaches to positioning: Davies & Harré's (1990) positioning analysis which deals with "the analysis of language under the heading of how people attend to one another in interactional settings" and Labov and Waletzky's (1997) traditional narrative analysis which addresses "the analysis of what the language is referentially "about", namely sequentially ordered (past) events and their evaluation" (Bamberg, 1997, p. 336). Bamberg describes the process of positioning as happening at three different levels formulated in three different positioning questions. Level 1 positioning asks the question "How are the characters positioned in relation to one another within the reported events?". This is when attention is paid to the content of the story reflected through the sequences of events with all the characters involved. Level 2 of positioning analysis deals with the question of how the speaker positions himself/herself to the audience. It is at that level that the content and performance of the constructed story actually interact with each other. Finally, level 3 of positioning analysis focuses on the question of "Who am I?", or in other words, how the narrators want to be understood by the audience. More generally, this level acts as a further step of analysis moving "beyond the small story content and telling to consider the normative discourses (the broader ideological context) within which the characters agentively position themselves and by which they are positioned (Barkhuizen, 2010, p. 284).

6.2.2 The analytical process

The process of data analysis started with the transcription of interview data. After collecting data from each round of interview, I immediately transcribed the data in order to get familiar with them. I have 8 participants in each round of interview, and the length of each interview varies from 45 to 90 minutes, with the average length of one hour for each interview. As there is no standard transcription convention to follow (Dörnyei, 2007), I developed my own transcription convention adapted from (Jenkins, 2014) (for a detailed transcription convention, see appendix A, p. 255).

With respect to the coding of the data, I adopted the thematic criterion suggested by Schreier (2012, p. 134) to decide "where one unit ends and another unit begins", i.e. to look for changes of topic. As meaning co-construction between the interviewer and interviewees plays a significant role in the data analysis process, any change of topic initiated by either the interviewer or interviewees is taken into consideration as an indication of meaning negotiation. While doing this, it is essential to bear in mind that theme or topic is a "relative" term, as Schreier (2012) points out. Furthermore, the conceptualization of a theme should be in line with the research question and my coding frame (Berg & Lune, 2012; Schreier, 2012).

Regarding building the coding frame, I combined both concept-driven (deductively) and data-driven (inductively) strategies (Schreier, 2012). While concept-driven strategies are based on the theoretical framework of social identity theories and ELF perspectives as presented in the literature review to identify main categories, data-driven strategies involve specifying "what is said about these topics by creating subcategories" based on my data (Schreier, 2012, p. 89). The reason for combining both strategies is that on the one hand, my data analysis should fit in well with the research question and the focus of the whole study; on the other hand, qualitative data is so rich and contains unanticipated details that require data-driven strategy to capture (Schreier, 2012).

Specifically, I started with initial coding (Dörnyei, 2007) by reading and re-reading the transcriptions of the interviews many times, identifying relevant parts of the material. After that, I used the thematic criterion strategies as discussed above to divide the relevant materials into units of coding based on the initiation or change of topics either by the researcher or participants. However, the disadvantage of these strategies is that, as Schreier (2012) observes, sometimes it might not be an easy task to identify where a topic change occurs. In order to minimize this limitation, I undertook the second-level coding which helps me obtain the deeper level meaning of relevant data segments (Dörnyei, 2007). At this time, with the concept-driven main categories already identified, I recoded the transcripts to generate subcategories following the data-driven strategies. As a result, there were times when initial codes were amended and new codes were formed.

It should also be noticed that I carried out three rounds of interview separately with different focuses. While the first set of interviews mainly explore Vietnamese students and their social identity negotiation, the second and third sets of interviews investigate more specifically their academic identity negotiation focusing on academic writing and speaking respectively. However, there were times when the participants discussed their experience

in their academic lives in the first round of interview, though more generally compared to the second and third rounds. Therefore, I did not expect the same codes for these three sets of interviews. Also, as this study aims at gaining a holistic understanding of Vietnamese students and their identity negotiation in social and academic contexts over a period of time, it is justifiable that the findings of the three rounds of interviews are presented separately to illustrate the development of their year-round path. By doing this, I expect to provide clear and richer insights into typical Vietnamese postgraduate students' life and study journeys with the use of ELF in the context of HE internationalisation.

The next section turns specifically to the data focusing on the students' negotiation of social identity and their initial academic identity negotiation. Before going into the detail, I provide a list of the main categories and sub-categories as a result of the coding process as below.

Negotiation of Vietnamese students' social identities:

- Identity as a Vietnamese student
- Identity negotiation as an international student
- Negotiating identities in part-time jobs

Vietnamese students' academic identity negotiation in academic setting:

- Negotiating identities in group work
- Interacting with lecturers and supervisors

In the sub-categories, I analyse examples of exchanges between the participants and me. Each exchange contains one or more small stories told by the participants to illustrate the point being made.

6.3 Negotiation of Vietnamese students' social identities

6.3.1 Identity as a Vietnamese student within the Vietnamese student community

As discussed in chapter 5, there is a Vietnamese student community within the university where the study was conducted. Vietnamese students wish to study at this university often join in the group Facebook for information exchange. All the participants when talking about their student lives at the university mentioned their socialisation within this group. Among eight participants, six of them expressed their relatively strong attachment to the group while two students showed their loose connection with other Vietnamese friends.

6.3.1.1 Participants who showed their attachment to the Vietnamese student community

Participants who shared their strong connection with the Vietnamese student community mentioned in the exchanges how they socialised with other Vietnamese students sharing similar backgrounds, national identities and first language. Three PhD participants have been living in the UK since they studied their undergraduate courses and one of them, Neil, was awarded the PhD scholarship after getting his bachelor degree. He shared his negotiation of identity, firstly as a new member of the community and then gradually gained experience to foster the development of the community. Neil started his student life in the UK in Manchester where he did his one year foundation, and then he moved to this university to study his bachelor degree. Until the time we had our first interview, he had been living in the UK for five years. When he looked back the first stage of his university life, he emphasised the ability to adapt to the changing environment. During one year studying foundation in Manchester, Neil socialised within a small group of students who had known each other before coming to the UK. After moving to this university for an undergraduate course, Neil started to be more open as the Vietnamese community at his present university was much bigger than the previous one. He started to learn how to make use of his opportunities to learn new things and gain new experience, which was revealed in his small story below:

Exchange 6.1

1	Neil	I think it depends on my knowledge and experience (.) for example within those
2		events held by the community **I was firstly a new member and did not know**
3		**many things** so **I was willing to help and join in different activities to gain**
4		**experience** after a while you'll see that the events are almost the same every year
5		and you'll get used to with them (..) one thing I learn from this is that once you
6		have experience you can recruit new members of the committee and guide them
7		through what have been done so far to share new ideas and develop them into a
8		higher level probably (..) more advanced and unique so we need to experiment those
9		ideas to gain knowledge (…) and **your role will change when you have more**
10		**experience which leads to a change in the way you work**

It is necessary, at this point, to provide basic information about how the Vietnamese student society is organised before analysising Neil's process of identity negotiation. The Vietnamese student society is a retlatively small society including Vietnamese students at undergraduate and postgraduate levels. There are approximately 60 to 70 old and new students every year. The community often holds cultural parties as well as takes part in intercultural events organised by the university. The Chair and committee

members are usually voted at the beginning of each academic year. At the time of the interview, Neil recalled his memories when he had started as a completely new member and then was voted as one of the committee members.

The small story involved two main types of characters: Neil and other students of the society. Emphasising the need to be adaptive to the changing environment, it seemed to Neil that gaining experience was an important aspect of one's social life. Anyone experiencing a student life within a Vietnamese community almost goes through a transition process, from a newly inexperienced to an experienced student with a good understanding of how the community works and how old students play a role in guiding new students. It appeared that the more experienced and active Neil was, the more he was aware of his role in helping new student generations. The reason, as he explained, was because he knew what difficulties he needed to overcome over the undergraduate years of study. Therefore, he wished to share his own experience and give advice to new undergraduate students so that they could have more options to "better fit their own situations". Clearly, the trajectory that Neil went through involved a complex transformation. At level 1 of positioning, Neil regarded himself as a complete novice member (ll.2-3). Through a process of learning through taking part in various activities, Neil, at level 2 of positioning, identified himself as becoming knowledgable of the community. It marked how he has gradually become a more mature student whose mission is to connect new members to develop a stronger Vietnamese student community. This mental maturity is gained through a process of learning, accumulating and applying. Throughout this process, at level 3 of positioning, Neil immersed himself into the master narratives of the community as a whole in which the interconnection between members in sharing knowledge and ideas could lead to a significant development of the community (ll.9-10).

Sharing the same feelings with Neil, Tom is another participant who felt a strong attachment to the Vietnamese student community. To him, the attachment to this community was due to having the same viewpoints. What helped him find more space to socialise with other Vietnamese friends was that they held similar opinions compared to other friends from different cultural backgrounds:

Exchange 6.2

1 L are there any conflicts when you first said that you were more open to
2 international friends but now it seems that you feel more engaged to your
3 Vietnamese friends?

4 Tom openness and engagement are not (.) not (.) really the same
5 L so how do the two things differ from each other?
6 Tom uhm (.) I can be very open in many things (.) for example in my point of view or
7 other things that I think (.) I can be open to share (.) so it's OK when I share these
8 things with my Vietnamese friends like my viewpoints about family life or even love
9 for example (..) I can be open about these things when talking to them (.) and I can
10 also talk about these issues with international friends (.) the thing is that **with**
11 **Vietnamese friends we share the similar views so sometimes we have similar**
12 **conceptualization**
13 L ah so you mean you have the same cultural background therefore you have similar
14 [viewpoints?
15 Tom [yeah similar **as for international friends (.) we have different viewpoints** (.)
16 so(.) uhm (…) I don't think we are [closely connected.
17 L [uhm (..) do you mean it's because you and your
18 Vietnamese friends are from the same cultural backgrounds, so you feel closer to
19 them?
20 Tom talking about connection (…) for example I think when we socialise within a group
21 of friends who share our same ways of thinking (.) it's easier for us because we can
22 stay connected for a long time (..) other relationships in which people hold very
23 different perspectives (.) can still last for a long time but not very profound

In this exchange, Tom is the main characters socialising with other types of characters including international and Vietnamese students. Although Tom did not directly answer my question (ll.17-18) about whether he thinks the strong connection between him and other Vietnamese friends is due to sharing the same linguacultural backgrounds, it seems obvious to him that being Vietnamese means having similar standpoints. In this case, I found his social identities as somewhat overlapped with his cultural identities, as pointed out by Baker (2015) and Norton (1997) and this also happened in other examples from the rest of participants.

At level 1 of positioning, Tom seemed to identify himself clearly in two different groups of students: Vietnamese students and international students. Although he found himself in line with both groups, his identity as a Vietnamese student seemed to override. He took it for granted that as long as we came from the same culture, our ways of thinking are not very different from each other (ll.11-12). In other words, it appeared that he believed in the cultural homogeneity of groups of students, which may not hinder him from being open to everyone, but may prevent him from forming a profound relationship with groups of students from different countries (ll.21-24).

What is interesting in our extended exchange around this issue is that although he stressed a strong link with his Vietnamese friends, he further claimed that he had no close friends whilst studying at this university. He tended to keep his own personal important matters inside rather than telling his friends about them. The reason was that he thought he should solve his problems by himself. When it was too difficult for him, he preferred seeking for help from his family although they were far away. Other reasons for him not to be open about his issues with his friends were that there was not enough trust between them and that he did not want to sound as if he was complaining about things in his life to others. What is clear from what he shared was a conflict between how he conceptualised his openness in his socialisation and what he had done, which shows that although he was willing to be open to every social relationship, his connectedness to those relationships tended to maintain at the surface level only. Later, when we discussed in greater detail how he socialised within the Vietnamese group of students, he explained why he avoided sharing his problems and therefore found no close friends:

Exchange 6.3

1	Tom	but meanwhile for example when I talk about my problems with [Vietnamese
2		friends
3	L	[uhm
4	Tom	because they also join the [community
5	L	[uhm
6	Tom	my problems when I talk to them it might kind of (…) spread throughout the
7		community or something [like that
8	L	[hm
9	Tom	so before sharing those things (.) I need to think **because we might not meet our**
10		**international friends later and they don't really care about what we said but**
11		**the consequence when we share with Vietnamese friends can be huge and that's**
12		**the reason why (.) SOMETIMES (.) I am not very open to my [Vietnamese**
13		**friends**
14	L	[oh ok

In his way of telling the small story, Tom demonstrated his refusal to tell (Georgakopoulou, 2006) other Vietnamese friends in the Vietnamese student society his problems. I could also feel a sense of discomfort and reluctance in his act of story telling, probably because I also shared the same linguacultural background with him. Although he strongly identified himself within the Vietnamese community, he still maintained a gap with them, in order not to become a topic for discussion (ll.6-7). His carefulness in dealing with his issues might indicate that, at level 2 of positioning, Tom constructed an identity

as both an extrovert and introvert member of the community. On the one hand, he was very open in sharing his ideas with the Vietnamese friends. On the other hand, when it came to personal issues, he presented a relatively reluctant self. This feeling of relectuance was also shared by two other students who, however, did not feel a good sense of connection with their Vietnamese friends.

6.3.1.2 Participants who felt loosely connected to the Vietnamese student community:

Orion was doing her Master degree at this university when I first interviewed her. She had finished her bachelor degree at another university in the UK. Having gained a good grade for her undergraduate study, she decided to move to the current university to get the Master's degree. The reason for choosing this university was because it offered her a good scholarship. Different from Neil and Tom who claimed that they felt connected with the Vietnamese community (although Tom sometimes conflicted himself about this), Orion directly told her story of the lack of socialisation within this group. The strongest feeling she told me throughout her story was loneliness. She felt that she was isolated, even with people from the same country, Vietnam. Although she knew many Vietnamese friends in the community, it was uneasy for her to have close relationships with them. Orion explained that most of the Vietnamese Masters students had known each other before coming to the UK after attending an offline event held in Vietnam. Therefore, all the relationships she had were only at the surface level. She said:

Exchange 6.4

1	Orion	I've told you that there were no Vietnamese students in my undergraduate course
2		in Leeds so **I am used to socialising with international friends more than**
3		**Vietnamese friends** (..) that's it and here many Vietnamese students come to
4		study their Master's degree **but I prefer going out with undergraduate**
5		**students**
6	L	with undergraduate students?
7	Orion	yes, maybe because undergraduate students (.) they (..) and I myself like social
8		activities or communities or other interesting things or daily activities like going
9		out for lunch or dinner or shopping in the city centre (.) but **it seems that Masters**
10		**students don't care much about these things** (.) they make me (…)
11	L	they don't care about societies and other things?
12	Orion	no **I feel like they just want to play with each other**
13	L	you mean with other Vietnamese friends?

14 Orion yes they seem to get together with Vietnamese friends ONLY (.) as for me right
15 from the beginning when I was in Leeds **I didn't want to share houses with**
16 **other Vietnamese students because I already have many Vietnamese friends**
17 **back home**

There seems to be a conflict in Orion's story. On the one hand, she said she found it difficult to join in previously formed groups of Vietnamese Master's students at the university. The way she experienced her life in the UK was different from other Vietnamese friends who had done their Bachelor degree at the home country and came to the UK to pursuit their Master's degree. At level 1 of positioning as I interpreted, Orion seemed to identify her as an experienced student who spent over four years in the UK and knew how life was in this country compared to newly arrived Master's students. On the other hand, it was her choice not to be open to other Vietnamese students because she did not want to become "popular" in the group. This was in line with Tom's reluctance in telling stories of his private life to the Vietnamese friends as discussed above. Similar to Tom, Orion was trying to conduct herself as a normal member that can help her avoid unnecessary troubles. What is interesting in her story was that she took it for granted that as long as she got involved with the Vietnamese group of students, she would become a topic for discussion because of her different lifestyle from the rest. This, to some extent, created an invisible barrier which prevented her from getting closer to other members of the group.

Later, she told me a story about one of her Vietnamese friends who at first had had many Vietnamese friends but later also shared the same opinion with her about expanding their relationship outside the Vietnamese community. It seemed to me that by telling this story, Orion wished to claim that she was not the only person who felt the need of being sociable and not sticking to the mono-linguacultural group. While sharing her friend's story, Orion stressed how important it was to live to the fullest since international Master students had only one year in the UK. Orion showed her agreement with her friend about trying to make use of this short period of time experiencing many other social activities such as taking part in events organised by groups of international students. What can also be seen clearly from Orion's story is how she was strongly influenced by her past life, her past experiences when she first came to the UK. These experiences and sharing showed how hesitant she was to take a new step into the new environment. This, as she claimed, could be an explanation for her frequent visit to Leeds where she maintained her closest relationships with her old classmates and lecturers.

Clearly, I can interpret that at level 2 of positioning, Orion's undergraduate student life has shaped the person she becomes today and how she identifies with others, and in this case time is one of the major factors that contributes greatly to her identity negotiation. She had experienced a much longer time in the UK compared to her Vietnamese friends at the new university and therefore, her identity was negotiated differently from them. Although she chose to continue the Masters course in another city, I could feel that, especially from the way she told her story and the way she described her socialisation within the group of Vietnamese students, her mind and her soul tend to belong to the first place in the UK where she had lived and studied. She felt it difficult to accept and negotiate her new identity as a postgraduate student with new social acquaintances in a new context where she was surrounded by more Vietnamese than international friends. Orion seemed to promote the differences between her and other Vietnamese friends, or in other words, her "identity-as-uniqueness" (Joseph, 2004, p. 37).

Another student who shared her conflict in her socialisation with the Vietnamese student society in this university was River. River was the first year PhD student when I had the first interview with her. She had just arrived in the UK to enroll in her PhD course a few months before that point of time. When she first came to the UK, she actively engaged in social events of the Vietnamese community and other student societies:

Exchange 6.5

1	L	so do you mean that it's mostly because of your character (being reserved)?
2	River	**it's not completely true if I say I'm not open** @@@ I mean I kind of (…) open
3		the door @@@ but let them go in, not me stepping out for example once I arrived
4		in the UK I was thinking of (..) oh I mean before coming to the UK I was thinking
5		of joining the Vietnamese student community to make acquaintance with
6		Vietnamese friends to make my life easier (.)
7	L	[hm
8	River	[and once I got here I took part in all socialising events of international students
9		(.) **it means it's not limited to the Vietnamese society it also expands to other**
10		**international students** but then I sort of (.) **became more inactive and let them**
11		**approach me more often** but whenever they have social events I join in
12		immediately without any rejection and I do the same thing with the Vietnamese
13		community I mean attending all [social events
14	L	[uhm

15 River but **it doesn't mean I'm really open either** @@@ I want to join in to see which
16 ones (..) I mean **I don't want to miss any chances and when they come I'll choose**
17 **the ones that best suit me**.
18 L I see

As other participants, River also identifies herself with both groups of international and Vietnamese students. It can be seen from the exchange that, River was half open and half reserved in her social relationships with these two groups and I interpreted it as level 1 of positioning. On the one hand, she wished to be part of the societies she knew by attending any available events. This shows her active agency as a novice member. On the other hand, she was also aware of the suitability of those events for her own sake. What she was doing was trying to seek opportunities to experience different social get-togethers to expand her social acquaintance. However, it does not mean that she accepted every relationship. One of the reasons for her to be open at the beginning was that she was aware of her status as the new person to the environment, and therefore she understood that the more relationships she had, the easier for her to adapt to the new context. Later, when her story developed, it turned out that although most of her acquaintances were Vietnamese and that she was keen on taking part in almost all events organised by the Vietnamese student community, she avoided talking too much about her private lives to other Vietnamese friends, just like Tom and Orion:

Exchange 6.6

1 River when I talk to my Vietnamese friends of course we have lots of fun as well because
2 we share our own life stories (.) we talk about our how my husband and my child
3 are doing how my study goes and where to buy cheap clothes and food etc (.) lots
4 of fun (…) but **I still prefer other social relationships (i.e. with local friends)**
5 because I have the feeling that I don't need to share my own problems but I can
6 still feel happy I can just laugh and go home (.) no one asks me such questions like
7 "how's your income in the UK @@@ what do you do to earn for your living? @@@
8 how about your husband's work at home (.) did he quit his job? how about your kid
9 is she accepted by a primary school? is her tuition fee expensive? or is only one
10 Government scholarship enough for the whole family? you must have had a part-
11 time job" (.) so in general I want to share with others about those things but
12 depending on the people I talk to for example I can talk about these things with
13 you comfortably **but when it comes to other Vietnamese friends they often say**
14 **that way (asking those questions) but there are many things I don't want to**
15 **share**.

In her relationship with other Vietnamese friends at the university, River also identified herself as a new comer, though she already contacted to some of them when she still had been in Vietnam. In her second small story, there was one more type of character, local students, who were added alongside her Vietnamese friends. It was true that when communicating with those Vietnamese students, she wanted to share her own problems with them in order to gain more experience in her new life. In that case, she appeared to be relatively open and active. However, the way her Vietnamese friends asked her about her private life made her feel uncomfortable. Therefore, she revealed her preference for social interactions with her local friends. Social space, as she later added, should be the place where she could chit chat in an informal way to have more fun, especially when she felt stressful with her study. It should not be the space for asking questions about one's own life. The list of questions she gave as examples (ll.7-11) might suggest the emphasis on her discomfort at being asked about her privacy.

Similar to Orion, River also claimed her differences between her and the Vietnamese friends in the community. This is what I interpreted as level 2 of positioning. What made her different was her hobbies that were "not like other Vietnamese friends". While she preferred visiting art galleries, dangerous activities and travelling, other Vietnamese, as she supposed, did not. It was the reason why she hardly saw many things in common to share with her Vietnamese friends at the university. Through her story, I could see that River engaged in the master narratives (interpreted as level 3 of positioning) of the Vietnamese student community in her unique way. The reason for her connection with this community was very practical, that is to help her settle down in a new place. On the other side, as mentioned above, she depicted herself as different from them, especially in terms of hobbies, and wished to find her own space within a group of home students, the issue to be discussed in the later part of this chaper.

6.3.2 Identity negotiation as an international student

6.3.2.1 Socialising with other international students: Identity as an Asian student

Li has lived in UK for 8 years. He had studied his undergraduate course in the north of UK. Then he came back to VN to apply for a lecturer position at one of the universities in Vietnam. After that, he successfully gained a Vietnamese Government scholarship for a PhD course in the UK. When I asked him to share his stories about different social relationships that he had in the UK, he told me about how he socialised within groups of

Asian students when he did his ungraduate degree. His first feeling when communicating with other international friends was the lack of confidence. In his first and second years at the university, there was a gap between him and other international students due to his discomfort in using English. The only group that he felt most comfortable to socialise was the group of Asian students. He mentioned this group when we talk about how he used English in his social life:

Exchange 6.7

1	Li	**I often hanged out with Asian friends**
2	L	[ah
3	Li	[yes so the reason was (.) it was kind of (.) I didn't feel (.) because I needed to
4		learn English more when I first came to the UK so when I studied within the [Asian
5		group
6	L	[uhm
7	Li	**Asian people the first thing is that our English were (.) at the same low level**
8	L	@@
9	Li	the second thing is that **the accents were quite easy to understand**
10	L	[ah
11	Li	[it means when **we have the similar type of pronunciation it's easier for us to**
12		**understand each other**

It could be interpreted from the above exchange that at level 1 of positioning, Li found himself in line with international students from Asian backgrounds because he thought that there was no gap between his English and other Asian students' English. The feeling of having the same level of English helped him gain his confidence in his socialising. In l.3 and l.4, Li constructed an identity as an L2 learner who "needed to learn English more". It was also the reason why he identified himself with these international students who, as he negatively evaluated, were "at the same low level" (l.7). By saying this he devalued his own English and other Asian students' English. He assumed that Asian students' English were problematic. I responded to his problematisation by a little laugh denoting my disagreement about his negative evaluation to some extent. Li seemed to understand my laughing to a certain extent and suddenly shifted to mention a positive point about their accents (ll.9-12). As I was worried that he could be influenced by my implicit idea, I deliberately asked him to confirm whether he thought English spoken by international students is easier to understand than by NSs and he once again stressed the importance of having similar type of pronunciation:

Exchange 6.8

1	L	did you just say that it's easier to understand international students than English
2		NSs?
3	Li	not necessarily I mean for people coming from areas where the accents are
4		similar
3	L	from areas where the accents are [similar?
4	Li	[yes it is easier (.) for example it's not easy to
5		follow those coming from India speaking English or those from (.) Pakistan or
6	L	[uhm
7	Li	[the Philippines I think their English are not easy to [understand
8	L	[hm so do you mean those
9		coming from the same area such as the South East Asian understand each other
10		more [easily?
11	Li	[yes, because I think **it's because of our similar [pronunciation**
12	L	[ah
13	Li	so **when we pronounce a word wrong in the same way** [it's easier to understand

In this exchange, Li showed his awareness of the intelligibility of English used by different English users. To him, one of the most important factors that could ease the intelligibility of English use in communication was the similarity between interlocutors' L1 accents. One person is easy to understand or not depends largely on how similar that person's accent is when comparing to the other interlocutor's accent. It does not depend on whether the interlocutors are NSs of English. I was relatively surprised at his answer in l.3. In the previous exchange when Li said Asian students' accents were easier to understand, I thought that he was comparing NNESs with NESs. Nevertheless, what he actually meant to underscore was the importance of intelligibility between similar L1-influenced accents. In those evaluations, Li neither gave negative feedback to any accents of Asian international students as he had done in the previous exchange nor showed appreciation of NESs. It was not the matter of who had better or more standard accents. What truly concerned him at this point was the mutual understanding between interlocutors. At level 2 of positioning, as I interpreted, Li presented an identity as an international student who promoted the closeness of accents that could aid intelligibility in intercultural communication. It was supposedly the main reason why he felt much more confident socialising with a group of East Asian students in his English class. Their similarities appeared to boost his confidence as well as to minimise the gap between them. Another example of linguistic barrier regarding the use of English will be discussed later.

If Li's story was about the linguistic gap between him and international students who have different type of L1 pronunciation, Neil's story reveals the cultural gap between Asian and European students. What is interesting in our exchange is that Neil used the word "international students" for those who were not from our country including British students. However, it seems that he drew a line between Asian students (including Vietnamese) and European students. As discussed in the previous section, Neil was one of the participants who showed his strong connection with the Vietnamese community at the university because of the thorough understanding of "each other's feelings and emotions". When I asked him about how he thought of his relationships outside this community, he also mentioned the language barrier in communication between international students. However, unlike Li, Neil believed that it was only a minor issue which neither influence the relationships nor reduce his level of confidence. He said:

Exchange 6.9

1	Neil	with international students such as Southeast Asian people like Thai or Malaysian
2		I feel quite comfortable (.) however because English is the L2, we can't fully
3		express our [feelings
4	L	[oh (..)
5	Neil	but we still understand each other (.) I think because they all live far away from
6		their family so when they meet someone with the same situation **they feel closer**
7		**to each other compared to [British students**
8	L	[ah
9	Neil	Western people they seem to be more independent
10	L	uhm
11	Neil	they are more autonomous in their lives (.) but I would say **I still feel closest to**
12		**my Vietnamese friends** [because (.)
13	L	[you feel closest to Vietnamese students?
14	Neil	since we understand each other
15	L	uh huh
16	Neil	and we help each other more often
17	L	oh okay so you've said that you feel closer to international students from
18		countries like Malaysia or Indonesia than home students, haven't you? why the
19		difference?
20	Neil	I think it (.) first it was because we are far from our family and second **our cultures**
21		**are similar**

Neil's story revealed how he saw himself in different social relationships. In l.2 and l.3, he located himself and those from Southeast Asian in relation to English. Although

he stated that English was used as their L2 and therefore they can't fully express themselves (l.2), what he said in l.3 "but we still understand each other" implied that mutual understanding was more important to them in such intercultural interactions. Beside language, culture was another important factor that determined the level of closeness between him and his social acquaintances. This helps explain why he considered himself to be closer to Vietnamese and international students than home students. At level 1 of positioning, he could find himself among people from his own country or from other Asian countries, through the similarities between cultures, while positioning British students as "more independent" (l.9) and "more autonomous" (l.11). Having lived in the UK for almost five years, Neil still wanted to maintain his cultural habits and therefore, he found it easier to share and have intimate conversations with Vietnamese and Asian friends. This is confirmed at the end of the exchange when Neil once again compared the differences between "Asian cultures" and "European cultures". This comparison reflected his perception of cultural separation. Although he viewed culture as a transnational concept (Asian countries have similar cultures), he still judged the level of closeness between cultures geographically.

Through small stories of Li and Neil, it can be inferred that language and culture play a significant role in these international students' social identities negotiation. The way the participants socialised within different groups of social acquaintances showed that they negotiated their social identities through the use of English in intercultural communication. Identities, language and culture are, therefore, intertwined and influence their social lives and relationships in certain ways.

In the previous discussion, Hu also sensed a linguistic gap between her and other international students coming from European or Latin countries. On the other hand, she felt a significant change in the way she experienced her social life in the UK. Hu was fully aware that outdoor activities and social relationships were crucial to an international student like her, which could make her become more mentally mature. Socialisation helped her open her mind when meeting with people from all over the world which positively influences her way of thinking. She gave an example of how she learnt to control her decision making by having thorough consideration. Having been aware of cultural differences among international students, Hu started to learn to listen more and tried to understand her friends when they shared their difficulties in their lives such as home missing or unsuccessful examination:

Exchange 6.10

1	L	do you have anything to tell me about your social relationships when you study in
2		the UK?
3	Hu	oh I think I have experienced many new and SURPRISING things in my social
4		relationships when I study in the UK (.) for example **I used to be very inactive**
5		**when studying in Vietnam**
6	L	uhm
7	Hu	there was little space for creativity but when I came here I knew that students
8		studying in the UK have great creativity and adaptation to the foreign environment
9		so when I communicate with them (.) I can feel what they have already experienced
10		in the UK their ideas action and many other things I feel that **I have more**
11		**opportunities to come closer to big countries like the UK than when I was in**
12		**VN**
13	L	[uhm
14	Hu	[for example (.) we have things like (..) I mean we can approach more modern things
15		and it it's (.) more [comfortable
16	L	[hm
17	Hu	the social relationships here include students and lecturers and Vietnamese
18		students so I think everything's fine for example Vietnamese students are very
19		nice coming from different places in the country we can meet and share many
20		things together
21	L	uhm
22	Hu	and then **international students we can learn about different cultures** we meet
23		people from countries we've never heard before
24	L	uh huh
25	Hu	they all have (.) **they all have their unique cultural traits to share**

At the beginning of the exchange, I asked Hu a general question about her social relationships and she started talking about her social relationships with different types of characters: students from Vietnam and other international students. When telling her story, Hu seemed to be very excited about what she has experienced as an international student. This was indicated through her evaluation in l.3 when she emphasised the "surprising" acpect of her social life. However, she did not immediately describe her present life to me. Instead, she started with a self-positioning of her past life in Vietnam. Hu presented herself as an "inactive" student (l.4) in Vietnam. She had built a previous negative image of herself in order to make a comparison to what she has become since she arrived in UK. Coming to study in the UK is a valuable opportunity for her to widen her cultural knowledge. In Vietnam, she hardly found any chances to approach different cultures.

Having been exposed to different ways of thinking and problem solving of international students from all over the world in such a multicultural context helped her open her mind and looking at issues from different lens from which to adjust her behaviour accordingly.

At level 1 of positioning, as I interpreted, Hu's perception of herself has changed. She has experienced a process of agency transformation, from an inactive student to a more proactive one. Therefore, it can be said that socialising with international students increases her cultural awareness and positively influences her cultural framework. She no longer "stood at one place" and limited her view to a narrow lens as she used to do in Vietnam. She has learned how to step out from her own frame of reference and "reach out to the wider world". In relation to level 2 and 3 of positioning, Hu portrayed herself as an international student who was keen on learning new things (ll.14-15), exposing to differences (ll.22-25), and immersing herself in the master narratives of student life at the current university. However, although all these things seemed to provide her with more opportunities than challenges, there were linguistic issues revealed through her story which emerged from her communication with her international friends. Similar to Li, Hu found it challenging to communicate in English with other international students, especially those from European and Latin American countries. Below is an exchange between us later when we discussed in more detail her social relationships among different groups of friends:

Exchange 6.11

1	L	you told me that you learn to listen and share more with your friends but before
2		that you feel closer to Vietnamese friends than international friends. Can you
3		explain a bit about the difference?
4	Hu	I think the biggest difference is related to linguistic issues and individual's
5		ideology for example (.) as we are Asian people when we communicate with foreign
6		friends like European or Latin American our ideologies seem to be more (..)
7		conservative more stable than my European and Latin American classmates who
8		hold very different ideas from my [traditional thinking
9	L	[hm
10	Hu	it's like a thrust to us so we need to approach them for a period of time to accept
11		the fact that it's how foreign people think and Vietnamese people think
12		differently
13	L	hm
14	Hu	for example as I said we Vietnamese people are closer to each other because we
15		talk to each other in our OWN language so our (..) description is deeper and we can
16		understand each other's ideas in the most precise way and as for others **when we**

17		**communicate in English we are unable to express our feelings and emotions as**
18		**clearly as we do when talking to our Vietnamese friends.**
19	L	why do you think it's difficult to express your feelings in English?
20	Hu	I don't know (.) I'm not sure about other people but I think when I speak English I
21		can't fully express my feelings my ideologies my thoughts as I do in my language
22		(..) I don't know why but I feel like that yes and **I think between two different**
23		**countries, in any case, there's always a barrier (.)**
24	L	a barrier?
25	Hu	yes **it's small and thin but it's still a barrier which prevents us from**
26		**communicating and socialising at a certain level** I don't know why but after a
27		while I study here I still feel it

Evidently, there is a conflict between what Hu shared with me in this exchange and in the previous one. As discussed in the previous exchange, Hu appeared to be open to different points of view of her international friends. She said that she had learned to approach new ways of seeing the world around. However, what was revealed in this exchange was that Hu identified herself as belonging to Asian culture rather than being a global citizen. The evidence was the use of the phrase "we are Asian people" (l.5) when she mentioned her different ways of thinking in comparison with European and Latin American friends. It means Hu, as I interpreted at level 1 and 2 of positioning, claimed her identity as one from Asian backgrounds and different from those from European and Latin countries. There was a clear identification between "us" and "them", between similartities and differences in her sense of identity. This is, as Baker (2015) observes, part of the process of cultural grouping which involves the construction of a line and barrier (in l.23 and l.25, Hu exactly used the word "barrier" to discuss the separation between two countries) between different cultural groups in which the members of one group possess distinct features from the members of another group. Furthermore, although I discussed the development of her cultural awareness in the previous exchange, it can be inferred from this exchange that the cultural awareness she has developed since she came here has not been turned into actions and behaviours. Although she was aware of cultural differences, her ideologies still remained in her own comfort zone and have not stretched out of the "small and thin barrier". In terms of linguistic issues, Hu took it for granted that she felt more comfortable when using HER language, i.e. Vietnamese. Although she did not directly mention English as an L2, by saying Vietnamese as "my language", she seemed to claim that it was the only language she owned and English was others' language. Her feeling of being unable to fully express her emotions in English might indicate that Hu did not see English as something belonging to

her and under her control. This was found similar to what Neil said about the difficulties in the use of English between him and his international friends (*exchange 6.10*).

One last reason that separates Hu from other European and Latin American friends in her course was the age range. Most of her friends were over 30 or 40 which led to separation in ideologies and thoughts. Because the course she took was about Education, Hu also added that there were differences between two educational systems, UK and Vietnam. Hence, when she shared her work experience in Vietnam with other European and Latin American friends, they could hardly find anything in common in the way they deal with the issues. I could feel a sense of dissatisfaction in her voice when she concluded that she had to accept to listen to more than talk to them which implied a sense of inferiority.

All these factors including linguistic, cultural and ideological barriers have invisibly created a gap between my participants and other students from non-Asian backgrounds. Directly or indirectly, my participants seemed to prefer standing on the same boat with other international students from Asian countries than European and other countries. It could possibly be explained by the fact that the participants themselves sketched in their minds a picture of European students who are similar to each other and different from them, not only in terms of the language they use but their hobbies, cultures, lifestyles and many other factors. This might raise an issue for international universities to look at and find ways to improve and minimise the gap.

6.3.2.2 Socialising with home students and local people

Some participants, as already discussed, considered British students as European in general. Many of them supposed that British and other European students shared similar ideologies and education, so their behaviours were more or less the same. Others, on the other hand, identified British as home students and students coming from other European countries as international students. Among those who talked about their social relationships with home students, there is only one student who found herself to be in line with home students. Others socialised with home students at a surface level, i.e. only in terms of study or work experience. I present below two examples to illustrate the participants' different levels of connectedness with home students.

The first example is related to Neil's perception of home students. He used the word "professional" to describe his social relationships with them. When I asked him what he meant by "professional", he explained that when talking to British students, he tended not to talk about his personal issues but about general things such as work, sport or

weather. He looked back and compared how his relationships with home students have evolved from the time he was an undergraduate student until now as a PhD student:

Exchange 6.12

1	Neil	relationships with home students are a bit different between studying an
2		undergraduate course and doing a PhD
3	L	hm
4	Neil	I think when I was an undergraduate student the environment was a bit more
5		active it's not right when we call it competitiveness but people tend to (4) protect
6		themselves not protect themselves but how to say care for themselves more for
7		example in terms of grades or achievement in job hunting and people seek for
8		experts in [those fields
9	L	[uhm
10	Neil	to help us as international students (.) because our **English is not as good as**
11		**theirs we seem to be [slower in reading or doing things**
12	L	[uhm
13	Neil	because we need to understand the issue and turn it into ideas then gradually
14		grasp its meaning
15	L	ah
16	Neil	our reaction will be slower so in group work we tend to understand the problem
17		after Western students
18	L	uh huh [@@
19	Neil	[so because the first impression is not good they are (.) likely to look for
20		those who can (.) understand the problem faster than or at least as fast as they
21		do to discuss and find a solution
22	L	[uh huh
23	Neil	[for example **Asian people are more hard-working** so they will do better if they
24		are assigned a task (.) which can be done for a long time
25	L	[oh
26	Neil	[but when it comes to a need to have an idea then check or change it **Asian people**
27		**are not as good as others** (.) which might create a gap [between
28	L	[a gap? do you
29		mean a gap between Asian and home students?
30	Neil	yes exactly but when doing a PhD each individual has his or her own job we only
31		need to communicate with them when we need their help
32	L	uhm

33	Neil	it means we need their expertise so they are very helpful and **the relationship**
34		**turns into something different** it means when we studied at the undergraduate
35		level we all [learnt the same thing
36	L	[@@ okay
37	Neil	now when we are doing our PhDs each person knows something that we don't know
38		so we help them one thing and they help us another thing **it's a kind of two-way**
39		**relationship**
40	L	two-way okay

From his story it can be seen clearly that his relationships with home students have been changed significantly, from a student who used to lack confidence in using English to a confident PhD student. In the past, identifying himself as an Asian student whose English was not very good, Neil automatically placed himself in a lower status compared to British students (I interpreted this as level 1 of positioning). The difficulties he had during his undergraduate study mostly involved how he used English. To him, language acted as a barrier which might hinder him from showing his true ability. When he mentioned the fact that British people seemed to choose those who were at the same speed of understanding problems, he expressed his discomfort. This might suggest that he was not happy with the way British students negatively positioned him and others as having "assumed" lower levels (ll.19-21). Neil also blamed local students for their assumptions of Asian students which he thought might leave a gap between them (l.27). It might be understood that by saying this, Neil wished to imply that home students lacked certain skills in their communication with Asian students like him. On the other hand, what Neil said with respect to students from Asian backgrounds demonstrated his resistance to British students' positioning. By explaining why Asian students did better if being given longer time, he might want to stress that although it takes more time for them to understand the words because English is their L2, it does not necessarily mean their abilities were not as good as home students'. Later, Neil did not mention his use of English in communication with home students in his PhD life which might indicate that he was more aware of his new status and that English no longer became an obstacle. At level 2 of positioning, he renegotiated his identity as a legitimate English user who was confident of his own abilities (ll.30-31). Moreover, the evolution of his relationships with home students showed that at level 3 of positioning, he now already knew the value of what he can offer and what he can benefit from this type of social relationship. He now acted as a giver as well as a taker in the master narratives of PhD students (ll.37-38), and no longer as a "fighter" as he used to be in his undergraduate course.

Another example is River's story. As previously discussed, River as a new comer was keen on taking part in every student activity to enrich her experience as well as expand her social relationships. Although she actively engaged in the Vietnamese student community, she identified with home students more than with Vietnamese students. When we discussed what she thought about home students, she told me a story of how she used to make stereotypes of British people. In Vietnam, she used to position British people as very "cold, arrogant and overproud". When she was working with British people in Vietnam and maintained a friendly relationship with them, she thought that her British friends were among the minority and that they became friendlier since they came to Vietnam. The majority of British people, in her opinion, were still more or less cold and conservative. However, since she came to the UK, she could see the differences between her prejudice and the reality. Her first impression about British people that she met was that they were very open, friendly and nice. She even told her British friends about her assumption. What was interesting from her story was that her local friends also shared with her why they seemed to be cold and arrogant to international students. It was because when socialising with international students, her British friends had the feelings that international students might think they were not friendly and therefore, they felt awkward and found it uneasy to open the conversation. In reality, as River explained more, British people did not think they were that cold. Later, when our conversation developed, River accepted that it was not a good thing to make such stereotypes about other people:

Exchange 6.13

1	L	so everyone has his or her own personality and hobbies right? I'd like to ask you
2		that you seem to draw a line between (…) I can say between groups for example
3		groups of countries or groups of people from your country and the people from
4		here?
5	River	uh huh (..) I think I kind of (.) made stereotypes since I was in Vietnam. Although
6		things are different from what I thought when coming here **I think it's a bit bad**
7		**when I portray a picture of people coming from certain countries**
8	L	[oh okay
9	River	[or even from an area to another I think it's not very good
10	L	@@
11	River	but I kind of continue that tendency and it's very difficult to omit it

Some participants described their cultural experience with home students and local people as a way to experience and discover their cultures. Neil told a story of him

joining the local link event organised by the university. International students would be matched and invited to a local family's house during Christmas or Easter holiday to enjoy meals or go to churches with them. Neil said it was not only beneficial for both international students and local people to learn about each other in general, but also a valuable opportunity for him to spread Vietnamese culture. He cooked the Vietnamese traditional food for the local family as a way to show them about Vietnam. The exchange below illustrates his feelings he shared with me regarding the way he made use of this opportunity to be proud of being Vietnamese:

Exchange 6.14

1	Neil	because I come here not only to study but also to learn about their culture which
2		is good and the other half is that **I am like somebody who spread for example**
3		**(.) what we've got as Vietnamese to the community** because only those who are
4		interested in our culture registered for such an event
5	L	ah
6	Neil	so they seemed to be very excited when we told them something nice about
7		Vietnamese culture or Vietnamese food
8	L	[uh huh
9	Neil	[and **I also felt happy to be able to spread our culture to the world** kind of a
10		tourist guide (.) although we were inside the house, we could still show them our
11		country and **I felt a little bit proud**
12	L	oh I see

In his small story, Neil identified two main types of characters: himself and the wider community. As Neil said, he came here "not only to study" (l.1) which means that he was aware of how important it was to be both a student and a cultural explorer. Connecting with local people was thought to be a good way for him to enjoy different aspects of a student life. Tom constructed an identity as an international student who was interested in learning about culture and I interpreted this as level 1 of positioning. He conceived of a student life as having both academic and sociocultural aspects. Neil also expressed his identity as carrying a mission to bring Vietnamese culture to the world (ll.2-3 & l.9) and this could be interpreted as level 2 of positioning. In this understanding, Neil negotiated his multiple identities both as a cultural learner and a cultural transformer.

Hu's story was another example showing her pride in being a Vietnamese student in the UK. However, her pride was spreading through communicating with both local and international students all over the world. After sharing her general feeling of social relationships with different groups of friends, she said:

Exchange 6.15

1	Hu	I think when we approach people from other countries in our relationship with them
2		**I still feel myself but with a different colour** (..) **it's a more general colour**
3		**more Vietnamese to let them know that I am Asian**
4	L	I see
5	Hu	our way to express our thoughts was not as friendly as we do with our Vietnamese
6		friends but we carry a very general shade like (…) I always think that if I hang out
7		with my international friends **I need to show them that I am a Vietnamese to**
8		**let them know "oh this is how a Vietnamese is like" and she is proud to be a**
9		**Vietnamese and when they look at me they'll see that this is a very polite and**
10		**kind lady and she is from Vietnam**

In this exchange, Hu once again claimed her identity as a Vietnamese, and more generally, as having an "Asian colour" (ll.2-3). I interpreted this at level 1 and 2 of positioning. It can be said that the more Hu was proud of her culture, the more she wanted others to respect it. Hu was trying to show that her culture is part of the Asian culture and that she possessed typical Vietnamese cultural traits. As also discussed in the previous section, her pride might come from the wish to be legitimately recognised by others (ll.7-8). On the one hand, Hu was keen on cultural differences she learnt from her local and international friends (*exchange 6.12*). On the other hand, like Neil, she understood that she had the right and the responsibility to act on behalf of the students from her country by promoting its culture to her foreign friends (ll.9-10).

Nevertheless, in both cases, Neil and Hu hardly revealed their awareness of being a global citizen. When socialising within their Vietnamese student community, their identities as Vietnamese were naturally showed. With groups of international and local friends, they also identified themselves as having typical Asian and Vietnamese unique attributes. This is described by Holliday (2011) as the process of othering with social groups upholding coherently positive sense of identity.

6.3.3 Negotiating identities in part-time job

Half of the participants shared their experience of working part-time as a student. Neil and Li are two participants who work as part time tutors. They both enjoyed their work and when being asked about their experience, they expressed their positive attitudes towards what they were doing at that time.

Neil was working as a tutor teaching foundation students for an engineering course. His main job was to help students with their coursework and to mark students' maths exams.

He also worked as a demonstrator for first-year students showing them how to design little projects and then marked their work. Changing his role from a learner to a tutor and demonstrator, Neil understood that teaching was also about learning new things. The exchange below was extracted from our conversation when I asked him about his feelings in a different role:

Exchange 6.16

1	Neil	it's different when we are students we learn new knowledge and as for this **we**
2		**bring our knowledge that we've learned to use and help** those who don't know it
3	L	Uhm
4	Neil	so **my role has changed from a learner to (..) a teacher** [for example
5	L	[uhm
6	Neil	it changes and **I also learn a new skill which might be called a delivering skill**
7	L	[oh
8	Neil	[it means when we help others having only knowledge doesn't mean we can help them
9		understand we have to deliver the knowledge in the most suitable and effective
10		way in order to help understand at the right time even there are things we know
11		that people need to know at the time when we can't tell because they haven't got
12		enough knowledge of the [issue
13	L	[ah
14	Neil	so it's important to deliver the knowledge most [effectively
15	L	[uhm
16	Neil	and **that's (.) what I've learned from my teaching**

Neil mentioned two types of characters in this small story: his students and himself. I interpreted at level 1 of positioning, he acted as a facilitator who applied his knowledge into helping students to study. From l.1 to l.4, Neil described the process of shifting identities, from a student to a tutor. However, he made clear that these two identities were not mutually exclusive or conflicting. In fact, they complemented each other. What he has learnt in his PhD has helped him to act well in his teaching job and vice versa. It could be interpreted that at level 2 of positioning, Neil wished to present an identity not only as a tutor but also as a learner who considered learning as a continuous process (l.6 and l.16) and was concerned with how to most effectively deliver knowledge to students (ll.8-14). Having studied and worked part-time the same time, Neil has successfully mediated between the two master narratives of PhD students and part-time tutors' lives (this I interpreted as level 3 of positioning).

From a different perspective, Li was more concerned about his relationship with students when working as a tutor. If Neil looked at himself from a perspective of a person who used his skills to help with students' understanding, Li was interested in how he developed friendships with his students:

Exchange 6.17

1	Li	ah actually I'm used to seeing my students as my friends I mean I am not a
2		lecturer
3	L	Ah
4	Li	and my relationship with them is like I am their demonstrator or tutor so our
5		relationship is more like friends than between lecturer and students
6	L	hm
7	Li	and here **students and lecturers are kind of equal** like my lecturer in the past
8		said he only guided his students it didn't mean that he was better than his students
9		just better in this [particular field
10	L	[uhm
11	Li	and as for other areas for example and I see that **I can learn a lot from my**
12		**students**
13	L	ah
14	Li	for example in terms of pronunciation
15	L	pronunciation? ah hah
16	Li	yes (.) for example before there were many words I (.) pronounced wrong
17	L	uhm
18	Li	and then it was my students that corrected them for me

At the beginning of the small story, Neil made clear his positioning of his students as "friends" and at the same time his identification as "not a lecturer" (l.1) (interpreted as level 1 of positioning). Again, in l.4 and l.5, Li confirmed that he only acted as a "demonstrator" or "tutor", which might suggest he did not want to create any power gap between him and his students. Talking about the use of English in his teaching, Li did not show any concern about his pronunciation. This might indicate, to some extent, that he viewed English as only a means to communicate with his students and that he could learn from his students' English (ll.11-12). The most important thing, as he later explained, was his strong background in the field. This was different from what he shared about his past experience in his undergraduate study when he was worried about how to speak "good English" as well as his accents when speaking this language. It is noticeable that Li's perceptions of English and the positioning of himself in using English shifted according to changes in social and academic sites. This process could be

regarded as the reconstruction of identities from a student who needed to improve his English to a confident tutor and an English user. From the two above examples, at level 2 of positioning, both Li and Neil were easily recognisable as keen learners in their part-time job as academic tutors.

David shared a different story from Neil and Li in terms of negotiating his identity in part-time jobs. Getting a scholarship from the Vietnamese Government, David came to the UK for his PhD course. While he seemed to be very proud when talking about how he negotiated his roles as a researcher and a mature PhD student in his academic life in the UK, he expressed negative attitudes towards his part-time job. There were two things that he mentioned to explain for his dislike. First of all, he was overqualified for this job. In Vietnam, he worked as a lecturer at the university and was granted a full scholarship for his PhD course. He was proud of his status in Vietnam, whereas his part-time job was an unskilled one which did not require any intellectual knowledge. He even emphasised that he had never imagined he would do this job one day in the future. Although he used to have a part-time job when he studied his Masters course in an Asian country before, it was still very different from what he was doing. The second point mentioned by David was that he felt uncomfortable with his colleagues' behaviours. The negative feeling that David had for the job also stemmed from the fact that he wished to maintain his status he had in Vietnam. He appeared to reluctantly accept his current position only for a short period of time. The reason for his acceptance was that he has tried to support his family in the UK. David further stated he would like to finish his study as soon as possible to return to Vietnam to confirm his "real identity" and his social status as a lecturer which brought him confidence and comfort. He even considered his low status job as a "price" or as a "sacrifice" for him to develop a promising future career after finishing his PhD course. As a result, he always negotiated and was torn between his different identities in both academic and non-academic environments. The below small story illustrates his negotiation of identities in those different contexts. It should be noted that in this case, there was little interaction between David and me since I wished to give him a space to continue the flow of feelings without being interrupted:

Exchange 6.18

1	David	I see that although I am sleazy at my workplace and I am under the supervision
2		of those who are not well behaved (.) at a different place **I belong to a different**
3		**group when I am at the university I belong to an intellectual group of people**

4 **who work and produce very different output** not purely manual activities like
5 that it's just like (..) I used to work very hard for the [Grand café
6 L [hm
7 David and (.) but now I come to Grand café as a very important customer when the
8 conference is organised there with the served meal like that and **it is the way**
9 **that I can confirm that in the past I was not well-dressed and when it comes**
10 **to a different role I wear suit with the conference card**

There were two small stories embedded in this exchange. At the beginning of the first small story, David portrayed himself as "sleazy" in the workplace. It can be seen as level 1 of positioning when David positioned himself as a worker with very low status and his supervisors as "not well behaved". However, it is obvious that this was an assumed identity that the supervisor (and maybe his colleagues as well – but he did not mention them in the small story) imposed on him, a kind of identity he never wanted to admit. His resistance to this idenity was indirectly showed in his effort to introduce a positive identity, the one that he proudly constructed in the academic setting. From l.2 to l.5, he tried to project his much higher level status in academia to me at level 2 of positioning. The used such phrases as "belong to a different group" and "belong to an intellectual group" as a way to deny his previously "sleazy" identity imposed on him. However, although he tried to reject this identity, he seemed to acknowledge what he had done in this job by saying "I used to work very hard for the Grand café" (l.5). The way he confirmed his hard work at the café revealed his recognition of what he had done in the past, no matter how much he disliked it.

The second small story started with David recalling his memory of the time he returned to the café where he used to work. In this intersection of the past and the present, of time and space, David once again confirmed his infinitely preferable identity as an intellectual or "a very important customer" (l.7) in his own words. The shift in the identities was implicitly expressed through his description of how he dressed (not well dressed in working compared to wearing suit in the conference – ll.9-10). By this comparison, he might want to imply that he successfully renegotiated his identities from an assumed inferior worker to an academic with superior status.

From these three different stories, it might be concluded that having different subject positions significantly influences the participants' identities. The participants would feel more satisfied in part-time jobs which require skills close to the participants' academic fields (such as tutors and demonstrators), whereas those who had to do lower status jobs appeared

to struggle in taking very contrasting roles, which might lead to their dissatisfaction and finally resistance (as in the case of David).

6.4 Academic identity negotiation in academic settings

6.4.1 Negotiating identities in group work

Group work was mentioned by most participants. The experiences they had related to group work mostly happened when they studied their undergraduate courses. Some of them talked about having group discussion with home students, whereas others mentioned their experiences when working with international students, especially within a group of Chinese. What was noticeable was that none of the participants talked about the benefits of working in groups but the challenges. I will discuss two sets of examples, one of which describes my participants' issues in working with home students and the other with Chinese students.

The main problem regarding working in a group with home students mentioned by the participants was the incomprehensibility of the points that were discussed. In the exchange below, Li shared his story when he had to work with his classmates to do a task:

Exchange 6.19

1	Li	another thing is that when we need to work in groups (..)
2	L	ah
3	Li	normally we don't feel any problems in daily communication or chatting but when we
4		need to use English to do a task we see a [problem (.)
5	L	[uhm what's the problem?
6	Li	I mean **I can't follow the story**
7	L	can't follow a [story?
8	Li	[yes I mean (.) when local people want to make us understand them
9		they'll speak clearly and slowly
10	L	uhm
11	Li	and we can understand it
12	L	yeah
13	Li	**but when they talk to each other they don't care about it**
14	L	uh huh
15	Li	**UNTIL NOW sometimes when I listen to them I still miss the story**

Li identified two characters in his small story: home students and himself. At level 1 of positioning as I interpreted, he located himself as a member of the group when all of them

took part in the conversation. He positioned home students as those who cared about making themselves understood by international students by adjusting their way of speaking (ll.8-9). However, the problem arose when two home students talked to each other. In this case, Li positioned himself as a listener following the story (l.6). He blamed local students for their ignorance of international students in the conversation (l.13) and as a result, he had the feeling of being marginalised (l.15). Later I asked him what he usually did to tackle the problem and he said that he had to ask again and again, especially if it was an important point. Another technique that Li used when he missed something in the group discussion was looking at the minute to understand it. However, he stressed that the discussion happened so quickly that it was difficult to repeat some points and he had to accept it to a certain level. He further shared his feeling of discomfort and the lack of concentration when he missed the points. It should also be noticed that in Li's story, although home students tried to speak at a reasonable speed to international students to follow, they often lost this sense when they talked to other NSs in the group, resulting in international students' sense of redundancy.

Neil is another participant who did not find comfortable working in a group with NESs. He said that NESs tended to choose those who were very quick in catching their ideas to join their groups, such as Indian students, while he was often left behind to another group. When I asked him how he felt with their choice, he explained that he preferred working with other students who may not have excellent ideas but he can get on well with. It was because he believed a group of students who felt comfortable working with each other might produce better results than the group with good ideas but its members did not match with each other. Then once again Neil came back to the previous point he made that the most important thing in group work was having comfort when interacting with others. He finally commented that it was not always able to match with everyone and to find a system that works perfectly for you; therefore he had to learn to accept it.

Another participant, Orion told a different story of her working with a group of Chinese students. She expressed her frustration towards her Chinese friends' attitudes in group work. Right from the beginning of the story, Orion said that she had not expected so many Chinese students in her course. When she was assigned in a group with the other three Chinese students and a Vietnamese student, she complained about how she struggled negotiating the work with them. The biggest issue she experienced was the use of Mandarin among the Chinese members. Although she directly asked them not to use Mandarin in the group, they ignored her request and continued using it. This made Orion

really uncomfortable. She also told me a story from another Vietnamese friend who had similar experience with her in a group of Chinese students who worked with each other and left her friend behind. These Chinese students even said to her friend that they would only let her know when they reached the result. Orion strongly and continuously expressed her negative attitudes towards the way Chinese students used their language in groups while neglecting her attendance:

Exchange 6.20

1	Orion	so it's kind of four Chinese students in a group (.) and **I am the only Vietnamese**
2		and **couldn't fight against them** I said ok it's my opinion but they said they
3		wouldn't follow that's it (..) when I was an undergraduate student my classmate
4		also spoke Chinese and English (.) although they spoke Chinese with each other
5		they didn't speak that much
6	L	uh huh

Through Orion words, it can be drawn that she was shocked by the way her Chinese friends worked in groups in the new environment. Orion located herself as different and separated from her Chinese classmates (l.1). I interpreted this as level 1 of positioning. She used the word "fight against" as a way to show how hard she has tried to negotiate with them but ended in failure. Orion then told me a small story on what happened when they did their writing assignment together. She thought that her Chinese friends not only had problems in oral skills but also in written communication. She claimed that they were unable to write in English because they probably had not taken any IELTS exam before. By saying this, she assumed that anyone attending university courses should have met the IELTS requirements and the way her Chinese friends dealt with writing tasks made her think that they were not qualified in terms of English. As a student who was familiar with the UK teaching and learning style, she seemed to have been tired of acting as a course guide explaining to other Chinese students in her group how to do a task. She took it for granted that everyone should have had knowledge and skills in completing an assignment like she did, and when things went out of her expectation, she felt disappointed. In her academic relationships with Chinese students, Orion seemed to position herself as a more competent and experienced student in terms of both content knowledge and the use of English.

As discussed earlier, Hu mentioned the gap between her and other home students in her group due to the gap in the age range. In one of her small stories she told me, she also mentioned her feeling of unfairness when she had to work with them in a group for a presentation task in class:

Exchange 6.21

1	L	so (.) as far as I can understand in group work you and your friends talk about your
2		experience in your educational systems?
3	Hu	yeah
4	L	but (…)
5	Hu	for example we normally work in groups not to submit but to present in front of
6		the class yeah we (.) have to present right in front of others so the result is very
7		general our conclusion needs to be (.) general because we mix everything in one
8		presentation only so we need to include general and more common ideas we can't
9		include something very specific such as in Vietnamese context for example in the
10		body (of the presentation) we can include a little bit about Vietnam but very little
11		(..) because **we learn about educational policy in the UK so the conclusion needs**
12		**to be more general more related to the UK context so those who are older**
13		**who have more experience working in the UK have more to say than us**

The characters involved in the small story above were Hu and her student peer group. Hu formed an identity of a group member who cared about the group benefit. This was clearly demonstrated through her explanation of the general requirement they need to follow in a group presentation (ll.5-8). I interpreted this as level 1 of positioning. It seems that Hu really wanted to engage in and contribute to the discussion as well as the presentation to share her work experience in Vietnam (ll.9-10), but she soon accepted that she needed to follow the content of the course which was more about the UK. However, Hu's negotiation of agency was showed in her attempt to include the problems of Vietnamese HE in the body of the presentation. She did that with a hope to increase her participation in group work and raise a voice from her home country - a neglected region. Later, she said that she realised that it was beneficial to learn more about the policy and how the system work in the UK so that she could apply to her context when she came back to Vietnam. Clearly, Hu identified both challenges and opportunities in group work with local students. At level 2 of positioning, she depicted herself as having hybrid identities, both as a Vietnamese student with understanding of the Vietnamese situation and as an international student taking a keen interest in enriching her general knowledge.

Compared to other participants, Tom was more straightforward when he did not want to work in a group with someone. It might be because he has been studying in Germany and the UK for a long time and was used to taking criticism. The exchange below was about the differences in the way he interacted with different groups of students, including international and Vietnamese students:

Exchange 6.22

1	L	so how do you work with international students?
2	Tom	until now I always say what I think directly to international students.
3	L	you say it directly?
4	Tom	even for example I had some friends (..) who I didn't want to work in a group
5	L	uhm
6	Tom	I told them (..) that I don't want to work with them
7	L	uhm
8	Tom	but **it was simply because of the differences in our ways of [doing things**
9	L	[uhm
10	Tom	**not because of personal issues I don't go against** [him
11	L	[hm

He then compared the differences in his attitudes when taking criticism in different settings. When he was in the UK, he did not take others' criticism personally. However, when he came back to work in Vietnam, he felt angry when someone criticised him. Although he was aware that he should not have taken it personally, he was still uncomfortable with those criticisms. In this case, Tom realised that when the environment changed, his attitudes towards criticism changed accordingly. He could no longer take criticism as he used to do in the past. Therefore, it could be said that the environment and others' attitudes and behaviours influenced his feelings and the way he took criticisms.

6.4.2 Interacting with lecturers and supervisors

6.4.2.1 Positive experience of Master's students

Some participants talked about their positive experience with their lecturers, especially in terms of their accents. Hu and Li are two participants who told their stories of their lecturers teaching with very clear accents. Hu's story was about her lecturer who was typically aware of Asian students' presence in class. The exchange below illustrates Hu's satisfaction with her lecturer's way of speaking English:

Exchange 6.23

1	L	so (.) you mean they adapt their accents to help international students understand
2		them more easily?
3	Hu	yes at first I was very worried because at first we thought if they teach in the
4		same way as they speak in daily communication we can't understand them because
5		there are lots of specific English words in our field and (.) they speak too fast so

we couldn't understand but when I study here I think that this would be very interesting and that (..) **I should learn from them they look at the majority of students in class to speak very slowly for example when they asked Chinese or Vietnamese students they asked very short and easy to understand questions** (.) this is the way I should learn if I come back to Vietnam to teach it is a very good way (.) for example both Chinese and Vietnamese students after their first listening they will be overwhelmed if the question is too fast and long (.) they can't string their ideas together **but the lecturers know how to make their questions short and succinct so that students can answer very clearly**

In this small story, there were two main characters: Hu and her NES lecturers/tuors. At the beginning of the exchange, Hu made an evaluation regarding her tutors' use of English in tutorials, positioning them as interlocutors in conversations who speak to international students in the same way as they do with their native counterparts. Then she made a comparison between the lecturers/tutors in tutorials and in class. This time she viewed her lecturers in more positive light, identifying them as being considerate towards international students. At level 1 of positioning as I interpreted, Hu regarded herself as an international student who was worried about whether she could understand her lecturers or not. At the same time, she portrayed her lecturers as being student-oriented and fully aware of linguistic difficulties that international students had to overcome (ll.11-14). At level 2 of positioning, Hu created an image of herself as an international student who appreciated her lecturers' understanding of students' needs, which she believed she could learn from when returning to work as an educator in Vietnam (ll.7-10).

Similarly, Li is another participant who had positive experience with his lecturers regarding their accents in class. His lecturers in Scotland, as he said, even changed their Scottish accents to suit their students' needs:

Exchange 6.24

Li		I mean for example when they give lectures they tend to speak more slowly and clearly (..) whereas for daily communication they speak very fast and use many slangs
L		[uhm
Li		[yeah and in Scotland there are many words that carry Scottish accent so **when they come into a class they often correct it**
L		they correct it?
Li		yes

9 L to make (..)
10 Li to make kind of their English more standard and they try to speak in a more
11 standard way and more slowly
12 L so I'd like to ask how you identify "standard English"?
13 Li standard English means not using slang words
14 L no slang words?
15 Li yes (..) and then **like me it's not standard** and secondly they speak clearly and
16 slowly

Similar to Hu, Li's small story was about lecturers' differences in speaking English in different contexts. Li was content with his Scottish lecturers' effort to make himself understood to international students by trying not to use their Scottish accents and local slang words. As seen in the exchange, Li used the word "standard" to refer to an international way of speaking English by NESs lecturers. Standard English, in his perception, was English spoken by British people in a very clear and easy-to-understand way (ll.10-11) in which there was a sense of ELF awareness focusing on the intelligibility. In addition to that, in his definition of "standard English", he seemed to refer to the formal way of speaking English in academic contexts without "slangs" (l.13). However, when he said he did not speak standard English (l.15), it meant that he did not speak English clearly enough and there were times when people could not understand him. It could be inferred from the analysis that at level 1 and 2 of positioning, Li constructed positive positioning of his lecturers' English or more specifically their intelligible accents, whereas he negatively positioned his English as non-standard, that is to say unclear.

Orion talked about her experience with her Indian lecturer who did not have "British accents" but was very enthusiastic with students. She described how students were excited in his lecture:

Exchange 6.25

1 Orion **although he doesn't speak Standard English like British lecturers**, or (..) it's
2 kind of his intonation is funny (…) but he's very enthusiastic (..) he's enthusiastic
3 he's passionate so the students are very excited in his lecturers he tries to explain
4 until the students understand what he said
5 L any interactions with students?
6 Orion yes he often asks questions
7 L so you said he doesn't speak standard English like British lecturers do (.) can you
8 explain it a bit more?

9 Orion of course I mean they don't speak with rising nor falling intonation like British
10 people do (.) **they still have their L1 sounds** (…) uhm that's what I mean

Two main characters were mentioned in this small story: Orion's Indian lecturer and his students. From l.1 to l.4, Orion made a positive evaluation of the Indian lecturer. There are two interesting issues which could be inferred from Orion's evaluation. The first issue is related to her opinion about "British accents". Some participants told me that they expected to learn with British lecturers when they came to study in the UK. Others even said that it was one of the main reasons why they came here to study. When Orion said "although he doesn't speak British accents" (l.1), it seemed that she assumed that British accents hold higher status than other accents and that it was her lecturer's disadvantage not having British accents. Later, when I asked her to explain further about she said at the beginning regarding speaking standard English, she made clear that "not having British accents" meant "having their L1 sounds" (l.10). This might suggest Orion devalued L1-influenced accents while having respect for British standard accents. However, when she complimented her lecturer on his teaching method which attracted students, she seemed to put the importance of having British accents at the lower level than the ability to make students understand the lectures. This was in conflict with her appreciation of British accents. Orion even emphasized that she was happy with her lecturer's accent as long as he had the right stress when pronouncing words to make himself understood to his students. It was obvious that she valued the quality of her lecturers' teaching methods no matter what accents they had.

6.4.2.2 Transition from undergraduate study to PhD

Among eight participants, six of them were PhD students. Their academic identities were negotiated within their interaction with supervisors. Among those six participants, three of them talked about their transition from undergraduate study to PhD level. The following two stories exemplify how the participants renegotiate their identities in the transition to PhD courses.

Neil's story is about his evolvement of the relationship between him and his supervisor. In the past, his academic relationships are mostly with his classmates and lecturers. He had little connection with his lecturers outside the classroom due to the large number of students in a class. He considered himself as part of the class who received equal attention from the lecturers as other students. When it came to the PhD level, Neil saw his relationship with his supervisor as a two-way exchange of information:

Exchange 6.26

1	Neil	now when I do my PhD I have a personal relationship with my supervisor
2	L	uh huh
3	Neil	my supervisor helps me and I(..) how I say kind of when I have done research on
4		something new I report it to my supervisor so my supervisor also gains new
5		knowledge because I'm a PhD student I research something new
6	L	uh huh [@@
7	Neil	[my supervisor has gained much experience in doing research but **I know**
8		**thoroughly what I am doing** and my supervisor may not know it he has an ability
9		to look at more general issues (.)
10	L	Hm
11	Neil	but **I am better at more specific points so he helps me and I give him new**
12		**knowledge that he [may not know**
13	L	[uhm so you mean it's a two-way relationship it's not like a one-
14		way relationship when you were at the [undergraduate level?
15	Neil	[lecturers transferring knowledge to
16		students

From this exchange, Neil appeared to be more confident and more active when he mentioned his transference from undergraduate study to do research at the PhD level. He spoke of his position at the undergraduate level as inactive and more dependent on his lecturers' knowledge. When he moved to the PhD level, he took initiatives in his own research and began to realise the importance of working more independently as a researcher to find the best method for his own study. In l.1, Neil referred to the relationship with his supervisor as a "personal" one. What he probably meant was that the relationship between him and his supervisor had moved to a different level. From l.3 to l.5, Neil elaborated on their specific positions in this relationship. He positioned themselves as having equal roles, that is helping each other in the process of acquiring new knowledge and I interpreted this as level 1 of positioning. Throughout the small story, Neil confirmed his values twice (ll.7-9 and ll.11-12). At level 2 of positioning, he has become fully aware of his status as a PhD student who equally contributed to the construction of knowledge as his supervisor.

Later, Neil told another small story about him seeking help from other experts such as other researchers or technicians in his laboratory. The reason was that although his supervisor had a general knowledge of the field, he probably lacked the updated understanding of specific skill sets that Neil was using based on new and changing technology. In addition, he also experienced the feeling of "uncertainty" in his

relationship with his supervisor. There were some points when he faced challenges in his research and he felt that he could not totally depend on his supervisor's help. At those points, Neil identified his role as a person who learned to seek help from other experts who could give him the right answer or guide him to find someone else who could offer help. In this case, he used the word "more active" to describe the evolution in his academic relationships. However, he also had to experience difficulties in maintaining those "extra relationships". For example, at first he was "rush" when he asked for others' help. Therefore, some people were not satisfied and offered him little help. After realising that he did not go in the right direction, Neil rearranged his work by taking one step back in order not to create the feeling of chasing after those experts and to give them more time to relax. It can be seen from his story that, at level 3 of positioning, Neil viewed himself as moving from an undergraduate to a PhD student through a process of learning not only academic knowledge but also how to manage and expand new academic relations with both supervisors and other academic experts to serve the research purposes. In his stories, time seems to play a key role in his transition process. It seems that his three years of undergraduate study has contributed to building his awareness of a need to change his positioning in the new environment.

Tom is another participant who also talked about his transition to the PhD level with regard to his relationship with his supervisor. Tom seemed to have a more positive attitude compared to Neil towards the way in which supervisors and PhD students work together in this university. He used the word "open" to describe how he felt about his relationship with his current supervisor which appeared to have positive effect on his work. Tom was free and flexible to choose his own way of doing his PhD without being pushed to produce reports every week. He was allowed his own space to do his job as long as he could show his supervisor the progress and effort that he made. His supervisor also offered help when necessary that made him feel comfortable with what he was doing. When our conversation developed, Tom moved his focus more specifically onto his supervisor's feedback on his writing. This is the focus of the following discussion.

6.4.2.3 Supervisors' feedback on writing

Li and Tom were two PhD participants who had at least one NES supervisor. They also shared similar experience when negotiating with their supervisors in terms of their thesis writing. Both of them showed their appreciation that their supervisors were NESs. Tom said:

Exchange 6.27

1	Tom	their standard was quite high
2	L	what do you mean by [THEIR standard?
3	Tom	[for example in writing
4	L	[uhm
5	Tom	they require high standard of grammar
6	L	Oh
7	Tom	they require me to write correctly or (.) when I argue something in my writing (.)
8		they require me to write concisely (..) but not kind of (…) I personally think that
9		because **English is their L1 so when they read if there's something unclear they**
10		**will tell me immediately that it's [not clear**
11	L	[oh ok not clear right?
12	Tom	that's right for example if a supervisor whose L1 is NOT English, they MIGHT NOT
13		fully understand what we mean when they read our writing
14	L	oh okay
15	Tom	so **that's the advantage of having an English [NS as a supervisor**
16	L	[NS uhm

In this exchange, Tom initially talked about his supervisors' requirement. In the first line, he evaluated his supervisors' requirement as "quite high". When I asked him to explain it further, he made clear that his supervisors required students to write grammatically correct. When he made that evaluation, I expected that he would not be satisfied with the supervisors' "standard". However, beyond my expectations, Tom appeared to appreciate that. He insisted that NES supervisors had an ability to point out unclear arguments in his writing (ll.9-10). By saying "because English is their L1", Tom believed in NESs' ownership of English. This might lead to Tom's assumption that NES supervisors were better at understanding NNESs' vague ideas compared to NNES supervisors (ll.13-14). Clearly, he believed that English NSs were better at their language than NNSs and hence become better supervisors when giving feedback on students' writing. This perception was again confimed at the end of the exchange when Tomseemed to be proud of having a NES as his supervisor (l.15).

Through the exchange, at level 1 of positioning, we could see that Tom conceived the idea of NES supervisors as giving better feedback to their students' writing. At level 2 of positioning, he revealed his dependence on his supervisors' requirement (ll.7-10). He later compared the differences between his two supervisors. The interesting point is that the first supervisor required Tom to improve his writing but he did not correct his grammar. His second native supervisor, as far as he thought, seemed to understand his non-native status. However, she

even corrected his writing by underlining his grammatical mistakes using red lines. He further added that he appreciated the way his second supervisor corrected his grammatical mistakes since it could help him to know what he was not good at to improve. Although Tom stated that his second supervisor was more aware of his non-native status, she still maintained the same requirements in terms of language use in writing for non-native students as other English native students. This finding revealed both Tom's construction of identity as an ESL learner and his supervisors' entrenched Standard English ideology which also resulted in their positioning of Tom an ESL learner who needed to improve his grammatical knowledge.

Different from Tom, Li had one native supervisor and one non-native supervisor. While the native supervisor took it for granted that it was his students' duty to write accurately, whether they were native or NNSs of English, the second supervisor who was from Turkey usually corrected Li's grammatical mistakes. Li said it was because his second supervisor used to be an international student and later became an international staff at this university. This made him understand his international students' difficulties in writing than other local supervisors. It was noteworthy that both of them perceived their supervisors' correction as supportive and useful for them. Underlining these attitudes was Tom's and Li's perceptions of their NNES status which was always needed to improve. Later in our exchange, Li told his international supervisor's story about how he coped with his own English during his thirty years living in the UK. He told this story as a way to relate to his own story and to draw a picture of international students and staff in general:

Exchange 6.28

1	Li	I mean in meetings my two supervisors discuss with each other I mean he asked
2		the other supervisor (the native supervisor) those international people appreciate
3		the way (..) I mean **they understand that their language (.) although they've**
4		**lived here for a long time they still think that their use of language is not as**
5		**good as the locals**

In this small story, Li discussed the positioning between his two supervisors – the native and the non-native one. Through his elaboration of how the two supervisors interacted with each other, it could be inferred that in Li's understanding, the NES supervisor always devalued himself by comparison with the NES supervisor, especially in terms of language (ll.3-5). As far as I understand, Li's perception of his two supervisors' positionings may stem from his belief about the deficient position of international student/academic compared to NESs. Later, Li also mentioned how he valued his writing being proofread by a NS. He said that he felt more confident when giving his writing to

a NS for proofreading. It was because he thought that although NNSs' English were good, they still made grammatical or vocabulary mistakes. He referred to the preference for being proofread by both a non-native and a NS in his faculty. However, when he had only one option, he would choose a "British" to proofread for him. This clearly showed his preference for NSs' English over NNSs' English.

As a final year PhD student, David's story illustrated his consideration about whether to accept his supervisors' feedback or not. David did not take his supervisors' feedback for granted as Li and Tom did. His story showed that he negotiated his own academic identity when interacting with his supervisors. Below is an exchange between us when we were talking about his seminar article he wrote with the feedback from his supervisors:

Exchange 6.29

1	David	uhm **my first supervisor belongs to some (.) editorial boards of several journals**
2		so editing is part of his career and therefore I feel satisfied with what he has
3		corrected so far
4	L	you feel satisfied?
5	David	yes because I feel that the words he uses are (.) more concise and I agree with
6		his feedback that my idea in this case was not very [clear and
7	L	[uh huh
8	David	the way he corrected it was clearer indeed and because it is his job and he's had
9		many years of experience his feedback is different from that of my second
10		supervisor (.) **the second supervisor was less experienced in research and**
11		**writing** for example so I (..) sometimes **do not feel satisfied with her feedback**
12		**and I did not follow it**

David did not mention whether his supervisor was a NS or not and whether having a NS as a supervisor gave him any special advantages as Li and Tom reflected in the previous discussion. What really matters to David was whether he saw any value in his supervisors' feedback on the content and his main concern was related to how he presented his arguments in writing more than his use of language. From l.1 to l.3 David positioned his first supervisor as a one of the influential scholar and editor. It was the reason why David tended to be satisfied with the supervisor's feedback. This positioning of David was confirmed in l.5-6 and l.8-9 when David positively evaluated the first supervisor's richness of editorial experience. What is worth considering is David's comparison between his first and second supervisor. While he portrayed the first supervisor as an experienced and trusted academic, he described his second supervisor as "less experienced in research and writing" (l.10). The difference David's positioning of these two supervisors brought about the difference in his conception of

himself. On the one hand, he appeared to be proud of being a student of his first supervisor - one of the leading scholars in the field. On the other hand, he identified himself as being equal to the second supervisor which led to his resistance to her feedback (ll.11-12). It seemed that at both level 1 and 2 of positioning, David had confidence in himself and he was aware of his own values in negotiating his multiple identities in the relationships with both supervisors.

Hana is another typical example of how international students negotiated their identity with their supervisors. Having studied and worked ten years in Australia, Hana did not find it difficult to manage her new life in the UK. What concerns her most is her relationship with her two supervisors. Hana was critical of the way her first supervisor supervised her. She showed her dissatisfaction with her first supervisor while acknowledging help from her second supervisor. In the way she told her story, there was a sense of uncertainty of whether her first supervisor had the ability to help her with the chosen topic as it was beyond her supervisor's expert. Hana said:

Exchange 6.30

1	Hana	previously I studied aviation logistics when I came here she (her supervisor) said
2		(..) and I chose this supervisor because **she researched a lot on aviation she's**
3		**got lots of articles about aviation so I want to research under her supervision**
3	L	oh I see
4	Hana	I didn't expect that when I came she said now they've done a lot on aviation there's
5		nothing new @@ actually there's maybe something but it's kind of (.) they've done
6		or she knows everything about it and she doesn't want to do anything more she
7		moves to marine logistics she said moving to marine logistics firstly **there are many**
8		**opportunities to publish articles and she also wants to expand her expertise in**
9		**marine logistics** but (.) [I feel that
10	L	[uhm
11	Hana	although she moves to a new area she doesn't have much experience in this field
12		she joins a group (..) a project about marine logistics and she wants me to join in
13		too so generally I was very surprised but **fortunately there's a lecturer in her**
14		**group who is from Brazil he's very enthusiastic and gives me much guidance** (.)
15		but it's a pity that he's come back to Brazil now but we still skype with each other
16		every two weeks and with my first supervisor as well

The above small story involved three characters: Hana and her first and second supervisors. At the beginning of the story, Hana gave an explanation why she decided to choose her first supervisor. Hana initially positioned her first supervisor as an experienced academic with "lots of articles about avaiation" (l.3). Later Hana further explained why her first supervisor

decided to move to a new field of research. This time, Hana portrayed her first supervisor as someone who wished to promote her research career by seeking other possible opportunities. Then she made a positive evaluation of her second supervisor's help which implicitly suggested that she found her first supervisor not very helpful.

Her main problem was, as she stated later, that both her supervisor and her "did not know how to swim" and were dependent on the second supervisor "to teach her how to swim". This time Hana positioned herself and the first supervisor equally in terms of professional knowledge, whereas she constructed an image of the second supervisor as her leader. However, since the second supervisor was in Brazil and only in charge of 10% of her research, she was worried about the later stage of her PhD when there was no one who she could count on and gave her sufficient support when necessary. Through what she shared, it might be concluded that Hana has put her expectations on her supervisors' guidance and what she received from them were not enough to build her confidence. In other words, she found it difficult and unconfident to manage difficulties without critical support from her first supervisor. At that time, she was still struggling to negotiate herself between the two supervisors to find her own space.

6.5 Conclusion

This chapter has investigated how Vietnamese postgraduate students negotiated their identities in different social and academic contexts in the first round of interviews. The participants identified with various social groups such as the Vietnamese student society at the university, international students and local students. Among the Vietnamese student society, the participants held two conflicting positionings. While six particpants identified themselves as legitimate members of the society, the rest two participants felt loosely connected to other Vietnamese students in the community. Two examples of Neil and Tom were given to illustrate the participants' strong attachment to the group of Vietnamese students. Neil found himself in line with the Vietnamese students thanks to the process of socialisation in the group, from a novice member to an experienced one who took the responsibilities to help other new members and maitain the development of the community in general. Similarly, Tom felt strongly attached to his Vietnamese friends because of the similarities in their cultural framework. In contrast to Neil and Li, the other two participants, Orion and River saw themsevles as different from other Vietnamese peers. Although Orion had already studied at another university in the UK, she used to socialise with international and home students and therefore she did not feel close to the Vietnamese students in the new environment. It was also interesting to find out that although River was a completely new student in the UK, she had the similar feeling of being different from other Vietnamese members at the university.

With regard to other social relationships, the participants seemed to have more positive attitudes to other Asian students than with local students. In socialising with international students, the participants developed their identities as belonging to this community both linguistically and culturally. While Li gained more confidence in using English within a group of international students after his first few months in the UK, Neil showed his closeness to international students in terms of cultural similarities. With respect to socilisation with home students and local people, seven participants reported the shallowness of their relationships. Neil, for example, described his social relationships with British students as "professional", that is they only socialised with each other in their study and work, and there seemed to be a lack of intimacy. He also expressed his disatisfaction with the negative ascribed identities given to students with Asian backgrounds by local students and positioned local students as lacking ICA in their interactions with Asian students. The only participant who identified with local students was River who used to stereotype British people as cold and conservative. After her first few months in the UK, she seemed to change her initial perception of British people and positively positioned them as open, friendly and nice. It was also worth mentioning that two participants proudly developed their identities as Vietnamese students as a way to promote their culture through participation in social activities with both home and international students.

Three among eight participants also negotiated their social identities in their part-time jobs. Due to the differences in the nature of the occupations, the participants held different positionings of themselves in those contexts. Two participants, Neil and Li reported their experience in working as tutors at the university. Both of them portrayed themselves as facilitators who took the responsibilities to help students with their academic study. They also shared similar identification as learners with willingness to learn from their students during their teaching. The only student who struggled with conflicting identities in his part-time job was David. During the process of identity negotiation, he both implicitly and explicitly resisted the negative positioning imposed on him in his manual part-time job at a cafe. At some points, David had to reluctantly live with the negative positioning in order to earn money to support his family in the UK. At other points after leaving the job, he still renegotiated and rejected his negatively ascribed identity. In order to do that, he promoted his identity as belonging to group of academics through his way of dressing and behaving at a conference organised in his previous workplace. During the time he worked at the cafe, he was always torn between these identities.

In terms of their academic identity negotiation, the students identified some issues in addressing their academic relationships with their lecturers, supervisors and friends. The use of English in negotiating those difficulties was mentioned by almost all participants in different aspects such as group discussions, supervision meetings or writing assignments, to name just a few. In group work, the students mostly reported negative experience in their interactions with home students. Li, for example, had a feeling of marginalisation conversing with his local friends when he could not follow their stories. Neil also shared the same experience of not being chosen by local fellows because of their differences. In interactions with academics, two students, Hu and Li, held positive attitudes towards their native lecturers who purposefully adjusted their accents to focus on intelligibility for international students. Two PhD students also mentioned the transition process, from undergraduate study to the PhD level in relation to academic relationships with their lecturers. As an example, Neil perceived the transformation in his relationship with supervisors with respect to their equality in the process of acquiring new knowledge. It was because of the equality that sometimes Neil was unable to receive his supervisors' support due to their lack of updated information in his specific field. With regard to supervisors' feedback, two examples of Tom and Li were given to illustrate their appreciation of having NESs as their supervisors, which revealed the students' inclination towards NS norms. By contrast, David and Hana were two participants who were more concerned about their supervisors' research experience and responsibilities in helping students respectively rather than linguistic issues. They strategically manipulated their agency to challenge their supervisors' abilities to support them in their writing without taking into account whether their supervisors were NSs.

In summary, this chapter has explored, from the first round of interviews, diverse ways in which the participants performed and socially constructed their multiple and conflicting identities in various social and academic contexts. This is a process of consciously and subconsciously resisting and challenging ascribed identities, of negotiating and renegotiating positionings of themselves and others, of investigating the multiplicity, hybridity and interconnectedness of their current and past identities. In the following chapter, I discuss the participants' negotiation of academic identity more specifically in academic writing contexts.

CHAPTER 7

IDENTITY NEGOTIATION IN ACADEMIC WRITING

7.1 Introduction

This chapter details how Vietnamese postgraduate students in my research negotiated their academic identities in academic contexts through their small stories. The findings in this chapter are from the second round of interviews in which the researcher and the participants constructed meaning mainly through the participants' small stories of how their academic identities were negotiated, especially in relation to academic writing. As already discussed in the previous chapter, thematic analysis and positioning theory are combined to analyse data for the second round.

7.2 Academic identity negotiation in academic writing: The second round of interviews

This section deals with data from the second round of interviews. The coding process for the second round involved similar steps as detailed in the first round in chapter 6 (p. 103-104). In the first round of interviews analysed in chapter 6, the participants already discussed how they negotiated identities in academic settings and most of the data were related to their relationship with their lecturers, supervisors, colleagues and classmates. This time, when the context was narrowed down into academic writing, the students seemed to be more concerned with their academic relationships with their supervisors. The two Master's students were also included in the analysis since they were writing their theses at the time being interviewed. The following subsection analyses how the participants, both Master's and PhD, developed their relationship with supervisors.

7.2.1 Academic relationship development between students and supervisors

In my exchanges with the participants, while some PhD students were grateful for their supervisors' guidance, others (including Master's students) complained they expected their supervisors to be more supportive. Hana is an example. In the first round of interviews, Hana was still in her first stage of her PhD. In chapter 6, Hana's unsettling situation between the two supervisors was analysed. After a few months, when I conducted the second round of interview with her, the situation did not seem to be improved, especially her relationship with the first supervisor. This time Hana expressed her dissatisfaction more strongly. She

continued to keep her negative attitude when talking about the problem with her first supervisor. If in the first round of interviews, Hana was not sure whether her supervisor could help her to "swim" (to use her word from the first interview) or not, in the second round, she seemed to be certain that her first supervisor was of no help at all. Even worse, Hana was critical of their relationship in which she thought she was taken advantage of, as explained in the extract below:

Exchange 7.1

1	Hana	so she (.) now **she holds several positions** she's the Director of a program so in
2		general both programs (.) she might be busy or not I'm not sure but she kind of
3		wishes to widen the field but she doesn't (.) doesn't want want to think about it
4	L	yes
5	Hana	she wants to use firstly (.) a visiting (.) researcher the male researcher and me it
6		means she mostly handovers the research work to me and the male researcher and
7		sometimes **I have the feeling that she was in the middle to be beneficial**
8		because (..) maybe the male researcher also wants to be connected to the
9		university or so I'm not sure
10	L	[yes
11	Hana	[so he must (.) in general listen to my supervisor it's like when he writes articles
12		she could put her name in

In the first line, Hana positioned her first supervisor as someone who was a very important person in her faculty by making relevant the various activities that she leads. Such a positioning allows her to then evaluate her supervisor's behaviour negatively, by stating "she might be busy" (l.2). This claim implies directly that her supervisor did not give enough time to students like her. From l.5 to l.9, Hana used a small story to illustrate this point through mentioning the second male supervisor. He acted as another character in the small story that was actually positioned as someone who mostly took over the first supervisor's work, which could be beneficial to him. Hana used this small story to prove that her first supervisor did not want to invest time on her. The story developed when Hana complained that she was stressful because her supervisor kept asking her to summarise what she had read in order to gain general knowledge of the field without having to read them. In this case, Hana reluctantly accepted the position the first supervisor assigned to her - the position of inactively following what is told by the supervisor. The conflict seemed to increase when Hana showed her disagreement with what she was being asked to do and her supervisor told her about other third-year PhD students who immediately knew what the articles were about when being mentioned. This

made Hana feel angry because of not being respected. It was the time when Hana resisted the assigned positioning given to her by her first supervisor, though not through explicit action. At the time she told her story, I felt that her anger was like a balloon which was about to explode. The reason why Hana did not explicitly express her resistance to her first supervisor right from the beginning could be possibly traced back to the supervisor's powerful position claimed by Hana at the opening of the story. Through Hana's words, it seemed that everyone in the faculty accepted her power as the Head of the program. Positioning herself as a first year PhD student who was relatively new in the context, Hana chose not to resist the way her first supervisor positioned herself in the first place.

Hana even complained that she did not get what she wanted from supervision meetings with her supervisor. Although each meeting lasted for approximately 30 minutes, Hana's first supervisor only asked if she had anything to ask and provided her with general guidance which made her feel "disappointed". Again, during supervision meetings, Hana presented herself as a student who expected help from her supervisor but at the same time was made disappointed by the supervisor's lack of concern. As she already explained in her first interview with me (*see exchange 6.31*), Hana knew that she might not expect to get much help from her first supervisor. However, she seemed to expect that things would change after a while. When Hana started to realise that she could no longer count on her first supervisor, she sought help from her second one. However, the only way she could contact her Brazilian second supervisor was via Skype which was sometimes inconvenient. She told me about her wish to look for a new first supervisor so that she could have better help and advice. The below exchange showed Hana's initiative in dealing with her probem:

Exchange 7.2

1	Hana	so I asked for a new supervisor but but (.) it's not approved yet I asked
2		because my current supervisor is not helpful at all but in my case in general
3		it might be because **my supervisor holds different positions in the**
4		**faculty so they don't want to interfere**
5	L	[uhm
6	Hana	[because **I also emailed (.) others lecturers who are experts in the**
7		**field** that I am researching but they did not reply then **I went to see**
8		**the Director** she said normally people don't want to interfere in others'
9		fields
10	L	uhm

One more time Hana mentioned the fact that her first supervisor held different positions in her faculty (l.3). This might suggest Hana wanted to emphasise how strongly she was

aware of power negotiation within the faculty. Level 1 of positioning could be identified when the supervisor was portrayed as having plenty of power and other staff members would not resist to that (ll.4 & l.8). When we were talking about this issue, it appeared to me that Hana was not only dissatisfied with her supervisor but also with the Faculty in general. Through her interpretations of the situation, it could be understood that the school did not provide enough support in dealing with Hana's problems. Hana believed that having a more helpful supervisor with expertise in her research field would have a positive impact on her work other than swimming by herself. In this small story, Hana's agency was put forward. She no longer placed herself in an inactive position dependent on the insufficient help from both supervisors. She used her initiative with a wish to change the current situation. She was even more active in contacting other lecturers and asked if they agreed to be her new supervisors (l.6), which showed her agency in making use of her student authority. Although Hana's request was not yet approved at the time due to the influence of her first supervisor's exertion of power across the faculty, what she acted at least demonstrated her activeness and initiativeness in claiming her resistance to the dominant discourse of her faculty in relation to the issue of power (I identified this as the combination of level 2 and 3 of positioning).

As another example, Orion also shared similar experience in her relationship with her supervisor. Although she was used to with the academic environment in the UK during her university life, Orion was still relatively surprised with the way her supervisor worked with his students, including herself. Below is a conversation between Orion and me in which she told a small story about the first meeting between the supervisor and his students when they started their thesis writing:

Exchange 7.3

1	L	so your supervisor did not see students individually but met [everyone
2		at the same time?
3	Orion	[ah no no
4		he saw us individually only the first time he met everyone
5	L	uhm
6	Orion	he said he saw everyone at the same time **to tell us not to expect**
7		**anything** it means he will (.) he will not (..) uhm **I don't understand what**
8		**his job is he means you have to do your work by yourself**

I was relatively surprised with Orion's story, and at the same time Orion strongly expressed her frustration to the fact that her supervisor directly told all the students in the group not to expect help from him. Similar to Hana's case, Orion's supervisor was

portrayed by her as having used his power over the students. I interpreted at the first level of positioning within the narrated world that Orion positioned her supervisor as lacking responsibility for his job in supporting his students. In the relationship between supervisors and students, Orion assumed mutual respect from both sides and she evaluated her supervisor as a person professionally-obliged to provide support to students if necessary.

It was interesting to find out later that Orion did not tell any other small stories related to her own or other students' reaction to their supervisor's imposition. I then decided to tell Orion about my own experience in writing my Master's thesis in Australia six years ago as well as in doing my PhD currently to elaborate futher stories from her about possible students' counter to that imposition. It was unquestionably a ritual that I submitted my chapters to my supervisors and they would later arrange a meeting with me to discuss their comments and feedback. Through my experience as a postgraduate student, I assumed that any supervision would happen in more or less the same way. However, Hana and Orion' experience told different stories. Both of them were not satisfied with their supervisors' behaviours regarding their support to students. At level 2 of positioning, Orion presented herself to me as a student who completely disagreed with her supervisor's way of working with students. It seemed that her frustration increased when she recalled the story because she had not directly expressed her disagreement with her supervisor. I also had the feeling that Orion wished to tell the story to expect sympathy and understanding from me since I knew she was also aware of my student role similar to hers. This was also the reason why I told my own experience as a way to express my compassion to her situation.

Later, after telling the small story of the first meeting with her supervisor, Orion continued talking about how her feeling developed as she wrote her thesis with insufficient support from her supervisor. Her overall feeling was described in the below extract:

Exchange 7.4

1	L	so how do you (.) you feel about it [I mean (the lack of support from the
2		supervisor)
3	Orion	[at that time I was (.) that's the
4		reason why I feel (..) I feel that **it's a waste of money when studying**
5		**at this university**
6	L	uhm

7	Orion	right after (.) **I (.) didn't get much (.) much support from from the**
8		**lecturers** not only in the thesis but also (..) thoughout the [academic
9		year
10	L	[uhm
11	Orion	that kind of thing uhm (..) how to say because uhm **I don't know if it's**
12		**because we are postgraduate students they expect us to be mature**
13		so they don't care about us **compared to what they did in my**
14		**undergraduate study** when I was at undergraduate level they always care
15		very much my lecturers say that (.) kind of we should keep her some job
16		to do it means we need to come to see them whenever we have any
17		problems then we also have [private tutors
18	L	[uhm
19	Orion	once or twice every semester it's compulsory it's sort of **maybe because**
20		**we are undergraduate students**

In the exchange, Orion used a couple of small stories to complain about her situation. From l.1 to l.5, Orion and I co-constructed the evaluation through me asking about her feelings towards the lack of support from her supervisor. The evaluation Orion made in l.4 showed her negative attitude towards her study at the university. Orion had expected the lecturers or professors to be very supportive and that there should have been a little gap between lecturers and students. On the first level of positioning, Orion showed her awareness of her position as a postgraduate student, and at the same time she was also aware that postgraduate students were positioned as "more mature" than undergraduate students by lecturers and therefore expected to receive less support. This evaluation was made after Orion told the second small story (ll.11-17) that allowed her to compare and evaluate both situations: what counted to be a postgraduate and an undergraduate student. However, it did not necessarily mean she had been prepared for a change in the new environment. The transition from undergratude to postgruate study with less support from supervisors still caused a shock to Orion and she did not seem to anticipate the differences between the two different levels of study. Her shock revealed something about how she positioned herself in relation to the lecturers in the course. By comparing lecturers' concern between the two universities and mentioning the second time that it was "a waste of money" to attend the current university, Orion identified herself as a victim of the lack of support from the lecturers throughout the presently intensive course.

From her story, Orion tended to show her stronger identity attachment to her past undergraduate life when things were easier for her and it seemed that she was not totally

ready for a change in the new environment, though she was about to finish her course after a few months being interviewed. Orion has internalised her identity as an undergraduate student, but she still needed to work on her current identity as a postgraduate student, and I interpreted this as level 2 of positioning.

Later, it was interesting when Orion revealed that although she was a Vietnamese, she found it difficult to understand the feeling of other Vietnamese postgraduate students coming to study Master's courses in the UK. It was in the master narratives of Vietnamese students (level 3 of positioning) that Orion identified herself as different from others. It was probably because Orion has been living for a long time in the UK and her experience as the only Vietnamese student in her undergraduate course made her feel different from other Vietnamese students in her current Master's course. In the first round of interviews, Orion had already identified herself as excluded from other Vietnamese students in social contexts *(see section 6.3.1)*. She had struggled in negotiating her social identities within the group of Vietnamese students. This time when moving to the academic context, the gap still existed and Orion maintained the identification between self and other positioning, i.e. between her and other Vietnamese friends.

Finally, I compare Hana and Orion's reaction to the imposition of their supervisors, which both implicitly resisted from the beginning. Hana deployed her agency by contacting other supervisors. She did not accept the assigned identity. Instead, she covertly resisted by using silence, doing what she thought was right. The difference between Hana's and Orion's resistance was that while Hana reacted and took initiative in dealing with the issue, Orion did not take any action to change the situation. However, Orion had her own way to claim her identity as an independent learner who could work on her own without much help from her supervisor thanks to her previous experience of undergraduate study (this will be analysed in detail in later section). Although these two participants had their own choice to solve the problems with their supervisors, what they had in common was the ability to question and then resist what was imposed on them through which their agency was present and their identities were negotiated. During the exchanges, their evaluations were supported by their small stories which allowed them to illustrate their points.

7.2.2 Negotiating challenges in academic writing

In the first round of interviews, the participants already mentioned their initial difficulties in academic writing for international students in relation to the issue of fairness and

power, which negatively influence their identities. In the second round, some participants once again brought up these issues, this time in more details.

In section 6.4.3, I already discussed the clash in Hu's identity negotiation between her own individual space on the one hand, and the conformity to the host academic norms on the other hand. This issue seemed to be her major concern this time. She explained more specifically how she struggled between these two spaces. Having recalled her first attempt in writing her assignment, Hu mentioned two main issues. The first one concerned how to write more complex sentences. She said she had decided not to use short, simple sentences in her writing as she used to do in Vietnam. Instead, she would learn using more complicated structures to link related ideas to add more depth to her writing. Secondly, Hu remembered how the differences between the two academic contexts confused her. Again, what she used to do when writing her assignment in Vietnam did not seem to help her in the new environment. Although she did not give detailed explanation for this, I guessed the reason could be related to the differences in academic requirement and assessment as well as in approaching and solving problems when writing assignment in the two contexts.

In the first interview round, Hu had expressed strongly her disagreement with the fact that international students were treated the same as local students while they had to overcome double difficulties in both ideas and language. However, she seemed to be less critical of this disadvantage of international students in the second interview. Instead, what concerned her more this time was how to negotiate these differences to reach her goal. One of the first assignments required Hu to write 4,000 words which was a "struggle" for her. At first, she was not familiar with reading a large number of journal articles. In addition, the lack of skills in searching academic journals prevented her from choosing relevant materials to support her ideas. To my experience, this issue seemed to be common for international Master's students in general who had never had study abroad experience and never been exposed to research skills before. However, what should be noticed is that almost all lecturers and supervisors in the host country often assumed that international students should have acquired these skills in their own countries. Thus, international students' difficulties in writing assignment are often ignored to a certain extent.

Hu also told a small story when she came to see her tutor before submitting one of her first assigments, which she described as an unnerving experience. As it was the first assignment after her arrival in the UK, Hu still followed what she had normally done in Vietnam. Then it came as a shock to her to know that her tutor looked at the issue in a completely differerent way. After the initial shock, Hu became frightened since she

thought that she was following a wrong approach. She questioned herself why that happened, why her logical thinking and how she approached the issue were different from that of her tutor as revealed in the exchange below:

Exchange 7.5

1	Hu	when it came to the first assignment I discussed with my tutor before I
2		submitted because I was still confused (.) so when I met with my tutor
3		oh my god they (..) **their thinking was so much different then I**
4		**started to be frightened I was truly frightened because I was**
5		**completely wrong** (.) it was not half right and half wrong it was totally
6		wrong **my thinking was not similar to theirs the way I approached**
7		**the issue was different** so I was so scared and I questioned myself
8		why it was like that (.) why they thought that way why the way they
9		developed the assignment was not similar to mine whereas if I wrote in
10		Vietnamese or thought in Vietnamese it could just be like that (.) I was
11		so scared at the beginning then I started to read more and more after
12		that moment of scare **I became very independent I started to have**
13		**different way of thinking** (.) I can't impose my thinking on an
14		assignment I had to read a lot and to look at how other scholars
15		researched the field and the way they viewed the issue so that I knew
16		what had been researching so far to choose the most relevant notions
17		and materials

In this story world, Hu constructed her identity as a newcomer with insufficient experience in doing assignment in the UK HE environment. At the beginning of the story, Hu presented herself as being influenced by her academic experience in Vietnam. At that time Hu was not aware of the differences between two academic contexts and therefore she decided to use her past experience for illustration in the first assignment. However, Hu still consulted her tutor about her approach to the assignment, which partly showed her agency in learning. What happened after she found out that she had followed a different approach from her tutor revealed something about how she positioned herself in relation to her tutor at the first level of positioning. Her overall feeling was described with only one word "frightened" which was repeated more than three times in the story. She considered differences as mistakes, emphasising that she was the one who did the wrong thing, "completely wrong" (l.5). This suggested that Hu saw herself as being on the wrong track while positioned her tutor as being undoubtedly right. As I mentioned above, it could be because Hu perceived herself as having little experience of studying

abroad before and she seemed to assume that if her way of doing was different from her tutor's, it meant she was wrong.

As I understand, at level 2 of positioning, Hu constructed her identity to me as having plenty of agency over her study after the first assignment. In order to deal with the "problem"- as she named it- Hu decided to read more articles about the topic and she soon realised what she used to think before was limited to and could only reflect one way of thinking. At present she accepted that she could not bring a hundred percent of her own thinking into the writing as she used to do in Vietnam. She seemed to be more open to new approaches and no longer attached to only one way of looking at the issue. There seemed to be a change in the way Hu positioned herself. Instead of identifying herself as a newcomer, she now looked at the issue from an angle that could help her accommodate new requirements of the new academic context.

What should be noted in this story was how Hu solved her own problem. It seemed to me that there was a lack of sharing and sympathy between her and her tutor. When Hu was shocked by the differences in their thinking, she tended to keep it by herself and find her own way to deal with it rather than sharing it with the tutor and asking for his help. She assumed that the differences in ways of thinking stemmed from her lack of critical thinking or her ability to view the issues in a more generic way. If seen from that point of view, Hu blamed and positioned herself in a negative way.

As yet another example, Li told a small story about his academic conference paper related to his use of English. It was a disappointing experience for him because he was the only student who received negative comments on his English, as he shared in the exchange below:

Exchange 7.6

1	Li	so I found the most challenging issue in writing was about English rather
2		than content in academic writing (.) **I have more problems in terms of**
3		**using English than the content of the writing** because regarding content
4		I think I can write a clear piece of writing based on my logical thinking
5		but the biggest challenge is (..) how to express ideas in English until now
6		**I don't know when I would be able to improve it** (.) don't know when I
7		could overcome it
8	L	so you mean the problem is rather (.)
9	Li	I think it's not easy not yet easy to overcome yes I mean in the past when
10		I studied my undergraduate course when I wrote I felt that in the past

11 **they knew that I was a foreigner so they tolerated my language**
12 **use** (.) they did not have many comments on it because they were
13 sympathetic to us but for example when they set up certain standards
14 surely I would be criticised like for example (.) imagine when my
15 mother marked Lao students' writing she tended to marked them six
16 or seven points out of ten but if Vietnamese students wrote similar
17 things my mother would give them only three or four points it's like
18 that so I think it is something that I haven't realised until now (.) I
19 mean during my undergraduate study I did not realise it but it's kind
20 of they tolerated us
21 L how about now?
22 Li now I think if they give feedback or something they will say what
23 problems I have directly for example in the latest conference I attended
24 recently **my article was the best in terms of content but I was the**
25 **ONLY person with adverse comments on English**
26 L really?
27 Li yes they said the quality of the article was eight out of ten points (.) but
28 they said my article (.) there are a few friends who got only five or six
29 points but they said **there were no problems with their articles for**
30 **example European or Indian or I have no comments on British**
31 **students' English they all have no problems with their English it was**
32 **only me to be critised in terms of my English** (..) I mean regarding
33 academic writing I need to be more worried about my English than the
34 content of articles

There were two small stories embedded in the above exchange. The first started in l.9 after Li made an evaluation of his challenge in academic writing in terms of language and content in which he perceived challenges in writing in English more difficult to overcome. In his first small story (ll.9-20), Li recalled his memory of academic writing in his undergraduate course in which he positioned himself and was positioned by academic staff as a "foreigner" coming to study in the UK. Through the use of the word "foreigner", I could feel a sense of self-other positioning between local students and international students like him. To my surprise, Li did not seem to have negative feelings about it. Conversely, he appeared to appreciate the fact that the academic staff "tolerated" his linguistic issues. In his perception, Li constructed his identity as a deficient foreign student, while positioning the academic staff as tolerant of and sympathetic towards deficient students like him.

The second small story began with Li recalling the reviewers' evaluations of his paper at the conference (ll.22-25). On the first level of positioning within the narrated world, Li positioned himself as a student with the best paper regarding its content among a group of students from the university attending the conference. However, immediately after this evaluation, Li emphasised his weaknesses in terms of using English as commented by the reviewers. Although he did not directly mention in his storytelling, I could feel his disappointment at the time he put the emphasis on the word "ONLY" in l.25. What was interesting in the second small story was how he approached the reviewers' evaluation. It seemed to me at the beginning of the small story that the positive comment on his paper came from his inner self rather than from his reviewers, which, interpreted as the level 1 of positioning, showed that Li positioned himself positively with respect to his ability to produce a paper of good content. This was confirmed when Li recalled the reviewers' comment on his article in l.27. His words led me to understand that Li was also positioned as a good writer by the reviewers concerning the paper content. However, the criticism from the reviewers partially contributed to Li's negative positioning towards his own English. In this context, Li seemed to construct his identity as an English learner who had to learn to use English appropriately following standards set by NSs as reviewers. Nevertheless, what I sensed initially in his voice was Li's feeling of unfairness. This feeling gradually became obvious when Li later discussed how the reviewers corrected his writing. By saying the "mistakes" he made was only trivial ones, Li seemed to try to persuade me that those mistakes did not influence the quality of the article.

At level 2 of positioning as I interpreted, Li presented himself to me as a student who was able to write good paper despite those minor mistakes in using English. In evaluating English of other students in his group which he thought having "no problems", Li positioned himself and these students in the master narrative of English use in academic journal articles. In this dominant discourse, his English in academic writing was constructed as deficient compared to local students or those from other European countries (ll.30-33).

From these examples, the participants seemed to have negative construction of themselves regarding their own English in academic writing. This negative identity was influenced by the way the students' supervisors and reviewers positioned their writings. In addition, most challenges stemmed from the participants' beliefs that their English was not good enough to produce good pieces of writing. In these cases, the participants mostly positioned themselves as learners of English who constantly needed improvement. Also, supervisors and reviewers' feedback seemed to affect how the students positioned themselves in relation to their use of English, which is the focus of the next sub-section.

7.2.3 Supervisors' feedback on writing and the students' negotiation

When I brought up the issue of how supervisors or lecturers gave feedback or comments on their writing, the participants had different stories to tell. While some of them were happy with the feedback and tried to follow their supervisors/lecturers' suggestions, others took a step back and decided for themselves whether to follow or neglect them.

As already discussed in the previous section (*section 7.2.1*), Hana was critical of her first supervisor's support. This time she discussed in more details how her supervisors' feedback influenced her study. I was rather surprised when Hana said her supervisor gave no comments on what she had done so far. When I told Hana about my supervisors who always gave me feedback on every chapter I submitted, she did not seem at all surprised. Hana knew that PhD students could expect much help from their supervisors in other schools, but not hers. She also pointed out that the straightforwardness of her research field might affect the way her supervisor gave feedback. By saying that, Hana appeared to admit the fact that her supervisor made no comments on her English. However, there seemed to be a conflict in Hana's expectation. On the one hand, she expressed her wish to receive feedback on the content and use of English for her writing. On the other hand, it seemed that she understood and accepted the differences in the way supervisors and PhD students negotiate their work in her faculty compared to other research fields across the university.

As another example, Orion also experienced almost the same situation with Hana in terms of her supervisor's lack of feedback. She complained that her supervisor was of no help at all in providing suggestion for her thesis writing. In my exchange with Orion, I once again raised the issue of how important my supervisor's feedback was in guiding me through the process of Masters and PhD thesis writing, as I already did with Hana. Orion seemed to

fully agree with me and revealed that she was also "shocked" when receiving such little support from her supervisor. The role of a supervisor, she supposed, was to read students' writing and give them constructive advice so that the students knew which sections needed being elaborated at length. Orion thought that each meeting with her supervisor seemed to help ease his marking, rather than helping his students. Similar to Hana's supervisor, Orion's supervisor even emailed his students saying that it was the students' responsibilities to "work on their own" without expecting help from him.

To elaborate more on other aspects of supervisors' feedback, David, Li and Neil provided typical examples. They agreed that their supervisors tended to focus their attention on the content and argument of students' writing rather than their language use. Both David's supervisors and reviewers, for example, had almost nothing to comment on his writing. What predominantly concerned them was how David logically presented his arguments. Similarly, the language Neil used in his writing included mostly simple sentences with simple grammatical structures. He tried to avoid using complicated or literary words.

One thing that drew my attention was Neil's appreciation of his supervisor's understanding of his status as an international engineering student. Below is an exchange between Neil and me in the second round when he elaborated on his first supervisor's perspective on his English in academic writing:

Exchange 7.7

1	Neil	so **he understands that (.) being an engineer student especially as I am an**
2		**international student I don't have much time to improve my language to a**
3		**perfect level** because I focus primarily on technical things (..) doing two tasks
4		at the same time is a bit challenging so he only requires me to reach a certain
5		level (in terms of language use)
6	L	did he say so or that's what you feel?
7	Neil	my first supervisor said so, he [said
8	L	[did he say it directly to you?
9	Neil	no **he said my English is quite good (.) but it's not perfect**
10	L	uhm [@@@
11	N	[@@@ **he means my English is better than other international students**
12		**but (.) it hasn't reached to the level (.) of other students such as those**
13		**from Africa** because English is their country's official language although they
14		are international students **their English is still far better than mine**

In this small story, at level 1 of positioning, Neil initially positioned his supervisor as a person who was sympathetic and understood possible challenges posed to international

students like him. Neil constructed his identity as an engineering student and at the same time as an international student. He was also aware of the difficulties that an international engineer student would have to overcome. Through his storytelling from l.1 to l.5, it might be inferred that Neil was satisfied with his supervisor's requirement in terms of language use. By evaluating that doing two tasks at the same time (i.e. both technical and linguistic issues), with the emphasis on technical aspects, was "a bit challenging", Neil related his local construction of identity to the master narrative of engineering students.

The co-construction of the small story became more interesting when I, as a researcher, asked Neil to clarify whether the supervisor's sympathy was his own feelings or it was expressed through his supervisor's comments. By asking such question, I wanted to see how his supervisor's positioning influenced and was influenced by his own positioning. It seemed that there was a growing sympathy between Neil and his supervisor. However, in l.9, what Neil said showed that although his supervisor understood Neil's challenges, he still expected him to have native-like English. His supervisor positioned Neil's English as deficient compared to African students' English (ll.12-13). What Neil's supervisor said to him was similar to comments given to Li by his supervisor (*section 6.4.3*). The common thing shared by these two supervisors was the expectation that their students, especially international students, can meet, or at least reach as close to nativelike English as possible in their writing. In Neil's case, although his supervisor accepted the way Neil wrote in English, he seemed to pass the belief that those used English as a first or official language are intrinsically superior. Evidently, there exists a lack of these supervisors' awareness of linguistic diversity in looking at their international students' writing, which might be the result of the influence of the institutional language policy.

In the process of negotiation in academic writing with supervisors, Neil also showed his awareness of his own voice. This was clearly described in his exchange with me about how he reacted to his supervisor's expectation. Despite being given other students' theses as models, Neil found his own way to write. Although he agreed that his colleagues' theses were very good indeed, he chose to do something in the middle. This was, he confirmed, to deal with his supervisor's overexpectation. By doing so, Neil seemed to manage to negotiate the balance between his ability and inclination on the one hand, and his supervisor's wish on the other hand.

In a similar vein, David and Li expressed their viewpoints regarding how to respond to their supervisors' comments and corrections. David's supervisor, for example, asked him to change from the phrasal verb "have an effect on" to "impact". David refused to change following his supervisor's suggestion since he believed these two ways of saying had similar meanings. He also noted that he often insisted on his own way of using words as long as they were the correct use in dictionary and could accurately reflect his ideas. As for Li, his supervisor often required him to follow his way of writing which was "consistent" but "boring", as Li commented. Furthermore, sometimes his supervisor corrected his ideas without fully understanding them. For that reason, Li also negotiated between following his supervisor's feedback and keeping his own style, showing his agency and how Li challenged the identity that his supervisor imposed on him. Eventually, he decided to accept to follow only the corrections that helped him explain his ideas in a fairly comprehensible way.

From these examples above, we can see that there existed conflicts between students and supervisors, in both content and language use of students' pieces of writing. These conflicts might impact students' academic identities, opening space for them to negotiate in various ways, either accepting them, as we can see from the ways in which the students valued their writing skills negatively, or contesting them by refusing to follow their supervisors' styles.

With respect to linguistic issue, Tom had different experience with supervisors' feedback from David, Li and Neil above. His problems were chiefly concerned with his supervisor's correction of grammar in his writing. At the very first stage of our discussion, Tom said that he appreciated his supervisors' grammatical correction. Both of his supervisors even encouraged him to learn grammar again to "correct bad habits" at an early stage of PhD so that at the end of that term his knowledge about grammar could be significantly improved. After listening to his story, I deliberately asked him further questions to dig deep into his feelings. Interestingly, what I discovered was a combined feeling of both being appreciative and offended. Tom initially sounded to be grateful for his supervisors' comments. Even so, I recognised that it was merely his immediate reaction on the surface. His pent-up emotion was eventually released in the exchange below:

Exchange 7.8

1	L	so you mean (..) you should improve (.) your knowledge about grammar to write
2		better? (..) so do you see for example you feel that it was like what you just said
3		(.) you fully appreciated it (i.e. the fact that his supervisors corrected his
4		grammar)

5	Tom	right
6	L	you feel it's okay for you? is that [what you mean?
7	Tom	[**yeah exactly (..) at first I was rather**
8		**shocked to be honest**
9	L	@@@
10	Tom	yeah that's right **I was rather shocked at first** because it was **I think my**
11		**writing (..) was quite good actually** but no sooner had I kind of (.) discussed it
12		with my supervisors I felt that oh okay **my writing was not (.) that good** actually
13		(.) but **the fact that I had to learn grammar again was rather shocking**
14		however I think (.) **it was normal because this is my L2 I can't be extremely**
15		**good at it** but (.) in academia they certainly require higher level and as for daily
16		life for example it should not be a problem at all
17	L	uhm you said you were shocked could you explain it more clearly?
18	Tom	**shocked because I thought oh I didn't think that my writing was that bad**
19	L	uhm @@
20	Tom	it's true at first I only thought that I couldn't imagine that my writing was so
21		bad that **they required me to (..) learn grammar again** (.) they even
22		STRONGLY RECOMMENDED (he used these words in English)
23	L	STRONGLY [RECOMMENDED?
24	Tom	[yes (.) I was quite shocked in general

From the exchange above, it could be seen clearly that Tom's negative feelings about himself was influenced by the supervisors' comments. The small story started after I asked him to confirm his feelings towards his supervisor's comments on his grammar (l.6). It was not surprising to me when he revealed his true emotions as being "shocked" when receiving such comments (ll.7-8). Tom initially positioned himself positively at level 1 of positioning when saying "I think my writing was quite good actually" (ll.10-11). However, the supervisors' feedback made him reposition himself at a different status. His confidence was replaced by the feeling of insecurity. It was even more interesting that at level 2 of positioning, Tom presented himself to me as being aware of his position as a person who spoke English as his L2. He was firstly shocked by his supervisor's suggestion about learning grammar and constructed a negative image of his ability. However, stepping outside the narrated world and heading towards me as a narrative co-constructor, Tom seemed to gain back his confidence by evaluating that "it was normal" (l.14) for him not to be excellent in using language. This evaluation showed his covert resistance to his supervisor's assumption and the concomitant reconstruction of his positive identity challenged at the beginning.

Similarly, Li experienced the same comments from his supervisor who he thought "very

critical and interested in correcting even the smallest mistakes". Although his supervisor said Li's writing was easy to understand, he insisted that it was necessary for Li to "improve" his English. From that comment, Li understood he needed to improve different aspects of using English, such as use of words and grammar.

Generally, in one way or another, most of the participants' supervisors held fairly high expectations of the students' English. They tended to position their students as having imperfect English. They assumed their students at PhD level to have nativelike English without considering the fact that they are international students and it is definitely almost impossible for them to write English like a NS does.

7.2.4 Negotiating one's voice in writing: Displaying agency

As already discussed in the previous section (*section 7.2.3*), Hu was shocked when she found out that her approach to the first assignment ever in the UK was different from that of her tutor. I also had the feeling that Hu seemed to blame herself for not getting it right rather than seeking help from her tutor. However, it was me who later became surprised at how quickly and confidently she dealt with her situation when our exchange continued. No sooner had she received the result of her assignment with her lecturer and tutor's suggestions than she started to negotiate what she referred to as "fear of coming assignments". The strategies she used to securely overcome these challenges were described as communication strategies in which she purposefully sent emails to her lecturers or tutors with attached proposal files. Instead of writing rambling ones, Hu focused on main ideas that she would further develop in her assignment with a clear goal and approach. Those proposals were then sent to her lecturers at least three weeks before she started writing to ask for their comments. Only when Hu was certain about the justification of her proposals did she commence the first stage of writing. It was clear from her story that Hu negotiated her identity through displaying her agency in writing assignment. She managed to overcome the fright of the first assignment and continued working on her agency to reconstruct the confidence in herself. It was the agency that eventually helped her find the right solution to her own problem.

It was interesting for me to notice positive changes in the way Hu experienced and explored herself in those processes. By taking initiative in communication with her lecturers and tutors, Hu managed to gain control of her own study, thus concentrating on the focal points to help her save time and energy for other academic assignments. It

seemed to me that the more Hu was actively and deeply engaged in her academic environment, the more she valued herself in a positive light. She no longer blamed herself for bad results and seemed to understand the importance of assertiveness and being active in seeking academic help from others.

Neil is another participant who also showed his initiative throughout his study. In chapter 6 (*exchange 6.27*), I already analysed how he searched for help from other experts in the field rather than directly from his supervisors. In negotiating his own writing, more specifically, he also developed other strategies to reach his personal goal, one of which I have never heard of from any other participants. In our discussion about how he dealt with his supervisor's requirement or suggestion regarding the content of his writing, Neil decided to take out the confusing part where his supervisor had put a question mark. As he explained, this strategy could help him avoid being unnecessarily questioned. However, this was only applied when he was unable to solve the problem. Alternatively, he also tried to find the justification and rephrase his ideas in a more comprehensible way. It could be inferred from Neil's opinion that he had options to choose in his own writing. It was his own world where he could negotiate his voice, whether to "expose" a hundred percent of what he was doing at that moment or to keep something for himself, as illustrated in the exchange below:

Exchange 7.9

1	Neil	but I have received advice (..) from my first supervisor who said that I shouldn't
2		write everthing down only 70% and keep the other 30% to (..) present at the
3		viva
4	L	did he?
5	Neil	**that's also my writing style** I never deal with all the issues I will go through it
6		gradually presenting about it and then start to give a picture but not giving every
7		detail just some examples so (..) for example I just give seven examples out of
8		ten it means with ten issues I keep the last three of them (.) to I can say (.) **to**
9		**protect myself** [@@
10	L	[@@@
11	Neil	**I call it a safe place** @@ so later when I have my viva or anything else at least
12		when they question me about those issues I have something to say (..) something
13		to defend my arguments (..) **I never expose everything so that I don't have**
14		**anything else** [to present
15	L	[uhm

In this small story, firstly Neil positioned himself as receiving advice from his supervisor on how to prepare his writing for the viva. However, his assertion "that's also my writing style" (l.5) indicated that he was not simply taking the advice without any critical thinking. He evaluated his supervisor's suggestion and decided whether it would match his own style. It was through the evaluation and decision that his agency was negotiated. He accepted his supervisor's advice not because he thought he had to follow his supervisor's instruction, but because of their similarity in positioning each other. They shared the same perception of how to best present at the viva and it made Neil feel comfortable doing that way. Neil also showed me how he enacted his agency through planning his writing strategically, following his supervisor and his own shared writing style. I interpreted this as level 2 of positioning. On the other hand, Neil constructed his identity as a person who was not interested in stepping out of his comfort zone. By saying "I call it a safe place" (l.11) with a laugh when talking about how he used his strategic plan to protect himself in the viva, Neil implied that he would rather stay comfortably inside his safe zone than lay himself open to criticism.

Other participants, Li as an example, negotiated their voice under the influence of their previous learning history. In the exchange with Li, we discussed how Vietnamese writing style had had an impact on his thesis writing. I found this interesting since we shared the same linguacultural background and therefore I could see my own reflections through his story. Li compared the differences between the two writing styles and how he negotiated between these two. The first thing he told me was about the way he approached issues in a Vietnamese way. Although Li had already studied undergraduate course in the UK before, he emphasised the importance of his previous learning experience in Vietnam that continued affecting his academic writing. Li elaborated on how he used to write several sentences to generally introduce the current issue at the opening of any piece of writing which was criticised by his supervisor as lengthy and repeating. His supervisor required Li to go straight into the body of the writing without reintroducing what had been mentioned in the introduction. In the following exchange, Li used a specific example to illustrate the point:

Exchange 7.10

1	L	you said that (..) Vietnamese people tend to generally introduce the issue or that
2		kind of thing at the beginning, [don't they?
3	Li	[uhm uhm yes

4 L [so do you mean that (.) previously you
5 were influenced by Vietnamese writing style?
6 Li yes yes yes I think **I was influenced by the Vietnamese writing style** [for
7 example (..)
9 L [you
10 see it in your [writing?
11 Li [yeah yeah for example let me see (..) first for example I (..) want
12 to introduce the model I am working on [for example
13 L [uhm
14 Li at the beginning I often add something like "there have been a number of models
15 that use (blah blah) in Vietnam" and then I start something like "however I chose
16 this model" so for example in Vietnamese we often open a paragraph by "there
17 have been many people using this or that but then" but my supervisor said
18 directly to me that for example this model (.) had several problems or why I
19 used this model straightaway without any kind of (..) lengthy opening sentences
20 at the beginning @@
21 L ah
22 Li so I know **it's the common mistake**

The final sentence of the above example implied Li's perception on his identity. At the beginning of the small story (l.11) embedded in the above exchange, Li talked about how his academic writing was influenced by the Vietnamese writing style. I could be seen as level 1 of positioning when Li constructed his identity as a Vietnamese student writing his assignment in the UK. His claim about the influence of Vietnamese writing style on his current writing partly reflected this identity construction. At the same time, Li positioned his supervisor as a person who gave him advice to help him avoid unnecessary lengthy sentences to focus on the main issue. His laughing in l.20 followed by his evaluation at the end of the small story indicated that Li appeared to be aware of the differences between the two writing styles after his supervisors' comments and he seemed to consider Vietnamese style inferior using the word "mistake" (l.22). When I asked him why he thought it was a "mistake" to follow a different style, he did not answer my question directly, saying it was probably "more suitable" to write his thesis more scientifically and academically straightforward. He further explained if he followed Vietnamese style, it sounded more literary, thus "not appropriate" for scholarly articles. Li concluded that it was necessary for him to adapt to the writing style in the current academic environment to avoid conflict caused by differences. In this aspect, Li seemed to be significantly influenced by his supervisors' requirements. He was dependent on the supervisors'

guidance on his own writing. In another exchange, when I challenged his dependence, he argued that it was justifiable because his supervisors or reviewers were widely experienced; therefore it was worth considering and following their advice. He even emphasised that writing clearly was more important than having one's voice in the writing when I asked him whether he thought of adding his own flavour into it. Li went on to make a comment that only when he reached a certain level of writing did he think about expressing his personal voice.

What I found interesting was the way Li positioned himself to me (interpreted as level 2 of positioning) as trying to stay inside his comfort zone in academic writing, similar to Neil's case above. He would rather follow his supervisors' suggestions to produce "safe" writing than explore other angles of his identity/voice in writing. He seemed to consider academic writing a place to follow institutionally academic norms (I interpreted this as level 3 of positioning). This perspective appeared to be common in some of the participants. They seemed to be afraid of being academically misunderstood and therefore often chose the safer route in order not to put themselves into challenging situations, as in the case of Li and Neil.

7.2.5 Attitudes towards native and one's own English

Most of the participants in the second round of interviews clearly showed their preference for the use of native English in academic writing. Although they came from a range of fields of study, they hold a common belief about native or standard English as superior. What should be noted in this section is that this belief had been expressed by them in a very natural way as if it had been taken for granted. There were times when I challenged their ideas on the issue of what the notion of standard meant in relation to the wider international audience who used English in various multilingual and multicultural contexts. However, they appeared to be consistent and strongly attached to their own prejudice.

In some of the exchanges, the participants expressed opposite attitudes towards native English and one's English. Some participants directly mention their favourable attitudes towards NESs' English, and others indirectly support NESs' English by showing their negative attitudes towards Asian English in general and their own English in particular. Our lengthy discussion between Tom and me in the second round is a typical example to illustrate the negative attitude towards international authors' English. In the previous

section (*section 7.2.3*), I already discussed how Tom was shocked by his supervisor's suggestion for him to "learn grammar again". His confidence was, as a result, negatively influenced, though he initially appreciated the comment. In another exchange, I found out that Tom held negative attitudes not only towards his own English but also towards international scholars' English more generally. When talking about reading scholars' articles, Tom thought that non-native English authors seemed to write unclear sentences, especially in articles in one or two star scholarly journals. He complained about how difficult it was to understand what such authors mean to tell the audience. In the first place, Tom blamed international scholars for their vague way of writing but not their grammar. However, when we continued discussing the issue, Tom appeared to have a conflicting idea with what he had said at the beginning of the discussion. In the example below, we talked about NESs and international writers' writing in which Tom assumed that NESs write better than international writers since English was NESs' language:

Exchange 7.11

1	Tom	I think between a NS and an international writer (.) **a NS writes in their own**
2		**language they will definitely write better than an international does**
3	L	uhm how do you define the word "better"?
4	Tom	I mean BETTER in terms of GRAMMAR (..) as for structures and arranging ideas
5		they might not be better but **regarding grammar they are surely better than**
6		**international writers** (.) I think so I [guess so
7	L	[@@@[@
8	Tom	[unless (.) I mean the
9		majority of them not (.) 100% percent
10	L	uhm (4s) but whether the grammar is right or wrong does it judge anything?
11	Tom	people often say that grammar is not important as long as the intelocutor could
12		understand (.) **but (.) grammar exists for a reason**, doesn't it?

In the first round of interviews, Tom had already expressed his preference for NSs as his supervisors (*see exchange 6.28*) since he believed that NSs were absolutely better in their language and therefore could help him improve his English. In this case, Tom classified his supervisor linguistically. In the second round of interviews, especially in the above exchange, Tom tended to maintain his belief in the assumption that English belongs to its NSs who are better in writing in their language than others. The characters involved in his small story were NNES and NES writers. His evaluation (ll.1-2) in the embedded small story revealed his level 1 of positioning of writers from other countries who he classified as "international writers" as deficient in relation to

NES writers. The noticeable point in the exchange was Tom's self-contradiction in commenting on the use of grammar in academic writing when I intervened in l.3 to co-produce the notion of "better" emerged in his evaluation. The reason for my intervention was to evaluate in what aspects Tom perceived NES writers were better than NNES writers. As previously noted, Tom firstly complained about international authors' unclear writing while observing that their grammar was not a problem at all. However, when it came nearly to the end of our discussion on the topic, he turned out to praise for NESs' use of grammar compared to that of international authors. At this point, I once again challenged his perception of the importance of correct grammar and it was interesting to find out that Tom in turn challenged the idea of intelligibility over grammar. It could possibly be explained that Tom followed the Standard English ideology for a long time and he maintained the belief that although international authors might not have any problems with grammar, their native fellows still perform far better than them for what he considered an absolute reason: English belonging to its NSs. Tom later even said it was international writers' "disadvantage" that they were not excellent enough in English to express their ideas.

Clearly, I could interpret (at level 1 of positioning) that Tom did not seem to position international writers' linguistic resources as legitimate. Instead, he looked at those resources as vague with possibly incorrect grammar use. Seen from this respect, it could be understood that Tom's belief in Standard English ideology highly influenced the way he viewed others' English including his own in comparison with NSs' English. At level 2 of positioning, Tom identified himself as a person who protested against the sacrifice of grammar for intelligibility. He tended to protect the idea that it was important for both NESs and NNESs to write grammatically correctly to produce "well written" articles as he evaluated in l.7.

Among eight participants, Li was another one who strongly supported the use of English by NESs who he referred to as "local". It was also noticeable that the word "local" presented in all his speech and I did not notice any of the use of the equivalent Vietnamese word throughout our conversation. When he initiated the topic of writing journal articles, we came to the discussion on the readers of those publications. The exchange below gave an insight into how he saw the importance of local readers in relation to the assessment of the quality of an article in linguistic aspects.

Exchange 7.12

L so do you mean that when you write in English you need (..) to [pay attention to your readers?

Li [I mean yes that's right the first thing is your readers as I said when we write we write for our readers so we need to find out how to make them feel OK @@ when they read our writings (.) for example I think **when I write for Vietnamese people or for international people they may not think about it (.) but when I give it to local people they might have different views**

L uhm but is it more important who our larger audience are international or local readers?

Li but **if local people think it's OK then international readers will normally feel OK**

L why do you think so?

Li I mean **if local people when they read our writing in their own language and they agree with our writing style then it's likely that international readers will accept** it as for international readers if they read our writings it might be a problem for example as we are similar we might have **same mistakes** @@ then when we give our writings to local people to read they may feel that it's not okay (.) for example in the past when I learnt English with Chinese students **everyone pronounced a word in the similar wrong way** @@ then it doesn't mean that people understand each other because we all do the right thing but because we make the **same mistakes** @@@@ then I think the common problem is **when foreigners learn English don't know if it's (..) deliberate or by mistake but there are many common mistakes** @@@ and yes it's OK when we say it everyone might nod their heads @@ and seem to understand you but when you say it to local people they don't understand (.) I have to say (.) then **I think it's good to base on (.) to follow the standard of the local people** @@ (..) so I said when I write I know about that **I feel worried about the way I use my English**.

From the above exchange, it is obvious that Li constructed the image that local people, to use his term, were those who set the standard for all kinds of English writing by non-native English users. What he meant was that whatever was accepted by a person whose native language was English would certainly be accepted by other international readers. Although he did not directly refer to native English of local people as the Standard at the beginning, the way he compared local and international readers in terms of language use clearly demonstrated his evaluation of native English as non-problematic while he kept problematising NNESs' Englishes. The small story he told (ll.19-22) about

mispronunciation of English of Chinese students who studied with him in an English course at the undergraduate level once again illustrated his negative attitudes towards Asian Englishes. Here he made the self-other positioning, putting NNESs including himself and his Chinese friends of the narrated world in the same boat as "foreigners learning English" (l.23), and local people on another boat. The way he talked about NESs not being able to understand NNESs because of their similar mistakes led him to make his evaluation about the advantage of following local people's standard (l.27).

From Li's elaboration on the issue of academic readers, he constructed his first level positioning of NESs, assuming that their English set the standard which should be followed by NNESs and any nonconformity to that standard would be considered as "mistakes" (this word was repeated three times in the exchange). His evaluation in l.27 about following standard set by local people one more time confirmed his positioning of NESs as having the superior status over NNESs. One last thing that should be paid attention to was how he constructed his identity at level 2 of positioning through the use of English. Until the last point he made referring directly to "the standard of the local people", Li made the second evaluation regarding how he thought of his own English, indicating his worries about his own way of using it (l.28). Evidently, when he expressed his worries about that, he assumed his English was not perfect compared to the English used by NESs, and he was worried about "making mistakes" that can be judged by them. This evaluation could be explained in terms of his negative positioning of NNESs' English in general and his own English in particular.

The third example that best illustrated the privilege given to native English in academic writing came from an exchange with Hana when we were discussing the issue of writing literature review in her PhD. Although I was the person who initiated the topic about literature review, she was the one who returned to the topic we had discussed before on her supervisor's lack of feedback on her writing, expressing her disappointment one more time. However, while she was complaining about her supervisor, she referred to another supervisor who used to be her second supervisor but then was removed and replaced by her current second supervisor from Brazil. The reason she mentioned her past supervisor was because she was a NS and thus Hana thought it would be better if this supervisor gave comments on her English writing. In the exchange below, we negotiated and co-constructed meaning regarding ways of academic writing in English. This was the time when Hana seemed to be uncertain about her own position, especially when I made a clarification on whether she thought we should follow the way NESs write in academic setting. Although she thought of "a standard" to follow, she was still confused and thus

asked me about my own opinion. I deliberately told her my experience of writing for my research and that the only thing my supervisor required me to do was to write clearly. However, after listening to what I said about my supervisor's expectation, Hana made her counter-position to insist on her preference for a NES to correct her writing:

Exchange 7.13

1	L	so do you mean that we should know whether our writing is [clear enough?
2	Hana	[yes, that's RIGHT at
3		least when people write they…uhm…maybe we write in a certain
4		way but not sure if English people write in the same way that's the problem
5	L	so does it mean (.) we should write in the same way as English people do?
6	Hana	YEAH IT SHOULD BE LIKE THAT **there should be a (.) a standard** @@ I know
7		it so I have that FEELING @@@@ (..) **Vietnamese English** @@@@@ how about
8		you? do you (..)?
9	L	in my field (..) in general my supervisor expects that I write in a way so that she
10		can understand it means as long as I express my ideas clearly with the (..)
11		[cohesion
12	Hana	[but when she for example add some comments on what you write (.) do you kind
13		of do you feel that she understands what you mean to write?
14	L	I think she does she only gives me comments on for example (.) this sentence is
15		unclear (.) so I need to do something to make it clearer so that she can understand
16		so it is more important to her that when someone reads my writing (.) whether
17		that person is local or foreigners they all can understand (.) it's not important
18		that I need to write like her or other British people (.) as long as I write clearly
19		so everyone can understand
20	Hana	in my opinion **it's better when there's an English person to correct our writing**
21		isn't it?

From l.2 to l.4, Hana expressed her perspective on writing style. Her belief that NNESs should follow NESs' ways of writing revealed her Standard English ideology in academic writing. Similar to Li's example in the previous exchange, what Hana argued showed her entrenched positive feelings for NESs. It was not a surprise to me when she repeated what she had said before about the notion of "standard" which she thought was better than the non-standard. The reason, as she stated, was because she was afraid of causing misunderstanding if she did not write in the "standard" way. When I challenged her Standard English ideology by giving an example of the *Journal of English as a Lingua Franca,* which did not require the conformity to native academic English writing but aimed for the international intelligibility, for the first time Hana revealed her awareness of

ELF perspective. She agreed that she "accepted the diversity of accents when speaking English", though reluctantly. This shows, at least at that point, that she has reconsidered her positioning when I challenged her perspective on "standard English". It was interesting to me when she expressed her consideration of "non-standard spoken English", which showed her change of view from our first round of interview when she revealed her motivation to go to study in the UK to immerse into the native English speaking environment. However, it was not beyond my expectation that when Hana continued, she immediately insisted on conforming to native English in terms of academic writing. One more time it was the notion of "standard" that drove her to consider English use by native NSs in writing as the most "intelligible".

What was noticeable in Hana's case was the difference between her perception of "standard" in academic speaking and writing. It seemed to her that academic writing conforming to the use of English by NESs will be unquestionably of superiority and this is how language ideology works. During her expansion on the importance of following the "standard", Hana gave her opinion about journal articles written by different scholars. What could be seen clearly within her discussion were her different feelings towards scholars whose native language was English and those from different linguistic and cultural backgrounds. She strongly believed that articles written by people from Canada or England, "those English speaking countries", she emphasised, were easier to read than those written by scholars from France or Germany. Eventually, she made an extreme evaluation that there were some articles that made her "angry" when reading, whereas others were clear and easy to understand.

From those above examples, it was notable that the participants held favourable attitude towards NESs' English. They appeared to conform to standard English, especially in academic writing, and at the same time criticised English of NNESs. This attitude might stem from the belief that NESs own the language and therefore their language use is more precise than NNESs. The participants also believed that since NSs were better at their language, they expressed their ideas more clearly and thus produced linguistically better articles.

While most participants were concerned about their English in comparison with NESs' English, Hu was the only student who complained about the gap in knowledge between Vietnamese students and other students including NESs. In her perception, Vietnamese students' knowledge was only dependent on a limited number of very old books published

internally. When talking about her Education field, Hu observed that Vietnamese students had to use and reuse old models in the educational system and did not have opportunities to approach newly developed approaches that have been used widely in the world, leading to her view that Vietnamese students were "extremely passive" in writing assignment. At the same time, Hu praised international students from developed countries, mostly from other European countries, for their creativeness, intelligence and critical thinking. In the below example, I asked her about her thoughts on the gap in knowledge she had mentioned after 2 years of study in the UK. This time, Hu answered my question by referring to her feelings and thinking about herself specifically:

Exchange 7.14

1	L	so what do you think about it (the gap in knowledge) now?
2	Hu	until now uhm (..) they have been learning and trained in such developed
3		countries since they were small while I have been studying here for two
4		years been studying here for two years **it hasn't changed a lot** (.) surely
5		I can't change the whole long process because it's the perception it's the
6		awareness it's the formation in our thinking and instinct (.) so it can't be
7		said that it can change completely but **there are positive things and active**
8		**aspects** such as I can update new things and I can (.) pay more attention to
9		the lectures for examples ah this is the the the newest policy (..) ah in our
10		field they are USING this one all over the world they look at it and the
11		Government is using it in their educational system ah this is amazing so I
12		can start looking for [information normally
13	L	[uhm
14	Hu	it's just kind of entertaining I just google to read trivial articles or a new
15		policy or something like (.) what the Minister of British or American
16		Education Ministry is talking about or what they found challenging in their
17		countries (..) **so that's the way I can be more active (.) and not just**
18		**passively listen to lectures given by Vietnamese lecturers** the educational
19		policy in Vietnam still embraces what has been taught and managed for
20		years (.) very passive whereas now I can update almost every day ah I can
21		see (.) what's new today

In this exchange, I deliberately let Hu talk about her own opinion without interrupting since I wished to give her more freedom in telling her own story. By doing that, I could look deeply into her perspective to see if there were any conflicts in the way she justified herself and her international fellows in terms of the knowledge gap. In the small story she told from l.2 to l.12, Hu constructed the self-other positioning by

comparing the differences between her and other students from what she positively termed as "developed countries", claiming that she "hasn't changed a lot". However, what she continued telling indicated the reverse. Hu was more interested in telling what she thought of herself over a two year period. Through her own story, I could identify how the experience she had so far has influenced the way she identified herself today. Although at the beginning of her answer to my question, she claimed that she had not changed so much because of the entrenched belief she had had in Vietnam, what I saw throughout her story was a significantly positive change, at least in the way she looked into herself. This positive transformation seemed to act as a motivation for her to continue moving towards the direction of an actively engaged student who is keen on exploring new and updated information in her field. She presented to me (at level 2 of positioning) as a student who was longing for a new version of herself who could confirm her ability to perform well in any situation, not just limited to a specific one.

7.2.6 ELF awareness

By using "ELF awareness" in this context, I refer to awareness of linguistic diversity rather than awareness of ELF. The examples given in the previous discussion (*section 7.2.5*) show that most participants were critical of their own English while at the same time preferred NSs' English due to Standard English ideology. However, in other stages of the interviews, when I challenged their favourable attitudes for NSs' English, a sense of ELF awareness was revealed among some participants. Tom, for example, as already discussed, was shocked when his supervisors told him to study grammar again and later he commented that his supervisors set too high standard for their students including him. He emphasised that it could not be expected that NSs wrote 100% grammatically correctly, let alone himself. When it came to the end of the discussion on this topic, Tom concluded that the most important thing for him was to write in a way that could make readers understand what he meant to say. His obsession about correct grammar seemed to be replaced by intelligibility of his writing. He confirmed with me that he considered being grammatically correct in writing important because he wished everybody to understand him in the right way. He even agreed with me when I asked him whether he thought grammatical incorrectness would not be a big issue as long as readers could still understand him, as indicated in the example below:

Exchange 7.15

1	Tom	so I think (.) in general it's difficult (to write correct grammar) but my final
2		idea is that **the most important thing is to make people understand what I**
3		**mean**
4	L	so it's the thing that matters right?
5	Tom	yeah right we try ways to minimize every risk that leads people misunderstand
6		our ideas and one of which is to use articles in a fairly correct way to avoid
7		misunderstanding such as we talk about something in general and then point at
8		something specific and then talk about general things again (.) people can't
9		understand what we mean (8s) so I think the goal for writing correct grammar
10		is to make sure people understand correctly what I write (..) I don't care (..)
11		whether it makes me happier or makes my writing sound better I don't think
12		that's important **the important thing is how to make readers understand what**
13		**I write** (.) it means it's not a problem if my expressions are not good enough and
14		people can't understand (.) but for example (.) I have quite strong argument but
15		I made grammatical mistakes then people misunderstood me it's a different
16		story
17	L	do you mean you feel okay if for example you wrote grammatically incorrect but
18		readers could still understand you?
19	Tom	ok that's right
20	L	as long as people understand you correctly?
21	Tom	yes

Similarly, after expressing his favourable attitudes towards NESs' English, Li agreed with me that there were an increasing number of international NNESs readers compared to NESs. Therefore, he thought that we should also consider a standard, or more precisely a "level", to use Li's word, that suits international scholars and readers. Li's ELF awareness was also evident when he pointed out that in the context of increasing number of NNESs, local people needed to adapt themselves to join the international generality. When I mentioned the internationalisation process of HE, Li concurred with me that the use of English has spread over every aspect of sociocultural life and that he was not at all concerned about his English in listening and speaking, communication, or in acquiring knowledge through reading. However, he maintained he had to "find solutions to improve his use of English to a higher level", especially in writing.

It could be seen from the two examples above that while Tom seemed to develop his ELF awareness when I challenged his preference for standard grammar, Li was inclined to insist on his favourable attitudes towards standard English in writing. Through the participants'

stories, I could feel a stronger sense of ELF awareness in speaking than in writing. Most participants tended to maintain their beliefs about writing following NESs' standard, whereas they showed their tolerance for "mistakes" (to use their words) in their speaking. This issue will be explored in details in the later chapter on academic speaking and identity. The subsequent sub-section will analyse data concerning the participants' negotiation of identities in academic reading.

7.3 Conclusion

This chapter has explored the participants' identity negotiation in academic writing and reading. Overall, the participants had a variety of experience in a new academic environment. In the relationship with their supervisors, while some PhD students were grateful for their guidance, a few of them expected their supervisors to be more supportive. The participants have also experienced a number of challenges in academic writing. For example, some have been struggling between gaining their individual space and conforming to the host culture. They had to learn to write more complex sentences while at the same time tried to manage the differences in logical thinking as in the case of Hu, a Masters student. PhD students such as David were often confused between conflicting theories and the use of traditional historical characters in scholarly reading. In addition, the influence of Vietnamese way of logical thinking have also influenced and caused participants concern about how to balance their supervisors' requirements and their own freedom in writing. It should be noted in the partcipants' stories that most of them negatively positioned their own English and their ability to write academically. They tended to blame the difficulties for their poor English in reading and writing academic assignments or articles.

Regarding the negotiation with supervisors, some participants expressed their disappointment about their supervisors' lack of critical feedback on their writing. They complained about the mismatch between their true needs and their supervisors' ignorance. Those who received feedback had different ways to negotiate their supervisors' comments.

Most of them negotiated their identities through partly following their supervisors' advice while keeping their own personal writing style. The only negative situation was Tom who received supervisors' suggestion to learn about grammar "again" to improve his writing. This left Tom the feeling of disappointment and upset which negatively impacted the construction of his identity. In negotiating their voice in writing, the participants also revealed their strategies to explore their multiple angles. For example, some have taken initiative in their own communication with other scholars and experts in their fields.

Others, on the other hand, chose to stay within their comfort zone to avoid misunderstanding. It was also evident through the exchanges that the participants showed little awareness of ELF in academic writing. They held opposite attitudes towards NESs and NNESs' English. Most participants maintained that they wished to conform to Standard English in writing, especially in academic journal articles.

In conclusion, the participants shared a range of experiences in their academic learning at the university. Each participant chose their own way to deal with the issues. Although they held overall negative attitudes towards their English ability compared to local and other European students, they still managed to find a way to negotiate their space appropriately and performed well, both in academic and professional contexts. The next chapter draws a picture of the participants' multiple identities reflected and negotiated in academic speaking which involves a number of academic related contexts.

CHAPTER 8

IDENTITY NEGOTIATION IN ACADEMIC SPEAKING AND RELATED CONTEXTS

8.1 Introduction

This chapter provides analysis of the data from the third round of interviews. The participants, after the first two rounds having discussed their life and study, were given a final chance to look deep into and reflect upon their experience in academic speaking. The last round of interview completes its mission as an opportunity for each participant to ruminate over their path in the UK. This chapter, therefore, works as both an end of a journey and a beginning of a new trip for the participants to continue exploring other aspects of their lives. Again, similar to the previous two chapters, thematic analysis and positioning theory are employed for data analysis. What should be noticed in the analysis is that there were times when students discussed their experience in relation to not only academic speaking but also academic writing as these two aspects are overlapped and closely related to each other. Therefore, while most of the space was used for academic speaking, the researcher sometimes looked particularly at academic writing when the topic emerged in the exchanges with the participants.

8.2 Identity negotiation in academic and related speaking contexts: The third round of interviews

8.2.1 Reconceptualising academic speaking

In the second round of interview, River had little experience to share in terms of academic writing as she was in the very first stage of her PhD. Our exchange, therefore, was a short one and most of her stories were more related to her social lives. The final interview, on the other hand, has given her a chance to negotiate herself in relation to academic speaking where she has gained a wider range of experience. At the beginning of our conversation, I asked her to reflect on what she had done so far in academic speaking. River talked about her experience in different types of speaking activities in which she demonstrated her reconceptualisation of academic speaking, as shown in the exchange below:

Exchange 8.1

River over the last year if compared with writing speaking seems to have more opportunities to develop because actually I don't have many things to write at the moment so (.) writing stays the same but I think speaking is better and the important is that I have more opportunities to practise speaking first about presentation then (.) some sections to learn about academic speakings and presentations last year I attended some sections but I felt that it's not enough so I take some more and it's likely that I attend those sections not only for presentation but for other reasons like networking (.) or they'll give me some websites to learn more about my field or ways to present it over that period I feel that I've continuously learnt how to make my project public and how to make those who are non-experts in my filed easily understand what I am doing in the past **I used to think that presentation is to talk about your own field of study at seminars or conferences (.) now I see that another important part is to let the public know about my field so it's kind of widening our knowledge**

L you said widening your knowledge compared to the time you were in Vietnam or compared to yourself a year ago or?

R compared to the time when I just started my PhD after about six months I started to be aware of that

L aware of that you mean?

R I mean my topic is for the public as well (.) not just in the narrow field (.) I remember that last year I also participated in the activities of the reading group (.) although it was about reading but speaking was even more because people read articles at home and went there to discuss I think it was very good in a way that when I went to the reading group **I could practice a lot of different skills related to academic speaking (.)** first it was about presentation I summarised the issues I just read systematised it like a normal presentation then the discussion I had to argue with others including protecting my views and sharing and clarifying my own questions or sometimes **I changed my view after discussing with them so there are quite a lot of academic speaking skills I can gain from a reading group like that**

The first small story she told at the beginning of the exchange was related to her participation in some academic speaking sections. At the first level of positioning, River constructed her identity as a PhD student who searched for opportunities to widen her

network and different ways to deepen knowledge of her field. It can be noticed that there was a transformation in her conceptualisation of what was involved in academic speaking. In the past she identified herself as bounded within her narrow field in the limited academic environment. By participating in those sessions, she transformed her perception on academic speaking, identifying herself with the wider public. Instead of constructing her identity only as a researcher in her field who shared her knowledge with other researchers of related fields, she currently pulled herself towards other directions, one of which was the public. In her narrated story, she was constructing a new kind of identity as a researcher who was able to negotiate more widely with the public who she wished to make aware of her own project.

In the second small story (ll.22-32), River identified herself as a member of a smaller community of her academic reading group. The positive evaluation she made in this story about how she could develop her speaking skills in the reading group indicated that she was constructing her identity as a legitimate member of the small group. At level 1 of positioning in this small narrated story, River perceived herself both as a presenter negotiating her agency through making presentations and as part of the audience who listened to, discussed with other researchers and even "changed" her point of view (l.30). This suggests that she was able to participate under the same conditions with other members. If in the first small story, River focused on how she reached to the wider public by taking initiative, in the second small story she described herself and other colleagues as co-constructing meaning and knowledge through discussion.

In both small stories, at level 2 of positioning, River presented herself to me positively as a researcher who was willing to learn new things and open to negotiation. She appeared to be critical of her agency in different academic contexts. Her identity was constructed and negotiated differently depending on how she perceived herself and others. The multiple identities she constructed reflected the process of negotiation and transformation she had made over her study path. She showed that she has now become a legitimate member of the academic community, socialising under the community norms. Our conversation continued with her providing more details about how she got involved with other academic speaking activities and the main focus was again about reaching the public sector. The second exchange below illustrated in more details how she had learnt and changed her perceptions of herself as a researcher from doing a science project at the university.

Exchange 8.2

River this year I went to quite a few sessions called Scinece busking it means how I can make contact with as many people as possible to make them aware of my topic as much as possible it's like I said before (.) this is one way to broaden my mind and I know that I need to let the public know about my research (.) and another thing is that it's not just about we standing at one point and present our research to the big audience (.) **it's about we approaching each individual to talk to them and share with them our viewpoints** it could be introducing my project or promoting another research or project of the university or a research group so that's the way it changed my mind in the past (.) I used to think that to introduce a new product I need to collect as many people as possible and then present it to them but here I need to come to the audience one by one but do it many times not 100 people at one time only and one more thing is that **academic speaking include other activities as well than just speaking or presentation not just using visual aids but other tools as well to introduce the subject** (.) for example I can use the application on the network or you can use ipad to design very simple games or puzzles and then ask people questions to see who gets more points that is (.) it is not merely a presentation it may be the game to create a game or a quiz show about to introduce your topic and let everyone be aware of the issues that I'm going to say (.) it is quite rich and diverse about academic speaking before I thought it was just presentations at workshops or seminars and then it was the argument between the different scholars of course it's still the main part but that I didn't even know the existence of other aspects of academic speaking I think they don't even exist but now **I find it very interesting and the role of researchers were raised very much** because obviously our subjects are very narrow and only researchers in the narrow specialisation would be able to understand (.) so the public would surely see ourselves as useless because those issues were none of their business so what's the point of feeding those researchers however **those sessions and experience help enable me to understand many more things**

River told the small story in the exchange above to illustrate in more details how her perceptions and skills of academic speaking have changed since she started her PhD. It might be useful to remind that River had never studied abroad before. As she made clear in the exchange, she used to think that academic speaking involved presentations and academic discussions on specific subjects. This could be the result of having studied in the Vietnamese academic environment where most of the academic activities are organised as

seminars and conferences. Through participating in various academic speaking sessions and activities such as "Science busking" she mentioned in the exchange, River developed her initiative in reaching the public. Her repetition of the importance of how to reach the wider audience showed the critical change in her understanding of academic speaking. She no longer positioned herself around limited research network. In her narrated world she included both researchers of related fields of study and the wider public who may and may not know her research.

The change in River's approach to the audience also indicated how she made use of her agency to target each individual rather than the big audience. She has expanded her communicative environment and was aware of the differences between formal and informal contexts. It seemed that she wanted to show her ability to address both audiences. From that point, River made an evaluation regarding her positive feelings about the diversity of academic speaking activities in the academic environment. The multiplicity of different academic speaking contexts appeared to influence the way she reacted to and developed her awareness of reaching beyond the traditionally fixed perceptions of academic speaking. As a result, her multiple identities as a researcher, a member of the connected wider public and a person who transferred knowledge, were constructed and negotiated accordingly.

8.2.2 Challenges in academic speaking and the participants' negotiation of identities

Most participants revealed their negative positioning in discussing their academic speaking challenges in different contexts. However, some participants showed their negotiation of identities towards a more positive light over a period of time. The two examples provided below concerning David and Orion' transformation from negative to more positive identities were explored.

As a final year PhD student, David had experience in attending both university and international conferences. In our exchange below, David mentioned specific difficulties he had to overcome during his PhD such as mastering academic words in his specific field, pronouncing words correctly, lacking opportunities to present at the Faculty seminars. The exchange below was extracted from our discussion on how he perceived and negotiated these challenges:

Exchange 8.3

1	David	**normally we belong to the excellent group in the country (Vietnam) but**
2		**coming here we are not that excellent (.) maybe when compared to us (.)**
3		**the not-so-excellent British students are not that outstanding in terms of**

4 **thinking** but it's just a judgement actually we need to use something to measure
5 that is it possible to use marks to evaluate that's it I just thought (.) but
6 obviously to us and to international students in general it's a linguistic challenge
7 because it's our L2 so it can never be like our mother tongue that's the first
8 thing (.) the second thing is that it's obvious that we didn't have opportunities
9 to develop our critical thinking (in Vietnam) only when we came here did we
10 approach it critical thinking here involves both attitudes and skills it's the
11 critical thinking attitude that is limited it might influence our skills for example
12 do we show our critical thinking in challenging our parents whether our attitudes
13 affect the family's atmosphere that's the attitude
14 L is it influenced by the culture?
15 R yes it's about culture and our attitudes towards critical thinking we don't use
16 it every day so our skills are limited (.) we only use it when we write thesis
17 if I go home and use it with my wife then (.) but **Western people** think it's
18 normal when the husband says yes and the wife says no they **only care about**
19 **reasoning and evidence** in high educational background (.) it's absolutely
20 normal and also with the rational culture they persuaded each other by
21 reasons but **Vietnamese people tend to be inclined to emotions** they care
22 more about each other's feelings why the wife says yes while the husband
23 says no I mean (.) I want to say that **it's a cultural issue our culture doesn't**
24 **encourage critical thinking** and we don't have that kind of attitude maybe
25 it's not right for each individual but in general I mean **for international**
26 **students these two problems could be disadvantages so in general British**
27 **students are better in the interpretation chapter while in the finding**
28 **chapter with statistics international students or more specifically**
29 **students from Asian countries might have more advantages** of course
30 they're just my personal opinion

From l.1 to l.5, David made an evaluation about himself in relation to British students. He positioned himself as belonging to the excellent group in the country with high ranking. This means he perceived himself as having a reputation in his field. What is interesting is the way David compared himself as not inferior to "not-so-excellent" British students (ll.2-3). It could be inferred that David thought about himself as standing somewhere in between. Critical thinking was mentioned by David as one of the main factors that has not been developed in his previous educational background. Although David mentioned the disadvantage of Vietnamese students in terms of critical thinking, he did not assume that British students were better in all aspects. What he said towards the end of the exchange (ll.26-29) once again indicated that he was aware of each individual's strengths and

weaknesses. This evaluation could be understood as the result of his previous explanation when he emphasised the differences between Vietnamese culture and Western culture. From l.15 to l.22, David made clear how he understood those differences. He defined Western culture as "rational culture" and Vietnamese culture as "emotional" culture (ll.20-21). The positioning he constructed in this exchange could again be explained based on self-other positioning (Langenhove & Harré, 1999, p. 22).

Later when I asked David how he thought of himself in relation to the use of language at present, he mentioned the positive transformation that he has made over his study path:

Exchange 8.4

1	L	so does the language (English) still play an important part I mean previously you
2		said generally international students had a disadvantage regarding the use of
3		language so how about you how do you think about your own issue at the
4		moment?
5	David	I think in my situation **it's still a disadvantage but but the level of**
6		**disadvantage was much lower than before** because of my ability to master the
7		language because it's just a few words or dozens of words even around a few
8		hundred words so that's the first one a rolling stone gathers no moss that's it
9		(.) I think the disadvantage concerning the use of language is reduced the second
10		thing is that pronunciation for example at the beginning I didn't pronounce it in
11		the right way even I had to say the words many times (.) now they don't need to
12		ask many times it makes me feel more confident and the communication itself
13		does not break down (.) for example one must ask what the word that I said was
14		I said it again @@ people had to frown when listening to me @@ now that people
15		do not grimace I think it is (...) **I think that language is always a challenge**
16		**until now it's still a challenge to me but the level of disadvantage is much**
17		**less** then it's my opinion

In the above exchange, David showed his positive evaluation of his confidence in using the language. The small story in the exchange was the comparison between his difficulties in speaking in the past and at present. Although David constructed his identity as being a disadvantageous language user in l.5, the fact that he confirmed the decrease in the level of challenge in the way he used the language suggested he has transformed both his ability and his perception. David identified himself as an unsuccessful communicator when he provided examples of him repeating some words many times that caused communication breakdowns (I interpreted this as level 1 of positioning). Then he made clear the process of how he has gained back his confidence. This is a good indication of positive negotiation of

identities in academic speaking. The evaluation he made at the end of the exchange was literally the repeat of what he had mentioned in terms of the challenge in using the language at the beginning. However, by confirming that "the level of disadvantage is much less" (l.17) David wanted to present himself to me, at level 2 of positioning, as a more confident English user who could maintain communication with local people without breakdowns.

Orion is another student who did not feel confident in speaking when she first arrived in the UK for her undergraduate study. At the beginning of the third interview, I asked her a general question regarding her thoughts on academic speaking until now, which generated small stories as below:

Exchange 8.5

1	L	like I said before we already discussed academic writing so now I'd like you
2		to share with me your experience in academic speaking firstly I just want
3		to ask about your English
4	Orion	my English? academic speaking? now or from the time I started my study
5		in the UK?
6	L	you can talk about the time you started your study in the UK until now
7	Orion	uhm **the first days of my study abroad I had never had any confidence**
8		**in my speaking and writing** especially (..) especially when I first arrived in
9		the UK I was shocked because it was different from English I studied at
10		home even IELTS was different when I first came here in the first year I
11		had to record all the time actually I still need to record all the lectures
12		now so in the lectures the lecturers said (.) (ah) it's about listening skills
13	L	whatever listening and speaking are related to each other
14	Orion	uhm at first when the lecturers said I was hesitant because I had to think
15		especially when I came to class and met new friends I kind of said "hi" and
16		waited for them to say "hi" to me and then asked "what's your name" "where
17		are you from" I could never kind of be natural and even the way I spoke it
18		doesn't sound natural (.) **it's kind of Vietnamese people speaking English** I
19		don't know how to express it I mean **the accent and the fluency are not**
20		**natural so I was not confident** so I didn't talk a lot in class I didn't
21		contribute much in class because at that time the class was small there
22		were only a dozen of students in general I didn't feel confident so when I
23		spoke in class or I asked the lecturer about something I didn't ask
24		straightforward I had to prepare in advance and took notes I was not so
25		confident

In this exchange, Orion recalled her first days at university in a couple of small stories. In the first small story (ll.7-12), there were no other characters except for Orion herself. In l.7 and l.8, Orion made a negative evaluation of her speaking and writing skills during her first days in the UK. She emphasised that it was the differences between the kind of English she had learnt in Vietnam (mainly written language) following American/British English norms and IELTS format (l.10) and the use of English in the UK that made her feel shocked. Orion's lack of confidence demonstrated in the first small story resulted in her caution in relationship with her new classmates, which she explained in details in the second small story (ll.14-24).

The second small story started with Orion elaborating on how she managed her academic relationships along with her shock in using English in the new environment. From what she said, it might be interpreted that at level 1 of positioning, Orion positioned herself as a new comer who did not take her agency on board because of the fear of speaking unnatural English (ll.17-18). In the evaluation Orion made in l.18 "it's kind of Vietnamese people speaking English", she assigned a negative positioning of "speaking English unnaturally" to Vietnamese people including herself. In other words, she seemed to question the way English was spoken by Vietnamese people. Based on her perception of her own English, Orion categorised the two characteristics of "Vietnamese people" (to use her words) in speaking English: being "unnatural" (l.19) and predetermined (i.e. she expected others say "hi" to her after saying "hi" to them and then ritually asked about their names and places). At level 2 of positioning, Orion's assumption that Vietnamese people like her spoke English unnaturally created a barrier for her willingness to contribute to lessons and prevented her from raising her own voice in class. The word "natural" mentioned three times in the second small story might indicate that Orion focused on natural expressions, accents and fluency rather than intelligibility. Based on these criteria, Orion identified herself as having unnatural accents and fluency compared to NESs though they had not been explicitly mentioned in the exchange.

Later Orion attended the EAP course at her university in which she made friends with other international students from Malaysia and Korea. It was a good opportunity for her to practise her speaking skills in both academic and daily communication. Orion mentioned that she felt lucky to be in a class with students from China and because of that she had no choice but speaking English to them. However, she identified with her two best friends from Malaysia and Korea. In this case, English acted as a bridge to connect her with both Chinese and her two best friends as it was the only tool that they communicated with each

other. Orion also emphasised that owing to the lack of Vietnamese students in the course she had more chances to practice English with international and home students, which helped her improve it. It was clear in Orion's case that she positioned herself as a global student who did not belong to any specific groups of students or any bounded culture. Her agency was demonstrated through the strategies she employed in speaking English to her two best friends (ll.7-9). What should be worth considering was the conflict that emerged when she preferred identifying herself as having a global student status and at the same time showing her inclination towards the way NESs speak, as in the evaluation she made in the exchange below regarding her wish to speak English more naturally:

Exchange 8.6

1	Orion	lucky me I was the only Vietnamese students while the rest were Chinese so I
2		could say whatever there were few Vietnamese students almost no one so I had
3		to speak English all the time I couldn't speak any other languages except English
4		and my Chinese classmates of course couldn't speak Chinese to me but my two
5		closest friends were from Malaysia and Korea we were very close to each other
6		so we had many chances to speak English I thought it was not academic English
7		it was kind of daily communication therefore **we used very simple words but**
8		**we could be more natural** sort of seeing each other saying "hi how are you" or
9		"have a nice day" it's like when we begin or end a conversation it sounded more
10		natural that's it **I feel like my English was improved I mean more natural** but
11		we learnt a lot we learnt EAP we had to speak academically because sometimes
12		we had mid-term tests although they didn't count only final exam counted we
13		also had exam in groups like two or three people in one group and we talked about
14		a topic and of course when we did it we had to use academic words **I think it**
15		**was improved significantly however I have never been confident in my**
16		**speaking even now** so sometimes I still watch some sitcoms such as short videos
17		in "Friends" and pay attention to their daily communication the use of phrasal
18		verbs

Orion in this small story did not mention "English from Vietnam" anymore. It may suggest that she was no longer concerned about the identification or the self-other positioning with respect to "Vietnamese people speaking English". The way she talked about her improvement in English (ll.10-11) seemed to indicate her newly constructed identity as "not a Vietnamese English speaker". However, at the end of the exchange Orion still revealed her wish to learn about NSs' ways of using English (ll.15-18). This indicates conflicting identities construction between an English user (in relation to other

English speakers in her course) on the one hand, and an English learner on the other hand (when she listened and studied NSs' speaking English in the sitcom "Friends")

8.2.3 (Re)positioning identity in academic presentations

In round two, the participants' experience in academic presentations varied. Their experience ranged from faculty presentations to international conferences. Even at the faculty level, the students of different study phases had different experience and their perceptions of themselves in each context also varied. In the discussion below, I would present examples of the participants with their negotiation of identities in academic presentations in both faculty and international contexts.

At the faculty level, some participants had opportunities to present their research while others complained that they had little space for their academic presentations. The exchange below was extracted from a conversation between River and me about her experience in her first year presentation. What concerned her most was how language was used to make the presentation most effective to the audience:

Exchange 8.7

1	River	I think that **my role in this case is like a researcher** to introduce the
2		topic to those who don't understand the topic thoroughly all of them
3		are experts but I just want to talk about my research project **to some**
4		**extent I am an expert while they don't have opportunities to**
5		**research it so in this case it looks like a researcher and the**
6		**audience** (.) but I am also aware of **another role as a student to do**
7		**an exam**
8	L	@@@@@
9	River	and they are lecturers who mark us as pass or fail (.) so in the first
10		year presentation I think there are two roles like that in terms of
11		language I think the most important part is to make sure your
12		presentation is not too technical because when we are researching an
13		issue we tend to use technical words and forget that people around look
14		at it more generally (.) and they are from different smaller fields and
15		not all of them are from your own field so I think my presentation has
16		some technical parts so I had to stop to explain a lot and if I had a
17		second chance I would focus on ideas rather than showing that I have
18		read a lot over the period of time and these were the things that I
19		read and understood at that time I misunderstood sometimes **I just**

20 **wanted to show that I had read a lot and knew a lot and those**
21 **were things that were systematically synthesised** (.) but sometimes
22 they just need ideas and see whether they are potential ones and they
23 need to see that I am able to make those ideas possible more
24 reasonable ah and one more thing I think it's trivia but my supervisor
25 didn't think so
26 L @@@@
27 River my supervisor was not allowed to say anything but I saw her taking
28 notes a lot sometimes she was listening and she seemed to be
29 frustrated I thought "oh am I doing something wrong" (.) I was only
30 concerned about the content or there was something academically
31 wrong but when I met her later she gave me a list saying "here you've
32 got wrong intonations"
33 L really? @@@@@
34 River I told you many times that it was CONTent, not conTENT @@@@ **I**
35 **find it really funny** and thought "oh it turns out that pronunciation is
36 really important" @@@@@ **I am quite confident with my**
37 **pronunciation** but **sometimes I've got an extra role as an English**
38 **learner and I kind of being tested on my English**

In her first small story (ll.1-7), River talked about her experience of doing academic presentations. The characters in this small story involved herself – the presenter and the audience. She perceived herself as an experienced researcher who has been familiar with conducting research and presenting results in academic contexts. The way she mentioned her role as a researcher who "introduced the topic to those who don't understand the topic thoroughly" (ll.1-2) showed that she focused both on herself and the audience. Her identity as an expert in the field was constructed when she was aware of making her research understood to the audience. What should be noticed was how she positioned herself and other researchers as the audience. She called others as "experts" and identified herself among them, which indicated that her identity was negotiated academically and that she has built a sense of confidence in her status. She portrayed herself as a legitimate member of the master narrative of "experts" in the field (I identified this as level 3 of positioning).

At the end of the first small story, River said she was aware of "another role" (l.6) which opened the second small story (ll.9-25). Similar to the first small story, the characters in the second one were also River and the audience. The difference between these two small stories is that the second small story focused more on River's positioning. She positioned herself as someone who knew a lot in her field. She vested herself as an expert on

presentations. She mentioned a set of skills that made her an expert. She somehow gave advice regarding how to deliver a presentation effectively (ll.11-14). From her reflection, we could see the attributes of a "good presenter" in her perception including developing an awareness of the language register (i.e. not too technical – l.12), paying attention to the potential audience (ll.14-15), giving explanations (l.16) and being able to select ideas (l.17). In sum, River not only wished the audience to understand her research but also wanted to show her thorough understanding to them as a way to confirm her identity as a legitimate expert with the competence to give advice.

The third small story was even more interesting when River told the difference in viewpoint between her and her supervisor – the two characters in this story. As River already commented in the first small story embedded in the exchange, alongside the performed identity as an expert presenter, she was always aware of her identity as a student. In the context of her first year presentation described in the third small story, this identity seemed to override others. Through her words, it could be inferred that at level 1 of positioning, River did not identify herself as a researcher in her first year presentation. Instead, she negotiated her identity as a first year PhD student who was concerned whether she was doing the right thing. There were two agendas in confrontation: River's and her supervisor's. Although River seemed to be concerned about her supervisor's feedback (ll.27-29), in the end she made clear her resistance to her supervisor's comment on her pronunciation. River positioned herself as an academic equipped with confidence (l.36), while contesting her supervisor's power mediated in the evaluation on River's pronunciation through the use of the word "funny" (l.35). In telling the small stories to me, River was contesting her supervisor's behaviour and imposition. The last evaluation River made at the end of the third small story concerning "an extra role as an English learner" could be interpreted as River ironically recognising her supervisor's imposition. This evaluative statement once again confirmed River's opposition to her supervisor's perception of "correct" pronunciation.

In those three small stories, I saw the negotiation of the multiplicity of River's identities. In general academic contexts where she delivered her academic presentations, River saw herself as a researcher who was reflective and knowledgeable in her research field. In the institutionally academic contexts, she positioned herself as a PhD student who had to meet the requirement of the institution and sometimes, ironically, was positioned as an English language learner.

While River had diverse experience in academic presentations within and outside the institutional environment, David complained that he was not provided enough space for

this type of academic activity. During my conversation with David, he seemed to be discontented with the lack of space for PhD students more generally in his faculty to present their research. This was reflected throughout the following exchange:

Exchange 8.8

1	David	actually I don't know about other faculties but in my faculty there are not many
2		opportunities to present because there is a seminar every month for PhD
3		students and normally there are two or three seminars that we present and at
4		other seminars (.) **we just listen or take part in the discussion so we don't**
5		**have much space for presenting** and (.) the second important thing is that **there**
6		**is little space for PhD students** and especially in my faculty PhD seminars are
7		often mixed together I mean for the whole faculty it's not like other faculties
8		with research groups in which you take turns to do presentations (.) so I don't
9		have many chances to present (.) another thing is that topics in groups are closer
10		to my research so **I have more motivation so I already requested my faculty**
11		**to split into groups** but they are unable to do it now they could only organise
12		seminars with topic related to the groups but the frequency is low for example
13		there are five groups then in the fifth month they come back to the topic for
14		the first group so that's it (.) I think there might be two most important
15		problems the first one related to the use of words and structures and the
16		second one is about space for presentations

The characters in this small story involve David, other PhD students in his faculty and the faculty itself. At level 1 of positioning as I interpreted, David identified himself as a PhD student in his faculty who wished to have more opportunities to present at the faculty seminars. It was because of the limited space for PhD students that David could primarily take the position of a listener rather than a presenter. This positioning has hindered David from being an active presenter. What he said in relation to the lack of focus for each research group suggested that he might want to raise his voice and make it heard in his faculty. It seemed at the time of the interview that at level 2 of positioning David positioned himself to me as a senior PhD student who should act responsibly on behalf of other PhD students. His agency was reflected through his action of requesting the faculty to allocate seminars to each research group (ll.10-11). It might also indicate that he took initiative to empower himself in changing the current situation to help improve the quality of research for PhD students in the faculty.

Tom provided another example regarding his experience at the faculty academic seminars. Different from David, Tom was a second year PhD student and he had little experience in presenting research in front of other colleagues, as described in the following exchange:

Exchange 8.9

1	L	so for example how about at the faculty academic seminars or for example
2		have you ever presented in your faculty
3	Tom	usually (..) but basically my thesis is not yet I mean my thesis is a long one in
4		which there are lots of ideas (.) I want to do a presentation in a small sized
5		seminar but because there are a lot and the concepts are quite complicated
6		so I think **I haven't reached a level to be able to present and make people**
7		**understand what I am doing** (.) I mean in terms of professional knowledge
8		it's not about daily speaking (.) I have no problems in daily communication but
9		in order to explain the concepts I am working on (.) what I am doing why I am
10		doing it why it is important (.) **I haven't reached that level so I haven't**
11		**registered**

While David identified himself as a senior PhD student, Tom positioned himself as an inexperienced researcher. In the above exchange, he made an evaluation regarding his competence in doing research. He made clear that he had no problems in daily communication which suggests he was confident in his use of language for communicative purposes. In this small story, the characters were himself and the audience. Tom was aware of his responsibility to make his research understood by the audience. However, he was not confident in using English to make the audience understand the technical parts of his thesis. This might point out the gap between the quality of students' work and how they use English to communicate their research to the wider audience. This issue of language occurred frequently in exchanges with other participants as well. Li, for example, was another PhD student who was not comfortable delivering academic presentations. For him, group seminars provide good opportunities to develop his presentation skills. In the following exchange, Li discussed presentation skills between international students and home and European students:

Exchange 8.10

1	Li	so generally I think **we can't be compared to European students but we are**
2		**still good compared to other international students** (.) but clearly our
3		weakness is confidence in talking I mean in front of the crowd or giving speech
4		in front of the crowd we cannot be compared to those here (home students)
5		(.) I mean not sure if we aren't as good as them but it seems like **we are not**
6		**used to presenting like that while they have done it a lot** and another
7		problem is that we could do a good presentation but during question and
8		answer part we are not (..) because **they are very open in question and**

9		**answer they are very kind of (.) whereas we are more like reciting** while
10		the aim is to discuss (.) questions are not to attack but to help us improve the
11		quality I had a feeling that **the weakness is not just ours (Vietnamese) it's**
12		**also an issue for international students** of course there are students who
13		are very good at presenting but in my group it's generally like that
14	L	so international students here mean those from Asian countries or (.)
15	Li	ah sort of South East Asia or for example Vietnam Thailand Indonesia China
16		it's not just Vietnam other countries have the same problem of course there
17		are students who are good at presenting but not many of them

As can be seen clearly in the exchange, there were a number of self-other positioning in Li's perception regarding academic presentations. Right from the beginning Li compared "we" and "European students" from which I understand that at level 1 of positioning he positioned himself and other Vietnamese students in contrast to European students. However, later he changed his position saying the reason could be that European and home students were more familiar with doing presentations than Vietnamese students. This might suggest Li did not assume European and home students were superior to Vietnamese students regarding academic knowledge, but they might be better in terms of their presentation skills due to frequent practice (l.6). This is related to the previous example in which David differentiated different academic cultures (*exchange 8.3*). According to Li's definition, Vietnamese/international students do not give oral presentations and only recite knowledge with a lack of critical thinking in discussion section (ll.6-9), which could be considered as negative imposition. Li seemed to emphasise the differences between academic norms in the two academic cultures. However, at some points he still used pessimistic positioning in describing those differences, assuming them as the common "weaknesses" (l.11) among Vietnamese and international students. In Li's perception, there was still a sense of splitting the two groups of students: Vietnamese/international students and European students, in which the disadvantageous status was normally ascribed to the former in terms of presentation skills.

Similar to Li, Tom also made a comment regarding question and answer part of academic presentations at his faculty. He told me that he had little experience of presenting his own research. After I asked him about his experience in listening to other research students presenting their research, he told a small story as below about how he negotiated during those seminars:

Exchange 8.11

1	L	so did you take part in I mean listen to other presenters or attend any
2		seminars? I mean (.) you **did not take the role as a presenter but as**
3		**audience?**
4	Tom	uhm there's a couple of times I attended but I haven't learnt much from them
5		especially there were ones whose disciplines were different from mine (.) I
6		don't have background **I listened to them but couldn't understand what**
7		**they said** usually those presentations were very short if we didn't have the
8		knowledge it was so difficult to understand (.) another thing is that **most of**
9		**the international students it's not always easy to understand them** so
10		after two or three times **I decided that I shouldn't waste time for those**
11		**seminars** because the students presented but the audience didn't ask (.) well
12		I mean there was sort of a little bit question and answer but they were not
13		really constructive for their research and I didn't gain much because actually
14		PhD topics were very narrow it just focuses on a specific topic if we don't
15		understand related knowledge (..) it's very difficult to understand what they
16		want to do and why they want to do it

As Tom told me that he had little experience in presenting in front of other research students in his faculty, at the beginning of the exchange I have positioned him as audience and asked him about his experience in attending seminars (ll.2-3). He accepted my positioning and identified himself not only as "audience" but also as learners who learnt from other presenters. Tom already confirmed his status as an inexperienced researcher and through his words he appeared to show his agency in finding opportunities to learn from other experienced research students in his faculty. However, different from his expectation, he could not learn much because of the gap in his background. Therefore, he constructed an identity of a listener rather than contributor. It should also be noted that Tom also blamed other international students for their accents which might suggest that he thought it was not his fault somehow not to understand them (ll.9-10). The fact that he decided not to attend other seminars indicated his resistance to the current situation (ll.10-11). We could see that his prescriptive language ideology played a role in determining his behaviour. He would rather invest in his own research than "waste" his time contributing to other presenters' presentations without fully understanding them. In this case, Tom took an active positioning to decide for himself what should or should not be invested in his PhD path.

8.2.4 Negotiating identities in academic discussion with supervisors

Some of the participants discussed in our exchanges how they saw themselves and supervisors through academic supervisions. Among eight participants, David shared his

feeling of inferiority in his communication with supervisors. David was the one who initially considered himself to be language-disadvantaged in supervision meetings with his supervisor. This was elaborated at the beginning of the following extract in which he mentioned himself and his supervisor as the characters in his small story:

Exchange 8.12

1	L	so you said within the academic environment and with other students in your
2		field (.) how about in discussions between you and supervisors about your
3		research how do you find it?
4	David	I see similar problems for example **the disadvantage of using the language**
5		so sometimes I needed to show the article directly to my supervisor and what
6		I meant was actually based on the idea of an article for example and when my
7		supervisor looked at the article he said "oh is it?" it's much clearer so
8		obviously **there's a problem between what I said and what I wanted to**
9		**say**
10	L	a gap?
11	D	there's a gap between what I wanted to say and what I could actually say (.)
12		it's like that or later the meetings were much simpler because my supervisor
13		didn't need to ask again and (.) the second thing is that apart from linguistic
14		issues the meetings were just about those core articles about 5 or 6 articles
15		that's it (.) it's less and less and both sides are (..) another thing is that the
16		ideas irrelevant to the thesis were ignored and we just focused on the key
17		ideas so **not only linguistic issues but other factors are less important** and
18		the focus level of the thesis was increased (.) the familiarisation of the topic
19		and the number of articles is reduced

There was clearly a positive change in the way David looked at the positioning between himself and his supervisor. If at first David perceived himself as being disadvantaged in using the language (l.4), he later explained how he had gained positive transformation in communicating with his supervisor. This might indicate that at level 1 of positioning David has changed his self-positioning from being a disadvantaged student in language use to a person who could create the balance during meetings with his supervisor by focusing on critical issues as he explained. It seems that the relationship between David and his supervisor has transformed to a more balanced type of relationship. This was interpreted through the way David talked about how he discussed his thesis with his supervisor. David has gained more control of his own research and acquired the ability to assess his own work. There seemed to be

tolerance from both sides which could be the result of trying to work together and understand each other after a long period of time (as mentioned before, David was in the final year of his PhD on his third round interviews). David no longer perceived his supervisor as someone superior than him. Also, at level 2 of positioning as I interpreted, the identity he performed to me was that of a PhD student who was both linguistically and academically competent owing to the increase in the familiarisation of institutional norms (ll.12-19).

In contrast to David's negative-to-positive transformation in the way he positioned himself in relation to his supervisor, Tom perceived that equal roles should be allocated to both supervisors and PhD students right from the beginning. He had had his Bachelor degree in Germany and therefore had never written a thesis in Vietnam. When I asked him what he thought about the academic relationship with his supervisor, he said:

Exchange 8.13

1	Tom	I think **the relationship between supervisors and students here are quite**
2		**straightforward** they are only our mentors I mean it's like doing a job we are
3		working on a project we have the main role while they only guide and help us
4		when we have any questions instead of being friends or colleagues and we just
5		go and ask them (.) now their job is to help us we should think that they are
6		not (..) I think **we should think of the relationship as mentors and how to**
7		**call it (.) apprentice** or something else we shouldn't think it as the
8		relationship between supervisors and students then it could be easier for us
9		to work together because the gap between supervisors and students are huge
10		while that between mentors and apprentices is closer and we would feel more
11		comfortable and also (.) it depends on supervisors themselves (.) some of them
12		are imposing their opinions on their students but my supervisors don't (.) they
13		may say "okay this is my experience it's like this or that you can do it your
14		own way but through my experience I think it might take you a while to do
15		that and (.) the second thing is that it's very risky so I would advise you to do
16		this way" (.) so **the final decision is still my own decision they wouldn't make**
17		**me do this way or that way**

In his small story with himself and his supervisor as the characters, Tom, at level 1, positioned his supervisor as "mentor" and himself as "apprentice". He viewed the academic relationship between supervisors and students as "straightforward". The power, therefore, was not inclined to either character. Instead of considering the

supervisors as those with power in their hands, Tom was strongly aware of his main role in doing his own project. This seemed to help him gain his activeness in doing his own research. However, Tom did not minimise the influence of supervisors on their students. The evaluation he made regarding the differences between his supervisors and other supervisors who might be imposing their values and opinions on their students (ll.12-16) might indicate that at level 2 of positioning Tom wished to present himself to me as an independent researcher who had his own opinions and power to decide his own way of working (ll.16-17). Throughout our later exchanges, Tom elaborated on other angles of the relationship between supervisors and PhD students. In the exchange below, for example, he continued discussing the specific roles of supervisors and students. It seemed to me that he wished to make clear one important point that he already raised in the previous exchange about how important it was to understand supervisors' job:

Exchange 8.14

1	L	some students just complained to me that their supervisors were not helpful
2		sometimes (.) for example some supervisors were not experts in their fields
3		and they needed to seek help from others
4	Tom	supervisors don't help us with the content they only helped with methodology
5		their job is to read and question what we are doing their questions are very
6		simple (.) **they are not experts in our field it is us who are supposed to**
7		**be experts in our fields** when we give them a paper if they are not experts
8		in the field **they'll question it when they question they help us we should**
9		**have a mindset that they are there to help us not to monitor us** (.) I think
10		we can work better if we think like that and if we want them to be useful I
11		think they are extremely busy they have work at university they have to write
12		their paper they have to do management work paperwork they have lots of
13		things to do if we want them to be helpful we need to push them (.) we can't
14		just sit there and wait for them tell us what to do (.) **that way of working is**
15		**not the way European people work** European people work this way: when we
16		need something we have to ask if they can help they will if they can't they
17		won't say rubbish things they'll say "I don't know about this there might be
18		some people who are more helpful" (.) we should think that way so we could
19		feel more comfortable working with them
20	L	so you mean the role of students should be (.)
21	Tom	the main role
22	L	the main role? the active role?

23	Tom	students should be active in everything we have to ask if we need something
24		(.) **the job of supervisors should be like a panel** when we deliver our paper
25		they'll sit there and ask questions criticise our way of doing and we should be
26		able to justify it

The above exchange is Tom's critical evaluation of the role of supervisors and PhD students. As a PhD student himself, Tom supported the idea that supervisors helped their PhD students in terms of methodology and criticality rather than content. Supervisors were constructed as those with the ability to question students' work. By saying that, Tom has put himself in supervisors' shoes to give evaluation regarding their job in working with PhD students. Tom directly said it was PhD students who should be experts in their fields, not their supervisors, which might suggest his clear perceptions of his academic identity as a PhD student with certain responsibilities. By contrast with Hana, who was critical of her supervisor's level of helpfulness (*exchange 7.1 & 7.2*), Tom identified clearly the influence of PhD students' activeness in deciding whether a supervisor was helpful to them. He was the only participant who has positioned supervisors in general and his two supervisors in particular as other members of a viva panel, as he clearly stated in l.24. As already mentioned, Tom has been studying in Germany and UK for a long time. In turn 2 he mentioned "European way of working" (ll.15-16) which he implied as active and straightforward. Tom seemed to get used to with this way of working and therefore through his words I could feel that he identified himself as a follower of European academic norms according to which he thought learners should take agency and activeness as important features of the identification process.

8.2.5 (Re)negotiating perceptions of Standard English in academic speaking: A process of adaptation

In the exchanges between the participants and me related to academic speaking environment, the participants shared their perceptions of Standard English and how the negotiations of its meaning influenced their positioning of themselves and other NESs and NNESs.

During our discussion about the advantages and disadvantages of NESs in academic contexts, David talked about his experience of having academic conversations with his NESs colleagues. When I challenged his idea about NESs having advantages of expressing their thoughts, David agreed that NESs also had certain disadvantages in international

communication. However, he supported the idea that NESs adapted to meet communicative purposes in academic environment. This was clearly showed in the following exchange:

Exchange 8.15

1	L	as I see some students told me that actually it's not about lecturers it's about
2		international students for example in a group of both home students and
3		international students they (NESs) still talk to international students like
4		they do with other NESs I mean they automatically (.) assume people will
5		understand them but in fact **international students need more time and**
6		**effort to understand NESs because as you said it's not their mother**
7		**toungue it's their L2**
8	David	uhm we need to guess more there are not many home students in our faculty
9		but normally first year students often speak like you said but after a period
10		of time having experience they know how to adapt (.) clearly they don't want
11		to repeat what they have said and then when they speak people are confused
12		because they don't understand so **NESs need to adapt** (.) except for someone
13		who is not sensitive in communication I'm sure everyone is the same because
14		**the main purpose of communication is to make the interlocutor understand**
15		**what you mean** so I think (.) some home students in my faculty are just like
16		that they talk very fast but when there are international students they will
17		adjust their speed and the way they use words are simpler they rarely use
18		slang words in conclusion they try to meet the communicative purposes so (.)
19		that's what I have observed so far
20	L	have you experienced similar situation?
21	David	yes especially in my first year the first thing is that the student was new he
22		made me (.) simply he just brought the way of speaking into (.) maybe it was
23		because he enroled in his PhD programme after he finished his bachelor or
24		masters degree **he might have worked in the environment with only NESs**
25		**so he maintained his way of speaking in his previous working environment**
26		**into the new academic context** then people kept asking him to repeat or
27		people showed that they were tense when listening to him (.) or the
28		conversation couldn't develop further because actually people couldn't really
29		understand what he said
30	L	so you think that after a while (.)
31	David	uhm **after a while both of them needed to adjust**

In David's first small story told from l.8 to l.19, there were two main types of characters: NESs as the main characters and NNESs as the audience. It could be seen clearly from David's small story that there was a process of transformation in his perceptions of the

way NESs speak to NNESs in international communication. David has made a positive evaluation regarding how NESs dealt with barriers in communication with NNESs. In the contexts where there were communication breakdowns, NESs in David's story tended to gain the active position in dealing with the situation. What David said about NESs in those contexts showed that at level 1 of positioning he positioned NESs as the ones who should be responsible for misunderstandings or communicative challenges rather than NNESs. Although in l.31 David claimed that it was both sides (NESs and NNESs) who needed to adjust to have successful communication, he did not mention how NNESs had done to adjust to different situations. It seemed in David's first small story (ll.8-19) that NNESs were positioned as having inactive status in such communication.

After listening to his first small story, I was so interested in exploring more examples in detail that I asked him to tell me more of his own experience. While in the first story, what David told me was more related to his general evaluation of the overall situation in his faculty, the second small story David told (ll.21-29) was the reflection of him experiencing the similar situation. The characters in the second small story of the exchange were limited to only one, rather than the community of NESs. Due to initial insensitivity in communication, the character challenged other NNESs interlocutors by keeping his "NES way of speaking". Again, at level 1 of positioning, NNESs were positioned as victims of communication breakdowns. In this second small story, instead of focusing on the adjustment process of both interlocutors, David was interested in hypothesising the reason why his NES colleague failed to maintain or develop further communication with his NNESs colleagues based on his previous experience. We could see the chronological construction of the narrative which gives more reliability to the story: a NES student started a PhD, he continued speaking to NNES students in the same way he did with home students, NNES students could not understand him. This narrative shows a moral, that is whoever and wherever you are, you need to consider your way of speaking and prioritise intelligibility to make other people understand you. Although he did not make any direct evaluation similar to what he said in the first small story, it could be inferred from what he said that NESs were positioned as playing a critical role in maintaining mutual understanding with NNESs in the academic environment.

I also conversed with other participants regarding the positionings of NESs and NNESs in academic speaking contexts. Tom, for example, also had his own experience in listening to both NESs and NNESs in academic presentations. While other participants thought NESs had more advantages in terms of their language, Tom believed that it was

NNESs who were more advantageous in international communication. This idea was revealed in the following exchange:

Exchange 8.16

1	Tom	we (NNESs) have some advantages I mean students look at us and think "oh
2		he/she is not local" so they might accept that and they have fewer
3		expectations and **when we express our ideas we try to use words that are**
4		**easy to understand and simple** (.) as for **UK lecturers they have a**
5		**disadvantage that is they speak too fast international students don't**
6		**understand them which is not good because communication is a two-way**
7		**process** (.) as for writing I don't know **for writing British people would have**
8		**more advantages I think a little bit more I mean they won't have naive**
9		**mistakes like international students** and as for other problems I think
10		audience are not always UK people there are many international people and
11		sometimes **our international accents are easier to understand than UK**
12		**accents**
13	L	so you think that international students will have more advantages in
14		international conferences, don't you?
15	Tom	**I think so** it could depend on whether they are confident to deliver their
16		presentations or not

Tom discussed a variety of issues related to NESs, NNESs and the role of language in our discussion. Initially, Tom talked about his experience in having British lecturers who "were really difficult to understand" due to their teaching styles. He seemed to devalue the importance of language in an international teaching and learning context. However, later he advantageously positioned NNESs concerning their ability to use words that were simpler and easier to understand compared to NESs. In this second evaluation, Tom valued the importance of easy-to-understand language used by NNESs (l.4) compared to the complex language used by NESs academics. He was using the narrative as a way to contest NESs' attitudes towards NNESs and to celebrate the simplicity and intelligibility of NNESs' use of language. Within only a small story, Tom was doing various positioning activities. He was contesting NESs' use of English in teaching and at the same time he rejected identities assigned to NNESs by NESs by bringing to the fore the advantages of the former group and the disadvantages of the latter.

Tom also criticised UK lecturers for their fast speaking speed (l.5) which, again, positioned local lecturers at a less preferred status to international students. Similar to David in the previously discussed exchange, Tom positioned international students as

victims of communication breakdowns in which British lecturers were considered causing difficulties to international students' understanding due to their fast speed in speaking. After these two exchanges with Tom and David, I interpreted at level 1 of positioning that both of them identified themselves among international student community. These positionings seemed to support international students, while NESs have been considered being responsible for improving the quality of communication through the adjustment process in the use of English. Rather than looking only at international students as having disadvantages in using English compared to NESs, both Tom and David realised the importance of NESs paying attention to their international interlocutors' needs to maintain effective two-way communication processes.

The last point which deserves attention in Tom's evaluation was that he repositioned NESs in a more advantageous status compared to NNESs in terms of academic writing (ll.7-9). While he considered international students as having more advantages in international communication owing to their "international accents" (ll.11-12), Tom appeared to be more conservative in making judgement regarding what he termed "naive mistakes" (ll.8-9) of international students in writing which NESs would not make. This idea could be traced back to what has been discussed in chapter 7 (*exchange 7.10*) regarding Tom's negative positioning of NNESs' academic writing compared to NESs. The exchange then continued with the researcher contributing to the process of meaning making by asking Tom to confirm if he believed NNESs had more advantages in international academic contexts such as in international conferences. This time, again, Tom positioned NESs as having more advantages in presentation skills than NNESs as long as they were confident by confirming "I think so" (l.15). Later, it seemed to me that when Tom positioned international students as not being confident of their English, he identified himself among those students. However, what he said after that about the importance of "understanding" or intelligibility in communication, which somehow reflected his awareness of ELF, changed the intial positioning I had assigned to him. He made clear at the end of the discussion on this issue that in his view language acted only as a "tool" for international students in presentations. This made me think that at level 2 of positioning he was presenting himself to me as a confident, not deficient, international English user.

8.3 Summary of the findings of the third round

This chapter has discussed the participants' identity negotiation in academic speaking. The students negotiated their identities differently in different academic settings. Some students, such as River, demonstrated how they negotiated the notion of academic

speaking compared to what they had experienced in Vietnam in the past. The negotiation River made was an indication of her multiple identities of, for example, a PhD student and an independent researcher, that have been developed and reached beyond the boundary of a small researcher community she had made for herself before coming to the UK for her PhD. The positionings she had made regarding her position, other researchers' position and the position of the wider audience have transformed her previously established perception of academic speaking. She has now developed her loosely new perception of who she is within the unbounded notion of "academic speaking".

In most of the exchanges between me and the participants in the last round of interview, the students mentioned their challenges in various academic speaking contexts. Two examples provided in the chapter demonstrated how the participants negotiated their conflicting identities in those contexts. Both David and Orion's stories detailed the process of initial negative positioning as disadvantaged users of English at the beginning of their study path. After a while, David and Orion have developed their more positive positioning, constructing their identities as more confident English users with fewer disadvantages. What should be noticed was the conflicting identities that Orion has negotiated in those academic speaking contexts. On the one hand, she seemed to identify herself as a global student who held a global status. On the other hand, she still revealed her preference for NESs' accents through her wish to speak as naturally as they do.

In academic presentations, the participants demonstrated diverse experience. At the faculty level, while some students had opportunities to be presenters, others complained that there was a lack of space for them to present. Examples given in the chapter described in detail how the participants constructed their multiple identities in one or different settings. River, for example, developed her multiple identities in her first year presentation in her faculty. She negotiated her identity with the audience, identifying herself among other experts and researchers in the field. In the same context, she also negotiated her identity as a confident presenter who was both constrained by and resisted the identity as an "English learner" that her supervisor imposed on her. It was also in the context of academic presentations that the participants identified themselves with different groups of students. As a typical example, Li identified himself among other international students who he perceived had similar problems with presentation skills. He compared international students with European and local students who he positioned as having better presentation skills. Another student, Tom, also shared the same opinion with Li in a way that he positioned

himself as either belonging to the audience in academic presentations or performing his identity as an inexperienced presenter only.

In relation to the study path that the participants have negotiated during their time in the UK, the experience also varied. While some participants confirmed the increasingly unexpected challenges they needed to overcome that influenced their active agency, others showed their positive attitudes towards what they have been negotiating over a period of time. David, for example, has made a positive transformation in his attitudes and his participation in academic discussions. This has resulted in a more active and positive positioning of himself in such contexts.

Negotiating identities in academic supervisions has also been a topic frequently mentioned by most participants. There were differences in the way the students negotiated their identities under the influence of power. For example, while David initially constructed his linguistically disadvantaged identity with his supervisor and then managed to renegotiate the imbalance of power, Tom developed a neutral power relationship between his supervisor and himself, defining their identities as "mentor" and "apprentice" respectively throughout.

The renegotiation of the perception of Standard English also occurred frequently in the exchanges with the participants, revealing their identity (re)negotiation in relation to NESs and NNESs in academic speaking contexts. By contrast with the negative positioning in academic writing contexts in the second round of interviews, this time the participants negotiated more positive positionings in comparison with NESs. Both David and Tom, for example, positioned NESs in a less advantageous status in international communication. David blamed NESs for communication breakdowns with NNESs which happened in his faculty. Similarly, Tom identified NNESs as victims of communication breakdowns with British lecturers. Both Tom and David highlighted the importance of NESs paying attention to their international interlocutors' needs to maintain effective two-way communication processes.

Overall, then, this chapter has demonstrated various ways in which the participants developed and negotiated their multiple and conflicting identities in institutionally academic speaking contexts. Although at some points the participants still perceived themselves as being disadvantageous in terms of language and skills compared to European and local students, the students, in many other situations, negotiated their identities in a more positive light. Through the process of resisting imposed identities and negotiating the challenges and differences in the new environment, the participants

manipulated their agency to promote their language skills and awareness from which their new identities as English users have been significantly constructed.

The following section draws together the findings of the three chapters of data analysis from which the process of identity negotiation and development is discussed with relevance to literature.

8.4 Drawing together the findings of three rounds of interviews

During the three rounds of interviews, the participants were shown to have developed their social and academic identities across time and space. In this section I firstly deal with the inseparable relationship between language and identity demonstrated through the participations' identity negotiation. Next, I look at how identity has been negotiated as multiple, a site of struggle and changing across time and space. Lastly, the notion of "legitimacy" is discussed in relation to the participants' language socialisation.

8.4.1 The interrelationship between language, culture and identity

As Joseph (2004) points out, language and identity are inseparable. It is through language that identity is manifested, negotiated and challenged. This is revealed clearly through the findings of the research. The use of English has been a central concern for the participants throughout the three rounds of interviews. In the first round, the participants socialised in various social groups, from Vietnamese students to international students, from home students to local people. In those social interactions, the participants have developed their multiple, hybrid identities. Within the community of Vietnamese students, most participants depicted themselves as being close to the members of the community. Some mentioned that the reason for their closeness stemmed from their shared resources or shared repertoires (Wenger, 1998). "Similarities in cultural framework" were also the words used by the participants to explain for the sympathy between group members. Most of them stated that having spoken the same language, "their OWN language" enabled them to unquestionably understand each others' feelings, emotions or needs. This could be explained in terms of the participants' development of habitus. This notion has been developed from an ancient term by Bourdieu (1991). It refers to "a set of dispositions which incline agents to act and react in certain ways" which generated practices, perceptions and attitudes (op. cit., p. 12).

The participants taking part in the Vietnamese society have immersed themselves in the pre-established community with its own shared repertoires and norms. However, it is noted that

the notion of "habitus" should not be understood as a stable term. The dispositions included in habitus are considered as inculcated, structured, durable, generative and transposable (Bourdieu, 1991, p. 12). New members joining in the group tended to continue negotiating those dispositions and they were likely to socially interact with other members in more or less similar ways. However, it does not necessarily mean that the practices remain unchanged. It was the fluidity of the dispositions constituted the habitus that empowered both new comers and old members to contribute to the construction or generation of a "multiplicity of practices and perceptions" (Bourdieu, 1991, p. 13). Bourdieu also argues that it is the "similarities and differences that characterize the social conditions of existence of individuals" that are manifested in the habitus which might be "relatively homogenous" among individuals of similar backgrounds.

It seems that this understanding of "habitus" could be used to account for the feeling of closeness between members of the Vietnamese student community and between the participants and international students from other Asian backgrounds, owing to what the participants referred to as "similar cultural frameworks". These findings echo what were found in other studies of Vietnamese students studying in other Anglophone settings such as Australia or the USA (Pham, 2013; Stritikus & Nguyen, 2007). In these studies, Vietnamese students managed to negotiate "transnational space" in which their gender identities were promoted, their engagement in international education were critically improved and their sense of value was reinforced through the increase in their social capital demonstrated in cultural and social practices.

With respect to the two Vietnamese participants who were loosely attached to the Vietnamese student community, this view of "habitus" failed to explain why they excluded themselves from the Vietnamese community to a certain extent, either voluntarily or reluctantly. Both students – the newcomers – manifested their agency as artificial members, not truly perceived members whose dispositions are transferrable to the existing habitus. The social identities they were constructing were influenced by a number of factors in which their previously historical experience played a critical role in preventing them from becoming "legitimate" members. In their social interactions with other members of the group, the two participants were constructing their "identity-as-uniqueness" (Joseph, 2004, p. 37), depicting themselves as different from others and therefore not wishing or being able to act as a true member. This result is in resonance with the findings of Schartner's (2015) research in which the international students reported their reluctance to and sacrifice of co-nationals social interactions so as to seek

opportunities for intercultural interactions and English language development during their study abroad sojourn.

8.4.2 Identity as multiple, contradictory and socially constructed

The second critical issue emerging from data relates to the multiple, linguistically and socially constructed nature of identities. As seen from the research findings, the participants have socialised in different sociocultural groups in which they developed their multiple identities. As Baker (2015) observes, identity should never be discussed separately from other people. Riley (2007) makes a similar point when arguing that other people act as the principal aspect of identity. He compares the act of discussing social identity as one's intrinsic property as discussing the sound of one hand clapping. Throughout the present research, the participants' identities were always discussed and developed in relation to others. It is through social interactions that the participants' identities are socially constructed. Norton (1995) also makes relevant the multiple nature of identity in social interactions. She argues that subjectivity is multiple and produced in various social sites in which the individual take up different subject positions. These subject positions, as Norton points out, are not always in harmony.

As Joseph (2004, p. 8) observes, each of us "undeniably has multiple identities" in at least two senses. In the first sense, similar to Norton (1995), Joseph maintains that individuals have various roles in different social contexts and our identities shift depending on who we are socialising with. The multiple nature of identities in the second sense, as Joseph argues, could be understood as consciousness of others. The argument Joseph builds here relates to the way one constructs an image of others and vice versa. Joseph elaborates the idea that different people have different positionings of an individual. At the same time, that individual also conceptualises various images of others around him/her. This could be regarded as a process of two-way positioning, or "self and other positioning", that is an individual positioning oneself, positioning others and being positioned by others (Langenhove & Harré, 1999, p. 22).

The understanding of the nature of multiple identities following these two senses is demonstrated clearly throughout my research. The Vietnamese participants negotiated their multiple social identities according to changes in social settings. The process of their identity negotiation involved constant positioning and repositioning of themselves and those they socialise with. They projected themselves as having Vietnamese student identities (this identification, however, is a complex and conflicting process itself as

discussed in *section 6.3.1*) within the Vietnamese student society. In social interactions with international students, the participants constructed themselves as belonging to the community of international students. However, they have different identification processes with international students from different sociocultural backgrounds. To international students from Asian countries, the participants negotiated their social identities as having similar cultural framework with them. They also found similarities in terms of their accents in speaking English and therefore they did not feel any sense of power relations with those students. These findings are found consistent with other studies in Anglophone countries in which international students reported their strong sense of connectedness with other co-nationals and non-co-nationals (to use Schartner's (2015) term) (e.g., Coles & Swami, 2012; Schartner, 2015; Taha & Cox, 2016; Tran & Pham, 2016; C. Wright & Schartner, 2013). The only negative positioning was negotiated by a student who struggled with students from China speaking their L1 language and making her feel being marginalised. International students from European or Latin American backgrounds, on the other hand, were positioned as different from students with Asian backgrounds and the participants of my research projected their identities more closely with Asian students.

Home students acted as another type of subjects with whom the participants negotiated their social identities. With those students, however, the participants mostly constructed negative positionings. Those who mentioned working in groups with local students complained about their feeling of being marginalised because they could not either follow their stories or capture their ideas. This could be understood in relation to the argument that centres on the legitimacy of speakers (Bourdieu, 1977). In relation to previous research, the result of segregation of international and local students resonate other studies on international students and their feeling of marginalisation among home students (e.g., Coles & Swami, 2012; Newsome & Cooper, 2016; Peacock & Harrison, 2009; Pham & Tran, 2015; Schartner, 2015; Tran & Pham, 2016; C. Wright & Schartner, 2013). For example, a study by Pham and Tran (2015) reflected international students' sense of disconnection between them and Australian home students due to the lack of reciprocity by domestic students. The superficiality in relationship between international students and home students was also the result of another study by Coles and Swami (2012) in which Malaysian undergraduate students tend to adhere to co-cultural groupings because of their isolation from British students at a UK university. According to Tran and Pham (2016, p. 573), the fact that international students stick together possibly result from their "perceived lack of empathy and engagement by local students", reflecting the two sides of identities encountered by them: inherited cultural

identities and creative cultural identities. The former refers to the stereotypes and imposed values, whereas the latter is used to describe the association with "the manipulation and subversion of established notion" (ibid.).

Regarding identity negotiation in relation to the use of English, the findings of the present study also reflected the participants' contradiction in the process of identity negotiation. In the contexts of academic speaking, the participants promoted NESs' English while positioning themselves at the deficient status compared to local students. For example, some participants assumed that they were disadvantaged in delivering academic presentations. One participant blamed his disadvantages in presenting in English for the lack of presentation skills at lower levels of study in their home country – Vietnam. Some other students commented that NES students had more advantages in expressing their ideas in their language. Similarly, in academic writing, some participants considered their English as inferior to NESs' English. This result echoes Langum and Sullivan's (2017) research on the doctoral researchers in Sweden in which the partcipants also held deficient perceptions of their academic writing in English. As another example, a Chinese student in Fang and Baker's (2017) research who had attended a study-abroad exchange programme also showed her mixed attitudes towards the use of English in relation to identity development. On the one hand, she expressed her positive positioning of the use of English as associated with the increase in social connection in the establishment of intercultural citizenship. On the other hand, she revealed her disappointment in her non-native-like English. Similarly, the international students' perception of inferiority to NESs because of their inadequacy of English skills is also reflected in Tran and Pham's (2016) study. The contradictory attitudes regarding the use of English of the participants in the present research were clearly expressed in their dissatisfaction with and resistance to the fact that they were sometimes devalued by local students and their supervisors. The next section of the chapter centres on this issue.

8.4.3 Identity as resistance and a site of struggle

As argued by Norton (1995, p. 15), identity as a site of struggle is "an extension of the position that social identity is multiple and contradictory". She supports the idea that in taking various subject positions in different social sites, the subject should be seen as active human agency, both subject of and subject to power relations in a particular social setting and also in the wider community or society. As a result, the subject positions taken by an individual in different discourses are not fixed and can be in conflict with each

other. The multiple and contradictory nature of identities also results in situations in which certain assumed identities are challenged or resisted by the subject. In other cases, Norton argues that in resisting a particular subject position, the individual could even build a counter discourse which gives the subject authorisation rather than marginalising him or her. This process could possibly lead to changing identities.

Considering the result of my research, there were diverse situations in which the participants challenged their imposed identities. As an example, in social contexts, one participant struggled in two conflicting identities: one is a professional identity within institutional environment and the other is an imposed lower status in his part-time job. He was torn between these two identities and what he did to resist his assumed identity in his part-time job was promoting his professional identity when he had an opportunity to return to his workplace in the position of an academic. In academic setting, the participants also revealed their resistance in a multitude of different ways. One student experienced the process of identity negotiation, from reluctantly accepting an imposed identity by her supervisor to resisting that identity and finally manifesting her agency in an effort to change the situation. Another student also put her reistance in action by taking her initiative in writing her thesis without any dependence on her supervisor. In both cases, the students successfully demonstrated their identity resistance, either overtly or covertly, within a given discourse.

As yet another example, a student resisted her imposed identity as an L2 learner and claimed her present identity as a legitimate speaker who was fully aware of her linguistic repertoires in academic presentations. This finding echoes a study by Li and Tannicito that was already discussed in literature about ESL writers. Another study that also reflected students' resistance of the prevailing discourse was the one conducted by Talmy (2008) in which the students resisted being positioned as ESL students through their opposition to the school requirements.

8.4.4 Hybrid identities and third space in language socialisation

Many scholars from different fields elaborate the notion of "hybridity" in relation to language and identity. In discussing the relevance of language socialisation to sociocultural theory, Duff (2007) defines language socialisation as the process of newcomers or novices accommodating to the new cultural group or community through obtaining communicative competence, membership and legitimacy in the group. He points out some key tenets of language socialisation in which social interactions were the key

aspect from which the members construct their knowledge of practices and relevant identities and stances of the target group. In those social interactions, language plays a crucial role in mediating communication and the whole process of L2 socialisation could lead to such possible outcomes as "hybrid practices, identities and values" or rejection of target norms and practices. Turning to the data, in the previous section, the participants' resistance to imposed identities has been discussed. Concerning the language socialisation of two participants as newcomers of the Vietnamese student community in section 8.3.1, it is noticeable that their processes of accommodating to the new community have resulted in the development of hybrid identities. They did not claim themselves as fully legitimate members of the group. Instead, they found themselves to be in line with international students, as Duff (2007, p. 311) argues that language socialisation does not necessarily lead to the "reproduction of existing L2 cultural and discursive practices".

Kalocsai (2014) contends that L2 learners' hybrid identities are conceptualised as not given but actively created by occupation of what is called "third space" (Duff, 2007; Kramsch & Uryu, 2012). Kramsch and Uryu (2012, p. 213), borrowing Vygotsky's (1978, p. 84) term, call third space in educational setting as "zone of proximal development", referred to as the intersection of "collaboration and learning or reorganized activities to accommodate different learning styles and to transform conflict and disharmony into fruitful dialogue". Throughout the participants' trajectories, they accommodated their hybrid identities in many different ways, from challenging and resisting their assumed or imposed identities to negotiating and creating new identities through mediating their linguistic repertoires with home students and supervisors. This aspect of hybridity, in terms of both culture and identity, resonates what is found in Phan's (2008) research on Vietnamese teachers who performed their identities differently from who they used to be and from Western teachers. In a similar vein, the participants in the current research also negotiated and created for themselves new knowledge and skills, new space for developing and transforming their existing values and identities, which did not necessarily lead to construction of new individuals but to the constitution and reconstitution of hybrid identities which are always dynamic and changing (Phan, 2008).

8.4.5 Identities as ESL learners and identities as ELF legitimate speakers: Are they mutually exclusive?

In the previous sections, I only discussed the participants generally without mentioning their names due to the overall nature of identity as multiple, hybrid, changing and socially

constructed. In this section, I would like to discuss how the partcipants, more specifically, negotiated their trajectories from ESL learners to ELF speakers using their linguistic repertoires. Therefore, I will mention their names more specificially with a hope to provide readers with food for thought when looking at the partcipants' identity negotiation. In academic writing, the participants seemed to define themselves and was defined from SLA approach, that is seeing themselves through the lens of L2 learners, while in academic speaking, the participants appeared to be open to negotiation, from ESL learners to ELF speakers.

Kalocsai (2014) refers to different ways to classify groups of ELF speakers. She discusses current dichotomy in the labels of NESs and NNESs and of L1 and L2 speakers. She also mentions how other ELF scholars have made effort to choose ELF-oriented alternative terms to replace these problematic such as Jenkins' use of terms monolingual and bilingual English speakers. With respect to the current research, the participants identified themselves and were identified in different ways, both as ESL learners and legitimate ELF speakers. In the first and second rounds of interviews, the participants seemed to be subjected to being positioned as ESL learners by their supervisors. Four among eight participants revealed how they were regarded as ESL learners who, in one way or another, lacked linguistic resources to become good writers. For example, Neil's English writing was considered "not perfect" compared to NESs' writing. David and Li also received negative feedback on their writing language. Tom was even suggested to take a course to learn grammar again due to his grammatical "mistakes" pointed out by his supervisors.

There were, however, other academic writing situations in which the participants themselves constructed their identity as deficient ESL learners whose English were inferior to NESs' English. Li, for example, held an idea that his writing in English at the undergraduate level was "tolerated" by lecturers/tutors in the course, which denotes his perception of deficiency in using English academically. He even continued maintaining the construction of ESL learner identity in the present situation, insisting on his problematic English while promoting English used by British and European students attending the same conference as him. In another situation, Hana expressed her discomfort towards Vietnamese-influenced writing and felt inclined to be corrected by a NES. As Tran and Pham (2016) argue, the existence of a common discourse portraying international students as "ousiders" carrying with them different sociocultural values and norms may result in miscommunication with domestic students and staff. They highlight

the vulnerability to "withdrawal, scoial isolation, prejudical attitudes and discriminatory behaviours" as the potentially negative effects resulting from international students' deficit self-positioning and ascribed identities (op. cit., p. 563).

Nevetheless, although these students were positioned as deficient ESL learners with "imperfect" English, they somewhat found their own ways to reconstitute their ELF third space. They all negotiated their linguistic resources to partly follow their supervisors' suggestions on the one hand and maintain their own voice and agency in academic writing on the other hand through keeping their own words, ideas and writing styles to a certain extent. Their agency was promoted even more clearly in academic speaking. Although sometimes the participants still held negative attitudes towards their English, they demonstrated their awareness of ELF and agentively negotiated their own space for the recognition of ELF. This is indicated through River's confirmation of her legitimacy as an experienced presenter despite her supervisor's negative imposition, or through David's problematisation of his NES colleague's insensitivity in intercultural communication with international peers. Likewise, Tom also challenged NES staff's English and empowered international students and promoted the intelligibility of their accents. This point was noticeable because both Tom and Neil showed their inclination to Standard English ideology in the second round of interviews in their academic writing through their preference for NESs' as their supervisors. Clearly, in the third round of interviews, they developed their own space for ELF awareness and perceptions in academic speaking. Instead of promoting NESs' English in academic writing as they did in the second round, the participants celebrated their legitimate status of ELF users through their appreciation of intelligibility over accurateness and conformity to standard English. These findings are in line with the results of the study by J. Kim (2013) of four Korean students and their language socialisation at a college in the USA. Similar to the participants of the current research, these four students were also in the process of constantly resisting their ascribed identities given to them when they arrived in the USA. The process of renegotiation of their identities also involved confusions, complaints, anger, and frustration from which the students developed certain strategies to gain authorisation.

The findings presented above regarding the negotiation of the participants in the present research between ESL identities and ELF-user identities and their ambivalent attitudes towards their own English also echo what is found in Sung's (2017) research on the dual identities perceived by HongKong students in their ELF communication. These students mediated between their identities as language learners in the classroom due to pressure

caused by the evaluation of their English, and as language users outside the classroom because of their detachment from the requirement to speak "perfect" English in terms of grammar and pronunciation. In addition, these students considered themselves as language users in communication with NNESs, but performed their language learner identities in conversations with NESs. Likewise, the Japanese students in Iino and Murata's (2016) study also accommodate themselves to their newly constructed identities as confident ELF users by discarding their former EFL learners' identities that were deeply constrained by NS norms. The findings from these studies, in one way or another, reflect the similarities to how the participants in the present research were aware of their multiple, emergent and conflicting identities as both ESL learners and ELF users in various ELF contexts.

Overall, then, the above discussion has put great emphasis on the relevance of the participants' complex process of identity negotiation to the current literature on language and identity. I conclude this section with an argument by Seidlhofer (2016, p. 27) that, ELF speakers, like all other natural language users, have to find ways of negotiating and constructing meaning with other interlocutors as well as "reconciling the need to accommodate to others with the expression of individual social identity". The process might entail controversy, fluidity, complexity and uncertainty. Seidlhofer (2016) also raises a question of what kind of English should be taught and the (in)appropriateness of conforming to the "E" of ENL without taking the "E" of ELF into consideration. This issue is addressed specifically in the implications and suggestions section of the final chapter, to which I now turn.

CHAPTER 9 SUMMARY AND CONCLUSION

9.1 Introduction

As a conclusion of the whole thesis, this chapter mainly gives anwers to the research question. In addition to that, a brief summary of theoretical framework, methodology and methods of data analysis will also be provided. Towards the end of the chapter, research limitations will be addressed, followed by the section on implications, research contributions and suggestions for future studies.

9.2 Research findings

As introduced in chapter 1, this study investigates Vietnamese students' negotiations of social and academic identities. The findings obtained will hopefully contribute to the general understanding of identity emerged in social and academic lives of international students in Anglophone HE contexts. In addition, it may contribute to research on international students and Vietnamese students in particular, given that there is a lack of research on Vietnamese students and their study abroad trajectories in the UK context.

In the current research, identity is conceptualised as fluid, complex and socially constructed drawing on the poststructuralist theory of identity (Norton, 1995, 1997) and ELF perspectives on identity (Baker, 2011, 2015; Jenkins, 2007, 2014). The study was carried out at a UK university with eight postgraduate Vietnamese students (six PhD and two Master's students) in different statges of their study. Qualitative approach is employed with the use of conversational interviews as the main research method. There were a total of 24 interviews with the research participants conducted in three rounds over one year period. The data were analysed through the combination of narrative analysis and positioning analysis (Bamberg, 1997; Bamberg and Georgakopoulou, 2008). This section discusses the research findings by giving answers to the research question.

RQ1: How do Vietnamese postgraduate students negotiate their social and academic identities at a UK university?

a. How do Vietnamese postgraduate students negotiate their social identities in their social relationships in a university setting?

b. How do Vietnamese postgraduate students negotiate their academic identities at university?

c. What role does language play in their process of identity negotiation?

Firstly, I discuss the answer to the first sub-question to give an overview of how the participants' social identities are negotiated and renegotiated. After that, I move to the second sub-question to summarise the process in which the participants negotiated their academic identities. Lastly, the role of language in relation to identity negotitation is discussed for the last sub-question. Data were obtained through three rounds of unstructured interviews. The students' social identities are examined thoroughly in the first round of interviews and at some points in the second round. Their academic identities were the main topic for the second and the third rounds.

The participants negotiated their social identities in a number of social relationships and interactions with different social groups: the Vietnamese student society, home and international students, and part-time colleagues. With the Vietnamese group of students at university, the participants developed multiple, conflicting identities. More specifically, there are two opposing positionings. The first positioning relates to the strong attachment of the participants to the group of students from the same country. One student, for example, claimed that he had become more open to the current Vietnamese student community at the university compared to the small one he had socialised with during his undergraduate study. His strong attachment could be explained in terms of the process of firstly immersing himself in the community, then learning and amassing experience, and finally turning experience into knowledge for application. The process of negotiating one's identity from an inexperienced to an experienced member of the Vietnamese student community could be considered as the result of one's agency transformation. On the other hand, two participants stated that they felt loosely connected to other Vietnamese students in the group. One gave the explanation that no matter how hard she tried, it was still impossible for her to find herself in the Vietnamese society. Her current social identities were partly influenced by her undergraduate study in which there were almost no Vietnamese students. The participant's conflicting identities were clearly expressed through her failure to include herself in the group on the one hand, and her implicit desire to become a "legitimate" member on the other hand. The other participant also could not find herself strongly attached to the Vietnamese student community was a new comer who had just arrived in the UK for a few months at the time being interviewed. The difference in her identification with the previously-mentioned participant lied in the way she interacted with other members of the group. While the first participant could not get involved in the social interactions with the old members of the group and felt that she was excluded, the second participant actively interacted with other members through social events and parties, though she was interestingly contructing an identity as a new comer at that moment. However, what these

two participants had in common was that they were negotiating their social relationships with the Vietnamese student group only at the surface level and both presented their "identity-as-uniqueness" (Joseph, 2004, p. 37) within the group.

The participants' multiple social identities have also been constructed through social interactions with other groups of students across the university. While they identified themselves closely with international students from Asian countries, they reported a barrier in the relationships with those from European or Latin American countries. Examples include two participants reporting their intimacy with Asian students owing to cultural similarities. These students emphasised the importance of sharing similar cultural frameworks, habits and hobbies. These were the factors that brought Vietnamese and their social acquaintances from Asia closer. Two students even noted that British and Latin American students either were "too independent" or held very different ideologies from them. In those cases, the Vietnamese participants presented their social identities as international students in relation to the notion of culture. It seems that they tended to draw a clear-cut distinction between two groups of students: international and home students. It was interesting to find out from the findings that while some participants identified European as international students, others perceived those students closer to home students in terms of their cultural frameworks and ideologies. It is also worth mentioning that there was some overlap between social and cultural identities negotiated by the participants, especially when the participants tended to position groups of students based on cultural similarities and differences.

In the social working environment, the students in the current research negotiated both positive and negative identities. Four out of eight students mentioned their working experience. While three of them constructed positive identities, one student revealed his negative attitudes towards his part-time job. Through their small stories, it could be inferred that the participants' perceptions of their values are central to the development of positive identities. Three participants who had positive working experience considered themselves as being valued. For example, two students reported that they were helpful to their students in the role of academic tutors and perceived their part-time jobs as creating advantages for their future career. The only student who negatively negotiated his identities in his part-time job was the one who felt a sense of being devalued in relation to other colleagues. He was torn between two conflicting social identities. On the one hand, he was aware of his personal values as belonging to the highly respected academic group in Vietnam. On the other hand, he struggled with his social identity consequently emerged

and contested as a result of social interactions with his colleagues who he positioned as "not well-behaved".

In terms of the second sub-question regarding academic identities, the two broad subjects for discussion were academic writing and academic speaking. In academic writing, the participants mostly negotiated and renegotiated their identities in relation to their supervisors. All participants claimed that there were certain points in their trajectories when they had negative experience in negotiation with their supervisors/lecturers in academic writing, either for their theses or journal articles. Two participants, one Master's and one PhD, for example, reported that they did not receive enough general support from their supervisors during the time they wrote their theses. While one student complained about her supervisor's negative imposition on her, the other was dissatisfied with the ignorance of her supervisor. In both cases, the students constructed negative positionings of their supervisors and at the same time resisted the positioning their supervisors imposed on them. More interestingly, these two students presented to me the process of negotiating their agency which was the result of their resistance against their imposed identities.

With regard to supervisors' feedback on writing, these two students also complained that they did not receive enough feedback (or worse, no feedback at all) from their supervisors for their writing. One Master's student even positioned her supervisor as completely denying his job of giving advice and supporting students in their thesis writing. These students, at the same time, positioned themselves as the victims of the lack of support to international students either from their supervisors in particular, or from the whole university more generally. Other students also showed their renegotiation of identities and agency through their supervisors' feedback. There was only one participant who seemed to initially appreciate his supervisor's comments on his writing. However, towards the end of the meaning co-construction with me before moving on to another topic, he revealed his conflicting attitudes towards negative comments given to him by his supervisors. It was the very complex process of negotiating and renegotiating identities, positioning and repositioning their supervisors and himself, all at the same time. There were still, however, two students who managed to successfully negotiate their agency in academic writing through either taking initiative in communication with tutors or strategically planning writing based on both supervisors' feedback and one's own critical evaluation.

In academic speaking area, the participants clearly showed their academic identities negotiation in a number of settings. Similar to academic writing, they experienced very complicated processes of negotiating and resisting imposed identities. For example, in

academic presentations, a student resisted a "L2 learner" identity imposed on her by her supervisor. Although she was influenced by her supervisor's comments to some extent, she was still fully aware of her own knowledge and values which enabled her to become a successful presenter. Other students have also developed their multiple identities in academic presentations. As an example, one participant has built his academic identities as senior PhD students who should act on behalf of other PhD students in the faculty to make their voice heard. Another student, having had little experience of giving presentations in his group, identified himself as both "audience" and a "learner" who was willing to learn from other experienced presenters. As for the area of academic supervisions, different from academic writing, the partcipants projected more positive academic identities with their supervisors. A typical example was a PhD student's renegotiation of identities from having an inferior status to obtaining more equal power with his supervisor after a period of time. Another student also showed his awareness of the equal roles allocated to both supervisors and PhD students from the beginning of his PhD course.

Moving on to the final sub-question, language, and more specifically, English is a topic that was frequently manifested throughout the three rounds of interviews. The participants were concerned about their Englishes as well as others' Englishes in various contexts, ranging from their social interactions to their academic lives. In sociocultural contexts, the students often mentioned how English influenced the way they communicated with people from different linguacultural backgrounds. For example, one student reported the development of his social relationships with students from Asian countries owing to the similiarities in their pronunciation compared to international students from other backgrounds. He emphasised the importance of intelligibility between him and his Asian friends which resulted from the correspondence between their accents. On the other hand, two participants claimed that they felt closest to Vietnamese students because they spoke the same language and shared the same culture. One student even mentioned "the ownership of language" (Vietnamese), difficulties in expressing one's self in English and "a barrier between two countries" as the factors that might cause the separation between her and international students.

In relation to home students, on the other hand, the participants encountered negative experience most of time. During group work, two students complained about being neglected by local students. For example, one student recalled his memories of his undergraduate study when he lacked confidence in using English with home students and was often ignored by them. He had been positioned as an "illegitimate" member and user of English and as a result, he constructed negative identities. However, when he

moved to the PhD level, he was more aware of his own expertise and realised that English was simply a tool to communicate knowledge with other PhD students. Therefore, he has negotiated more positive academic identities and become a confident user of English.

It was very interesting to discover from the findings that the participants positioned their lecturers positively in terms of their accents, which, to some extent, revealed their unconscious awareness of ELF. Two students said that they acknowledged their NESs lecturers' adaptation of their accents to purposefully ease their international students' understanding. On the other hand, the participants were often positioned negatively in terms of their English by their NESs' supervisors, especially in academic writing. As an example, one student, after constructing meaning with me through his story, admitted that he was shocked by his supervisors' suggestion to "study grammar again". The complex process of identities negotiation was clearly showed through his positioning and repositioning of his supervisors' negative comments and his awareness of his competence in writing English. As another example, one student was dissatisfied when realising that he was the only one who received negative feedback from the reviewers on his English in writing a journal article among other local and European students at the university. He resisted the reviewers' imposed identities on him and insisted on his positive identities as a competent writer, especially in terms of the content of the article.

Regarding the participants' positioning of themselves in relation to their English, the participants developed conflicting identities. Most of them have mentioned more than once their negative status as international students whose Englishes were inferior to home and European students. Two students showed their admiration to their NESs lecturers. One complimented home students on their "no mistakes" English. There was also another student who said she favoured British and American English and complained that she could not sound as naturally as them. However, during the process of identity negotiation, there were some points when the students renegotiated their negative identities in relation to the use English through resisting the "L2 learner" or "language disadvantaged" identity to proceed their academic identities as "legitimate" users of English.

9.3 Limitations of research

There are two main limitations of my research, i.e. the small number of participants, and the relatively short time span for a longitudinal study. I deal with each limitation respectively in this sub section.

The most common criticisms of qualitative research listed by Bryman (2012) are subjectivity, ability to replicate, problems of generalization and lack of transparency. Due to the limited number of Vietnamese students studying at the university where I conducted the research, I could only employ eight participants and half of them were from the Management school studying Business-related areas. As Dörnyei (2007) argues, two paradigms follow different criteria in terms of generalization. Quantitative researchers believe in "meaning in the general" and take into account the issue of "sample-related variation" (Dörnyei, 2007, p. 27). Qualitative researchers, on the other hand, care about the risk of losing the individual stories and therefore, they pay attention to both the individuals and the process of meaning making attached to each individual rather than "believing in a higher-level meaning that can be arrived at by summing up individual cases" (ibid.). For these reasons, my research aims to provide the richness of data with in-depth analysis to present a detailed description and interpretation of the participants' stories under study, with the hope that the findings might "resonate" (Richards, 2003, p. 265) with people in similar contexts. Although the size of the population was small, most of the participants taking part in my research, whether at Master or PhD level, could be viewed as typical of Vietnamese students studying in the UK. To some extent, they shared common features not only with other Vietnamese students pursuing UK postgraduate education, but also with other international students in similar contexts.

The other main methodological limitation concerns the duration of the research undertaken. This was a study in which participants were interviewed three times with four-month gaps in between. For postgraduate students, especially at Master's level with one year course, eight months could probably reflect the process of identity negotiation to some extent. However, it was difficult to explore every aspect of their social and academic lives within that limited period of time, and for those who are going to return to Vietnam after their courses, it would even be more significant to investigate their identities (re)negotiation on returning home. For students at the PhD level, eight months seemed to be not enough for the thorough understanding of the identity picture, especially with first year PhD students who possibly developed other aspects of identities in their later stages of their PhD lives. However, although I was aware that individuals are different as previously discussed, it was hoped that with the selection of participants in different phases of their postgraduate courses (three at the beginning of their first year PhD, one in the second year and two in their last year), I was able, to a certain extent, draw a detailed picture involving the PhD participants and their negotiation of identities along their PhD timeframe, from the beginning to the end of their pathway.

9.4 Implications

Drawing on the research findings, this section discusses implications in two major settings: Anglophone international universities and Vietnamese HE

9.4.1 Anglophone international universities

9.4.1.1 Sociocultural and academic aspects

In the process of identity negotiation, the participants revealed their discomfort in socialising with home and European students on the one hand, and the closeness with Asian students on the other hand. There was only one student who identified herself with home students. Other participants noted that their relationships with local students were almost only at the surface level. In terms of socialisation, it is therefore suggested that there are more student groups/societies created where students from different linguacultural background are mixed together. More intercultural events should be organised across the university for home and international students to learn and understand more about similarities and differences in their habits, traditions and ideologies. It would also be a good idea for the university to find out more about characteristics of each of the student community across the university and to create multicultural space where interactions between home and international students would be critically enhanced, thus promoting the identification of gobal citizens among the student bodies, no matter what their sociocultural backgrounds are. Considering things from lifelong learning aspects, the university should pay more attention to organising intercultural communication courses for both European and local students to develop their intercultural communicative competence.

Among eight participants, only one student mentioned the advantages of taking part in the host programme organised by the university which could help him learn more about local traditions as well as promote Vietnamese traditions. This kind of programme and the advantages it brings to both local and international students should be spread throughout to increase students' awareness of the global citizen approach in which people are culturally equal.

In academic relationships with lecturers and supervisors, although some participants reported their experience positively, there were cases when the participants found it challenging to manage the relationships, both in round 1 and 2 of the interviews. Two typical examples were Hana and River who complained about the lack of support from their supervisors. It is suggested, therefore, that the university conduct more research on current international students' needs, especially in academic writing at postgraduate level, to provide enough support to them. At the faculty level, those in authority should also be

more aware of students' concern to minimise the influence of power between supervisors or the faculty staff and students across the faculty. It would be a good idea if the faculties reduce their authority over students to encourage them to make their voice heard and reflect on negative impacts caused by the issue of power influence.

9.4.1.2 Linguistic aspects: raising ELF awareness among local students and academics

It was reported in the findings that in terms of the use of English in both academic speaking and writing, the participants experienced certain challenges. In various situations, the participants negotiated their identities either positively or negatively. Most positive positionings were negotiated in their interactions with international students who were mostly from Asian countries. In those contexts, ELF was promoted, sometimes without the interlocutors' awareness. In some cases the pariticipants reported their tolerance and understanding between them and other participants from Asia, mostly because they share certain similarities in the use of English (or ELF). Both the participants and international students seemed to concentrate more on intelligibility, or the function of the language, rather than on the language itself. On the other hand, some interactions between the participants and home students had left negative impressions on the participants. Two examples from Li and Neil (*exchange 6.20*) who both had to work uncomfortably in groups with home students indicated that some home students might not be aware of their roles in intercultural communication. As Cogo and Dewey (2012) observe, in ELF communication, NESs should be conscious of the ostacles caused by their resilience on NS norms in negotiating meaning and understanding. It is, therefore, suggested that linguistic programmes should be organised to disseminate knowledge and awareness of ELF to home students who assumed their ownership of English and/or do not yet have any idea about the phenomenon of ELF.

In other small stories told by the participants, NES lecturers/supervisors were not aware of the development of ELF in the academic environment. This poses a question for academics and the whole university to think about their obsession with Standard English ideology. Generally, the whole university should reconsider the English requirements for international students before and during their courses at the university. International students should no longer be assessed under NESs benchmark. In order to do that, I would take Pre-sessional courses as a typical example. In particular, the Pre-sessional team at the university should reconsider the way they design and deliver the syllabi and methods for assessing international students' Englishes, which currently adhere to NS norms, and shift the focus to intelligibility instead. There should be ELF seminars organised before the start of the course to raise awareness of Pre-sessional tutors and those in charge about the

importance of ELF in the process of globalisation and internationalisation. Also, there is a need to incorporate internationally oriented teaching materials into the course to expose international students to different ways in which English is used globally, significantly reducing the dependence on materials designed and developed in Anglophone countries.

9.4.1.3 The university as a whole: Internationalisation of UK HE

The findings reveal that some participants were not satisfied with the support they received from the university. There was a lack of attention given to international students who had contributed a large amount of money to the university. The fee for international students at the university was much higher than home and European students. However, the support they received could not satisfy their needs. This indicates that the university should pay more attention to international students' academic needs. The university should consider increasing both quality and quantity of academic services provided to international students. For example, one of my suggestions would be allocating personal academic tutors to international students and increase the number of tutorials in each semester to interact with international students at the deeper level than only on the surface. The university also needs to reconsider the roles and support that supervisors are expected to provide international Master's students in their thesis writing. More support and guidance should be given specifically to international PhD students through both professional and academic skill-based seminars to help them become familiar with academic norms, especially in their first year of their PhD courses when most of them might struggle to familiarise themselves with the new academic environment.

Alongside general support to international students, it would be better if the university specifically pays attention to minor groups of students, such as those from Asia. If the university wishes to promote internationalisation, they had better strategically concentrate on all student bodies and make local students and staff aware of those minor groups of students and their roles in the whole process of internationalisation. It would, therefore, also be helpful if the university organise seminars and professional trainings for local academics and non-academic staff to officially learn more about international students and exchange knowledge and ideas with international staff who possibly understand international students better.

In conclusion, it is suggested that in the process of internationalisation, the university as a whole contemplate adopting the model of a "transcultural university" (Baker, 2016, p. 441) in which the students and staff move, not between, but "through and across different

university settings which are no longer confined by national boundaries" . "Transcultural university" presents a better term than "international university" given the fludity and dynamism of student and staff mobility, and the multiplicity of cultural groupings involved in staff and students' identification and interactions (ibid.).

In order to increase and prepare for student mobility in transcultural universities, Baker (2016) and Dewey (2012, 2015) propose the ELF-informed approach which aims at incorporating ELF research into teaching and learning practice to raise awareness of the fluidity and non-conformity of ELF communication. This orientation towards the inclusion of ELF knowledge while disentangling from standard English norms is referred to as "post-normative pedagogy". Following this approach, Baker (2016) points out that English or any other language can be taught as variable and dynamic rather than as a predetermined code, with the focus on not only linguistic knowledge but also pragmatic and communication strategies to purposefully enhance language users' ability to negotiate the variability. This approach can also be introduced and applied in the context of Vietnamese HE given that the EFL paradigm is still predominantly widespread. This leads me to discuss implications for ELT in the Vietnamese HE.

9.4.2 Vietnamese Higher Education: Implications for ELT- a shift from EFL to ELF paradigm

The findings from the study reveal that all participants, though at different levels, have negative positioning of themselves regarding the use of English to some extent. Although the participants have unconsciously showed their awareness of ELF at some point, many of them are still favoured NESs' English. They positioned NESs as better than them in terms of language and problematised their own English. This could be traced back to the spread of Standard English ideology in ELT in Vietnam for a long time. Recently, there has been a significant increase in the number of Vietnamese students seeking for opportunities to study overseas (Gribble & Tran, 2016; Le, 2014; Le, Koo, Arambewela, & Zutshi, 2017). However, this cohort of students received little attention internationally as well as nationally. Given that the participants in this study have brought with them the deeply-rooted Standard English ideology abroad which affect their negative positioning of themselves in relation to their English, it is suggested that there is a shift from EFL to ELF paradigm in Vietnamese ELT. In order for this to happen, I make the following suggestions.

First of all, concerning the introduction of ELF to ELT in HE, there is a crucial need to reconsider teaching and learning objectives, goals and assessments methods. Most

institutions in Vietnam still have been following EFL approach and Vietnamese students' Englishes have been assessed using NESs' English benchmark. It is, therefore, necessary to widely disseminate ELF knowledge across universities in Vietnam. At the beginning of any English modules at university, there should be initially ELF-related seminars for both teachers and students to discuss the objectives of learning English in the era of globalisation. As English is part of the globalisation and internationalisation process, Vietnamese students should be prepared with knowledge and practices of how English has been used globally rather than only in Anglophone countries. Additionally, it could even be more effective if intercultural communication courses/seminars are offered alongside ELF seminars for language teachers and students to gain knowledge about how ELF has been used among intercultural speakers.

Secondly, in terms of material selection and development, as Cogo (2015, p. 9) points out, both global and locally produced textbooks are "still rather conservative in their presentations of other varieties of English or of ELF communication". To my knowledge, ELT in Vietnam has resided in materials mostly imported from Britain or the USA without critical modification. Therefore, it is important that more ELF-related materials should be incorporated into English syllabi. Cogo (ibid.) also emphasises the role of teacher education in material development (further suggestions for teacher training/education will be discussed later). More specifically, with regard to listening materials, Vietnamese students should be exposed to a variety of accents rather than British or American ones. More authentic ELF materials for listening (such as authentic ELF conversations between ELF users in an ELF setting) are needed for students to be familiar with how English is spoken in a number of academic and sociocultural contexts. This type of listening materials would enable students to acquire an understanding of ELF communication in practice. Similarly, in speaking, LFC (lingua franca core) – "a pedagogical core of phonological intelligibility for speakers of EIL" (Jenkins, 2000, p. 124) - could also be purposefully introduced to university English courses to raise students' awareness of the importance of mutual intelligibility which should replace the traditional emphasis on "achieving accurate native-like pronunciation" (Sifakis, 2014, p. 137). For reading and writing, it is hoped that university students will be given access and encouraged to read books and journal articles written by a wide range of researchers or scholars for whom English is not their L1. The encouragement for students to approach a variety of materials written in ELF is expected to open their mind to the use of English in the multicultural and multilingual world.

Thirdly, the findings imply that language teachers, educators and policy-makers should take into account the role of ELF in internationalisation of the Vietnamese HE. More research has recently been conducted on EMI in the Vietnamese HE context. For example, a recent research by Duong and Chua (2016) examines the strategies employed by a Vietnamese government university to enhance teachers' English proficiency. Another study by Nguyen, Vickers, Ly, and Tran (2016) investigates HE institutional leaders' conceptualisation of internationalisation, the key factors critical to the success as well as the challenges faced in the process of internationalisation of Vietnamese HE. In these studies, however, it has not been mentioned what kind of English should be used in those EMI courses. I would, therefore, suggest that Vietnamese institutions employ ELF paradigm for their EMI courses to better prepare Vietnamese students in the globalised world. If EMI courses ignore the role of ELF in their teaching and learning, Vietnamese students will possibly continue appreciating and following NES standardisation which might, to some extent, negatively influence their identities options in their future ELF interactions with NESs, either in the local or international contexts, as reported by most of the participants in my research.

Last but not least, I offer some suggestions for English teachers in Vietnamese HE. In the first place, proper training courses/teacher education programmes should be offered to language teachers at university across the country with the focus on the role of ELF in ELT. They should be given adequately professional training in how to employ ELF approach in ELT. More specifically, English teachers need to be provided with knowledge about ELF and access to the most up-to-date research in ELF-related fields. Being equipped with a thorough understanding of ELF and ELF research will hopefully increase teachers' ELF awareness, thus preparing them well for their teaching practices. Once English teachers have developed their ELF awareness appropriately in HE contexts, they would be able to help their students realise the importance of the use of English as a (multi)lingua franca in such a multicultural and multilingual world.

Finally, it should be noted at this point that Vietnamese students might not be fully aware of how English functions as a lingua franca, especially those who have nerver been or studied abroad before. The kind of English they have encountered is mostly British or American English through their language learning materials or more widely, through media. With the development of Internet and technology, students nowadays have gained access to a wider range of English resources, not only those from the two above-mentioned countries. However, as discussed earlier, having been influenced by

Standard English ideology for many years, Vietnamese students seem to maintain the deeply ingrained mindset that prioritises NESs' English, even when they might actually experience the use of ELF in ELF settings, as clearly showed through the participants' negative positionings of their English in this current study. In my view, unless Vietnamese students have been intensively and extensively exposed to ELF-infomed pedagogy in formally academic contexts, both at national and international levels, it is unlikely that there is a critical change in their perceptions and attitudes towards ENL.

9.5 Future research

As mentioned in the previous section, one of the limitations of my research is the small number of participants. Future research could, therefore, be conducted at the larger size, involving more Vietnamese students across universities in the UK.

Again, my study looks particularly at postgraduate students with six PhD students and only two Master's students. As a result, future research could focus specifically on postgraduate Master's students who only stay in the UK for one year for their courses. Although their trajectories are much shorter than PhD students, it does not necessarily mean that their identities are not as complex and/or contradictory. Due to the limited number of undergraduate students in the university where I conducted my research, I could not focus on undergraduate students who could also be subjects for future study.

As Baker (2015) points out, different categories of identity are interrelated and overlapped. Therefore, another area of future research could explore other aspects of identities of Vietnamese students studying in the UK such as intercultural, linguistic or gender identities in relation to the their orientations towards ELF. These studies could also aim to examine the extent to which the use of English as a multilingual franca influence the negotiation of these identities in Vietnamese students, given that there has been a repositioning of ELF within multilingualism framework (Jenkins, 2015b) *(see section 2.3.1 for a discussion on EMLF).*

Finally, the current research centres on Vietnamese postgraduate students in particular. Most participants reported certain similarities in their cultures, habits and ideologies as well as in their perceptions of using English throughout the three rounds of interviews. More large-scale research in the future could, therefore, be undertaken to investigate international students' negotiation of identities in relation to the use of ELF more widely, especially among those from Asian backgrounds.

9.6 Final conclusion

As mentioned at the beginning of the thesis, one of my impetuses for undertaking this research stemmed from my own experience as an international postgraduate student in Australia. During four years working on my project on Vietnamese students in another Anglophone setting, the UK, I have enriched my experience and developed my sympathy for and thorough understanding of the challenges they have overcome. I also feel fortunate to be able to follow the participants' paths and co-construct their stories of identity negotiation. Having seen much involved in the identity negotiation process, I have come to the understanding that "identity" is a highly complicated, debatable field which is in a state of flux.

Although the issue of "identity" is not new, it is hoped that the findings of my research will contribute to the understanding of Vietnamese students' identities in the UK HE context where there has been a lack of research on Vietnamese students and their study abroad trajectories. What makes my research different from other research on identity is that I approach indentity negotiation through ELF perspectives. With the burgeoning number of empirical studies on ELF and the interrelationship between ELF, culture and identity in various settings and domains, I believe that there will be optimistic changes in the way international students are approached and beneficially supported by international universities in the UK and other contexts, especially in relation to their use of English as a (multi)lingua franca in the era of globalisation and internationalisation of HE.

APPENDICES

APPENDIX A

TRANSCRIPTION CONVENTIONS

(adapted from Jenkins, 2014)

Symbols	Explanations
(.)	Pause of about one second or less
(..)	Pause of about two seconds
…	Untimed pause
XXX	Unable to transcribe (unintelligible word or words)
BOLD	Phrases relevant to act of positioning
CAPS	Stressed word
@	Laughter (length indicated by a number of @ (e.g. ha ha ha = @@@)
L	Lien (the researcher)
[ ]	Overlapping utterances
=	Latched utterances
?	Rising intonation
.	Falling intonation

APPENDIX B

SAMPLE INTERVIEW TRANSCRIPT (PARTICIPANT 2- ROUND 2)

L: Ừm vâng, thế thì chủ đề hôm nay em muốn thảo luận là về academic writing, à thì chị có nói là chị có mang bài chị viết đến đúng không ạ, chị có thể nói qua cho em một chút về cái bài viết của chị được không ạ?

P2: Thì cái này là cái ờ (.) giống như là cái assignment của môn gọi là research method thì nó gồm tất cả là 4 chương, phần đầu là phần giới thiệu mà cái phần này thì sẽ là một trong cái phần của cái chương 1 mà chị vừa giới thiệu

[Vâng

[tại vì chị làm theo cái phương pháp là 3 (.) bài báo ý

[Dạ

[thì phải có cái phần đầu là phần giới thiệu, xong cái từng bài, và cái literature review chung

[Vâng

[của của cái, cái thesis

[À

[đây là cái phần của chương 1 đấy

[Vâng

[và sau đấy thì mỗi bài báo sẽ có 1 cái literature review cho từng cái vấn đề

[Vâng

[mà chị đề cập đến trong cái chương đó, à trong cái bài báo đó

[Vâng

[còn cái chương thứ hai ý là cái research strategy ý thì nó giống như là cái phương pháp ơ (.) à gọi là cái phương pháp nghiên cứu ý

[Vâng

[thì nó trong cái lãnh vực này thì nó có rất nhiều phương pháp nghiên cứu (.) À ờ, cái phương pháp mà chị sử dụng ý là, là empirical quantitative modeling research

[Vâng

[thì chị nhấn mạnh vào đó nhưng mà yêu cầu của cái cái ơ, cái môn này là không chỉ nhấn mạnh vào cái, cái phương pháp mình dùng

[Vâng

[mà phải đưa hết ra tất cả các phương pháp và sau đó mình từ ưu điểm của từng phương pháp và cái phương pháp đó ứng dụng cho cái (2) cái đề tài của mình

[Dạ

[nó có phù hợp hay không để cuối cùng lựa chọn cái phương pháp nào là phù hợp nhất

[À

[đấy thì cuối cùng chị chọn phương pháp này, đưa ra những cái dẫn chứng là tại sao mình sủ dụng phương pháp này, nó phù hợp với cái đề tài của mình

[Vâng

[và cuối cùng là data collection và analysis thì cái, bởi vì cái cái đề tài của chị

á, không có nhấn mạnh vào cái việc data collection
[vâng
[bởi vì chị sử dụng cái ừm (2) cái đề tài của chị là sử dụng cái ơ data (.) được public để mình so sánh giữa cái phương pháp của mình và của những cái người trước hay là những cái mà cái đã được nghiên cứu rồi
[Ừ
[để xem là cái của mình tối ưu hơn như thế nào
[Vầng
[nên là không phải quan trọng lắm so với những cái, cái đề tài khác
[À
thì cái data collection này của họ thì quan trọng ,của chị thì không
[Thế á
[và phân tích cái dữ liệu này. Nhưng mà sau đó thì có một cái phần cuối cùng, tức là phải sử dụng cái dữ liệu thực tế thì cái người supervisor của chị sẽ cung cấp, thì khi mà chị mà đến cái giai đoạn cuối mà sử dụng những cái dữ liệu thực tế để giải quyết 1 cái bài toán thực tế cho cái trường hợp, cái vùng chạy của thầy ở bên Brazil
[Vâng
[thì thầy sẽ cung cấp
[Vâng
[và cái cuối cùng là summary và statement, đấy là nói chung về cái đề tài, cái cái assignment của chị
[Vâng
[Và yêu cầu là 4000 từ thôi
[Vâng
[năm trước thì nghe nói là 10000 từ nhưng năm nay chỉ còn 4000 từ thôi
[Thế ạ?
[thì chị làm là 3947
L: Tức là 1 bài báo chỉ gồm 3947 từ thôi hay là…?
P2: Không, nói chung là cái assignment này.
L: À, tức là cái này chưa phải là 1 bài báo, đúng không ạ?
P2: Chưa, chưa phải bài báo
[À à
[bài báo thì sau này mình mới phát triển ra
[Vâng
thì mỗi cái bài báo là 1 cái, giống như là 1 cái, cái (.)
[Nghiên cứu?
[giống như là cái câu hỏi nghiên cứu, ừ
[Câu hỏi nghiên cứu, vâng.
bắt đầu mới phát triển ra. Còn cái này chỉ là cái cái (.) gọi là cái môn phương pháp nghiên cứu
[Vâng
[và người ta đòi hỏi giống như là mình, cái này giống như mình gọi là cái proposal
[À
[Thì đúng rồi cái này gọi là proposal
[À, proposal, vâng.
[chứ chưa phải là 1 chương, chị quên không mang cái cái cái kia. Cái kia nó chỉ mở rộng cái phần này thôi, tức là chị cắt cái phần này ra
[Vâng

[Trước đây ấy thì cái, cái (.) assignment của cái môn này á, là 10000 từ thì mình phải phát triển nhiều, nhưng giờ ở đây người ta giới hạn chỉ có 1500 từ ở cái phần này thôi

[À

[Nên sau thì chị lấy cái phần root, kiểu như mình rút tỉa từ cái chính mà đưa ra đây thôi

[Vâng

[rồi sau chị đưa cái phần này vào trong cái chương 1 của chị, rồi chị mới phát triển thêm

[Vâng

L: Thế thì, tức là 1 cái bài báo này của chị thì là là ước khoảng bao nhiêu nghìn từ nếu mà…

P2: Họ không quan trọng số lượng từ

[À

[mà quan trọng là cái kết quả. Tại vì sau này chị, cái, cái 1 bài báo là bao gồm cái chương đầu là literature review

[Vâng

[Cái phần thứ 2, giả sử cái này, đây là 1 cái bài báo mẫu đây, thì bao giờ cũng literature review rồi sau đó là đến cái phần à, (.) cái cái, gọi là cái, cái vấn đề mình cần, rồi là đến cái công thức toán

[Vâng

[và từ công thức toán đó mình phải đưa ra phương pháp giải quyết

[À

[và phương pháp giải quyết xong thì mình bắt đầu sử dụng mạng máy tính

[À

[từ cái phương pháp mình có được thì mình sẽ lập trình trên máy tính

[Vâng

[và sử dụng số liệu để chạy chương trình. Thì cái kết quả, thì đây, gọi là computation of result. Cái quan trọng là cái này (giở tài liệu), cái so sánh cái phương pháp trước đây là như nào

[À nên họ không quan trọng là số lượng từ

[À à

[quan trọng là cái kết quả như này, so sánh giữa cái mình chạy được

[Vâng

[và cái kết quả của những bài báo mình đang có

[Vâng

[thì mình hơn bao nhiêu phần trăm rồi

[À

[Có thể là hơn về cái thời gian để chạy chương trình

[Vâng

[hay là hơn về cái ơ (.) cái kết quả tối ưu

[Vâng

[hay là hơn về cái số ờ, số lượng à (2) gọi là instances

[À, tức là cái mẫu. Có thể có những cái phương pháp chỉ giải quyết khoảng chừng 15 mẫu nhưng mà nếu phương pháp mình giải quyết được đến 50 mẫu

[À thì hơn chút, thì đấy là kiểu bài báo bên này của chị

[À à

[nên họ không có quy định là bao nhiêu từ, mà ăn thua là cái kết quả như nào

[Vâng

[một bài báo là như này

[Vâng

L: Thế thì (.) đây chị có nói là bài báo này được thông qua, được supervisor của chị thông qua rồi hay là như nào ạ?

P2: Ừ, thì coi như là nộp thì supervisor thông qua nhưng mà họ cũng không có, cái cô supervisor cô ý cũng không có kiểu như là cho mình ý kiến là cái phần này cần phải improve cái gì cái gì hay là như thế nào

[Vâng

[Ừ, đấy cái vấn đề là…

L: Chị có thể nói rõ hơn cho em về cái đấy được không ạ? Cái việc mà chị nộp bài rồi sau đó thì supervisor của chị nhận xét rồi là feedback các thứ

P2: Chẳng feedback gì hết, cô ý chỉ từ cái (.) thí dụ như là đợt vừa rồi chị gửi cái literature review mới ý

[Vâng

[mà như chị vừa nói ý, thì chị gửi, thì chẳng thấy có feedback gì hết và cô ấy chỉ cho mình cái ơ gửi trước khi summer, cô ý kêu là, đây, làm 1 cái như là task cho cái summer phải làm như này này

[Vâng

[đấy vậy thôi. Chứ cô cũng chẳng comment là cái mình đã gửi nó đã hoàn chỉnh hay chưa hay gì ý

[Vâng

[cô cứ đưa ra 1 cái email, cô kêu là ừ phải làm cái này, làm cái này

[Vâng

[xong rồi đến cuối tháng thì nộp cho cô ý, rồi không biết đợt này thì cô như nào. Tại vì cái vấn đề là cô ý không có (2) rành về cái, không có nắm vững về cái lãnh vực mà chị đang ấy, mà chị đang, đang nghiên cứu

[Vâng

[mà… cái ông thầy ở bên Brazil ý, mới chính là cái người mà hướng dẫn chị nhiều hơn

[Vâng

[nhưng mà thầy đó thì cũng bận nên thầy cũng chỉ là đưa ra cái hướng thôi

[Vâng

[chứ thầy cũng không có sửa, gọi như là, là (.) Lúc đầu thì thầy cũng nói là gửi bài thì thầy sẽ sửa nhưng mà gửi cũng chẳng thấy thầy feedback. Tại vì thầy ở bên đấy thầy về trường thì thầy kêu là mùa này ấy thực sự là thầy nghỉ đâu được có 1, 2 tuần rồi thầy lại phải dạy tiếp

[Vâng

[rồi thì con lại mới sanh nên có vẻ bận nên thường chỉ gọi là đưa ra mình cần hỏi cái gì thì thầy trả lời. Thầy kêu là ừ cái guide như này như này

[Vâng

[chứ còn cũng chẳng có sửa gần như là chi tiết cho mình

[Thế ạ

[Ừ, nói chung là ở đây cũng phải tự bơi, sau cô ý nói thẳng luôn tức là có cái gọi là proofreading gì đấy

[proofreading

[về ngôn ngữ hay là về gì á là, là…

[Là gì ạ?
[là phải có cái dịch vụ ớ
[@@@@
[chứ cô ý là cô không có cái nhiệm vụ là phải check cho mình cái đấy hay là cái gì ý
[À
[Cô cũng không có nói là là sai chỗ nào hay sửa thế nào, cô ý chỉ nói là ừ phải làm cái này, cái này.
L: Nhưng mà sau khi chị đã nộp cái task mà chị làm rồi thì ít nhất cô phải đưa cho feedback hay là gì chứ ạ, tức là ví dụ như hướng làm
[P2: cái gì?
[như thế này là như nào, ví dụ như thế.
P2: Cô ý không cho cái feedback như thế mà cô ý cho cái task mới thôi.
L: Không feedback task cũ mà lại đưa luôn task mới?
[P2: ừ, @@@@
[Thế mình cũng không biết được là mình làm task đấy đã được hay chưa
[P2: cứ thế
[mà lại cứ tiếp tục như vậy thôi?
P2: Ừ, đấy thế mới gọi là cái vấn đề của tụi chị. Nói chung là không chỉ ở đấy mà trường chị, cái Business school, là nói chung như vậy.
L: Tất cả mọi người đều như thế hay là như nào ạ?
P2: Những người kia thì (2) không nhưng mà chị thấy như trường hợp của Sơn ý thì Sơn nói nhiều lúc cũng vậy đấy, tự mình phải bơi thôi. Ờ xong bảo chứ có những vấn đề mình không hiểu ý mà nhiều lúc thầy cũng chẳng chỉ, thầy nói tao không chỉ, nói thẳng
[Vâng
[đấy. Nói chung là @@@@ hình như là cái chương này nó @@@@, gọi là @@@@ bọn chị kêu gọi là "chảnh" ý @@@@@@. Nói chung là tự mình phải, phải ấy thôi
[Vâng
L: Tất nhiên là PhD chủ yếu là, là tự bản thân mình nhưng mà supervisor thì… Ví dụ như bên em ý ạ thì supervisor, ví dụ như khi em nộp 1 cái chapter gì đó cho cô thì cô sẽ hẹn là khoảng 2 tuần hoặc là 10 ngày hoặc là bao nhiêu ngày đấy tùy thuộc vào cái lịch của cô như thế nào xong sau đó thì cô sẽ đưa lại feedback cho mình và trong cái feedback đấy thì cô nói rõ là, ví dụ như là vấn đề này cần phải mở rộng thêm hay là, à hay là, cái này phải viết lại hoặc là… như thế nào đấy, thì cô sẽ, sẽ nói rõ trong đấy, sửa vào trong đấy.
P2: Thì đỡ, ừ,
[chứ…
[Thế còn đây ơ cái, cái ngành của bọn chị thì nói chung chị thấy thì ờ (2) thằng thì nó có thầy kia thì nó cũng nói thầy cũng chẳng sửa gì nhưng mà thầy (2) hầu như là thầy ờ thấy kêu là thầy chỉ có gọi là (.) kêu là làm cái này, tìm cái này kia, chứ còn cũng không phải sửa như là đỏ trong, trong cái bài của mình.

L: Vâng, tức là thầy cũng (.) không sửa về vấn đề ngữ pháp, hay là về câu chữ hay là gì.
P2: Đấy là không sửa rồi nhưng mà ý nói
L: Không sửa 1 tí gì đúng không ạ?
P2: Tức là tại nó hay gửi email á
[À
[thường thầy cứ, viết xong gửi email thì thầy kêu là ừ phát triển cái này thêm chứ còn thầy cũng không ấy. Thì đấy là thầy đấy chị nghe nói là thuộc loại giỏi đấy. Đấy nhưng mà thầy cũng không, không ấy, không kĩ lưỡng đến mức thế đâu, còn cô của chị thì thôi @@@@@@, không còn gì để nói @@@@@@@.
L: Không còn gì để nói thế, thế… chị có gì để chia sẻ với em về cái "không còn gì để nói" đấy không ạ? @@@@ Tại vì em cũng muốn nghe.
P2: Tại vì thật sự ý, cô ý (3) ừ (.) kiểu như không biết có là đúng không nhưng mà thấy như Hiền nói thì thật sự thì ở đây ý, trường này người ta nhiều lúc muốn cần sinh viên ớ, rồi người ta lại muốn hướng cái, cái, cái lãnh vực nghiên cứu mới để cho người ta có, giống như là như Huyền nói, giống như là hơi tận dụng mình
[Vâng đấy
[Thế, tại vì cái lãnh vực này cố là không chuyên
[À, à
[cô là chuyên về hàng không
[Dạ
[nhưng mà cô lại, giờ cô lại (.) join vào 1 cái project mới tại bây giờ hàng hải, tại vì logistic thì nó có nhiều mảng: hàng hải, hàng không và đường bộ
[Vâng
[Thì cái hàng không thì cố nói hầu như bây giờ người ta đã kiểu như là nghiên cứu quá nhiều rồi, bây giờ hàng hải là cái lãnh vực mới, có nhiều cái để, có tiềm năng để đào sâu. Á thế là cố mới join vào 1 group ở bên boldrewood ý
[Vâng
[là chuyên về cái hàng hải mà trường mình lại mạnh về hàng hải
[Vâng
[thế là cố lại muốn rẽ hướng sang bên đấy, thế là cố ấy (.) Trước đây có 1 ông thầy mà chị nói ở bên Brazil ý
[Vâng
[thầy sang đây làm 1 cái project, thì thầy là chuyên về logistic mà về hàng hải [Ừ
[Đó, thế là cố muốn kết hợp, nói chung là mục đích gì không biết, đó thì cô muốn kết hợp. Và hôm trước thấy cô cũng post lên là cố tuyển sinh viên là PhD
[Dạ
[nghiên cứu về marine à transportation
[Vâng
[nhưng rồi sau cũng không có ai, tại vì có 2 cái cậu sinh viên của ông thầy ở bên Brazil ý
[Vâng
[là thầy ý định hướng là theo cô. Nhưng mà thấy hôm trước nói chuyện thì cậu ý kêu là cậu ý cũng có việc gia đình thế nên cậu ý cũng không muốn làm nghiên cứu
[Vâng

[Thì cái, thấy cô ý (.) bây giờ thì cũng có nhiều chức, director của cái chương trình gì gì đấy, nói chung là 2 chương trình luôn thì có thể là bận rộn hay không thì mình không biết nhưng mà kiểu như người ta muốn mở rộng cái cái lãnh vực ấy nhưng mà người ta cũng chẳng muốn (.), gọi là chẳng muốn, muốn động não ý

[Vâng

[Người ta muốn sử dụng, thứ nhất là sử dụng 1 cái người là (.) visiting researcher là ông thầy bên kia

[À

[cộng với mình. Tức là hầu như là cô ý bàn giao cái việc nghiên cứu này cho giữa mình và ông kia. Và cô là người đứng giữa, giống như cô hưởng lợi, nhiều lúc cảm giác như vậy

[À

[Tại vì có thể ông thầy kia cũng muốn có 1 cái mối liên kết gì với trường này hay là cái gì đấy thì mình không biết

[Vâng

[nên ông cũng phải (.) Nói chung là có vẻ nghe cô này lắm

[Vâng

[giống như là ông phải viết bài báo gì thì có thể cô này cô được đứng tên vào

[Vâng

[xong bây giờ lại, lại một mình ông thì cũng bận rộn, bây giờ thì cô lại thấy cô khuyến khích chị làm lĩnh vực này thì nói chung chị thấy lĩnh vực này cũng tốt,

[Vâng

[nó cũng là đang gọi là là (.) hot ý

[Vâng Với lại sau này ứng dụng được rộng hơn

[Vâng

[thì mình muốn cho vào. Thế là cô mới thấy 2, nói chung là 2 @@@@ bên, thì cô kết hợp vào, cô đứng ở giữa giống như là @@@@... "ngư ông hưởng lợi". @@@@ Thế, đấy nhiều lúc thấy (.) có những cái vấn đề cô (.) em có tin không, nhiều lúc mình đọc bài báo xong rồi

[Dạ

[xong cô ý kêu chứ: bây giờ á, phải à (.) đưa ra những cái (2) kiểu như summary cho những cái mình đã đọc

[Ừm

[để cô ý nắm. Tức là cô ý không mất công cô đọc,

[À

[cô nắm cái bài báo đó, cô ý nắm cái ý của cái bài báo đó. Xong nhiều lúc mà mình chưa, chưa, chưa, kiểu như mình chưa chưa có thời… tại những lúc mình đọc xong cái bài báo đó xong mình viết mình đâu có thời gian coi lại cái bài báo đó nó như thế nào đâu

[Dạ

[à cô ý bắt mình phải sort ra thế này thế kia, xong nhiều lúc cũng bực mình, xong cô ý kêu chứ ờ ý nói sinh viên năm 3 của cô ý nói đến bài này là biết cái bài này là về lĩnh vực gì, cô nói thao thao bất tuyệt ý như vậy á, ý như là kiểu như là "dương đông kích tây" để mình cũng phải như vậy. Xong nhiều lúc mình kêu là toàn như là cô ý muốn thì cô phải tự đọc ý, tự nhiên

bắt mình phải ngồi đọc xong rồi ghi summary từng cái bài cho cô
[Vâng
[đấy nên chị mới xin 1 cái supervisor mới nhưng mà chưa, chưa…
[Vâng
[xin thêm 1 người mới tại vì cô này cô chẳng helpful được cái gì hết đấy
[À
[nhưng mà trường này thì nói chung tại có thể cô này cô ý có nhiều chức quá hay sao trường không muốn can thiệp
[À
[tại vì chị cũng có email cho 1 số cái thầy khác á
[Vâng
[mà chuyên về lĩnh vực chị nghiên cứu
[Vâng
[nhưng mà người ta cũng không reply thì sau này chị gặp lên cái bà director thì bà ý kêu chứ nói chung là cái đấy bình thường người ta không muốn interfere vào cái lĩnh vực của người khác ý
[Vâng
[Ừ, mà bà cô này bà ý tếu lắm, dường như cái đề tài này chị muốn thì bà ý kêu nếu mà muốn đổi giáo viên hướng dẫn thì đổi đề tài luôn
[À
[à! mà đề tài này không phải đề tài chuyên của cái ông thầy đó đâu mà nói chung là 1 cái lãnh vực chị lấy riêng ra, nhưng mà không cho, bắt phải (.) phải theo cái đấy
[À
[Đợt này nghe nói bảo đợt này có họp lại, không biết có cho thêm supervisor không thì không biết
[Ừ
L: Tức là chị bây giờ 90% là cô ấy còn 10% là của thầy Brazil?
P2: Xong, cái hồi, lúc đầu là 90-10 xong sau cái đợt chị muốn xin thêm 1 sup nữa
[Vâng
[thế là bắt đầu đổi lại cho thầy kia là 25, cô này là 75
[À
[Nhưng mà chỉ gọi là trên danh nghĩa vậy thôi
[Dạ, ừ
[chứ còn á… có ấy đâu, ừ, chủ yếu là thầy kia chứ cô này cô có giúp gì đâu. Mình biết ngay, ví dụ mình đã amateur nhưng mình đọc xong thì ít nhất mình cũng có 1 số kiến thức ý mà nói với cô ý nhiều lúc cô ý còn ngạc nhiên, ờ cô ý kêu mình giải thích cái thuật ngữ này là cái gì trong hàng hải
[Ừ dạ
[Mà lúc trước chị nói rồi là chị đã nói với ông thầy trước là nếu mà thầy về á mà cô này cô ấy không, cô (2) cái cô của chị, mà không có kiểu như là không nắm về lĩnh vực này thì sao?, thì thầy ý kêu là thầy muốn hướng, giống như là chị có 3 bài báo thì chị, cái bài báo cuối cùng ý thầy muốn hướng là sử dụng 1 số cái kiến thức của cô
[Vâng
[gọi là về bên cái (.) stochastic gì đấy
[Vâng

[Ừ, thì kêu là hướng sang đấy thì cô ý rành về cái lãnh vực đó
[Vâng
[giống như là ít nhất là cũng sử dụng được 1 số cái kiến thức của cô hay cái gì đó nhưng mà cái, cái này kết hợp với cái kiến thức của cô thì (2) cũng chưa biết là như nào nhưng mà chị cứ nói là ừ thôi cái bài báo thứ 3 thì cũng chưa nói đến
[Vâng
[nói chung là 2 cái bài báo đầu tiên thôi
[Vâng
L: Thế cái bài báo đầu tiên là chị đã hoàn thành chưa ạ?
P2: Chưa, bây giờ mới đang tìm phương pháp để ấy thôi, để giải quyết cái model thôi, bây giờ mới có model à
[Vâng
[bây giờ phải tìm cái phương pháp giải quyết
[Vâng
[giải quyết xong mình mới lập trình, lập trình mình mới chạy
[À
[Ừ, bây giờ mới có model nhưng mà cái phương pháp. Tại vì thật sự thì cái model đó thì nhiều người ứng dụng rồi, à nhiều… model ấy giống như là (.) classic rôi
[Vâng
[Bây giờ mình muốn ứng dụng vào cái lãnh vực hàng hải và khác biệt hơn thì là cái cách giải quyết làm sao mà cho nó tối ưu nhất thôi
[Ừ
[Đấy thì mình phải so sánh giữa những phương pháp mà người ta đã sử dụng và bây giờ của mình
[Vầng
[ấy, bây giờ thì mới ở cái giai đoạn gọi là tìm ra phương pháp giải quyết model của mình, xong rồi lập trình, chạy thử xem là có tối ưu hơn không
[Vâng
[(3) nói chung là cũng còn dài @@.
L: Tức là chị vẫn chưa viết cái bài báo đấy hoàn chỉnh, tức là chưa được…
P2: Mới, thì mới được cái literature review thôi.
L: À, của bài báo thứ nhất, là literature review của bài báo thứ nhất, thế còn cái này là của bài báo thứ hai ạ?
[Không, đây
L: Hay chính là cái đấy?
[cái này là cái chương đầu tại vì trong 3 chương á, thì phải có 1 cái, à trong 3 bài báo thì vẫn phải có phần chương đầu là phần giới thiệu kiểu như là khái quát về cái lãnh vực mình nghiên cứu
[Vâng
[thì cái này chỉ là cái phần của chương 1 lãnh vực mình nghiên cứu thôi
[À
[xong rồi đến bài báo thứ nhất
[Vâng
[Bài báo thứ nhất giống như là chương 2 đi
[Vâng
[thì (.) chị mới viết được cái gọi là literature review của cái bài báo thứ nhất

[Vâng
[rồi bây giờ muốn ơ (.) viết tiếp ý
[Vâng
[thì phải tìm như là, coi như là biết cái vấn đề, vấn đề rồi, giả dụ như đây (giở tài liệu), vấn đề đây
[Dạ
[đó thì mình phải tìm đây này, mình phải tìm được cái solution này
[Vâng
[Đấy, thì cái này đang, đang lựa chọn là, trước khi mình chọn là cái phương pháp nào thì mình phải đọc xem tất cả cái phương pháp người ta đã sử dụng
[Ừ
[nó tối ưu như thế nào
[Vâng
[Đấy thì bây giờ mới là cái giai đoạn tìm ra phương pháp để giải quyết cái model đó
[Ừ
[Nói chung là cũng còn trần ai @@@@
L: Thế tức là từ trước đến nay chị chưa nộp 1 cái bài writing tức là 1 cái chapter chính thức nào cho supervisor?
P2: Nộp rồi, nộp đấy literature review đấy.
L: À, chính là cái literature review của bài 1 đấy ạ?
P2: Ừ, đấy của cái bài báo thứ nhất đấy, ừ.
L: Và kết quả là…
P2: Thì cô ý không nói và cô ý đưa thêm 1 cái task là (.) chi tiết hơn trong cái cái cái chương đó
[Vâng
[chi tiết hơn về cái cái (.) giả sử như chị làm về cái gọi là pick up and delivery, with time windows thì cô ý kêu là, có thể chị biết nó chưa (.) chưa đủ cái bài báo về cái lãnh vực này hay sao ý thì không biết, nhưng mà cô…, thì cái ông thầy ông ý kêu là detail cái literature review của cái, cái những cái cái bài báo mà người ta đã nghiên cứu về lãnh vực đó
[Vâng
[thì bao gồm là những cái gọi là algorithm, gọi là thuật toán ý, thì chi tiết hơn là những cái thuật toán nào người ta đã sử dụng
[Vâng
[Thì bây giờ chị đang đọc những cái gọi là thuật toán người ta đã sử dụng để giải quyết bài báo này rồi chị mới viết ra, viết ra thì nó là chi tiết của cái phần đấy, phần literature review đấy
L: Vâng, thế thì chị, thế chị cảm thấy thế nào về cái việc giả dụ như là đưa bài cho cô rồi sau đó cô lại đưa tiếp 1 task nữa, xong rồi cô cũng không comment gì về, thế thì thì chị cảm thấy thế nào?
P2: Thì ờ (2) chị cũng reply lại á là tại sao không có comment và cô ý cũng chưa trả lời gì hết. Đấy cái thứ nhất, cái thứ hai thì dựa cái task đó thì mình cũng có thể hiểu được là tại vì thấy cô ý kêu là chi tiết hơn về cái literature review
[Vâng
[thì có thể là, mình nghĩ lại là có thể (.) là cái cái kia của mình hơi general
[À

[Thì chỉ có gọi là mình hiểu theo ý đó thôi
[Vâng
[dựa trên cái task thôi, nhưng mà đồng thời chị cũng email lại là cái bài đó thì viết đúng thế nào thì cũng chẳng thấy cô ý reply lại gì hết
[Thế ạ
[Ừ thì dựa trên cái task mà cô giao cho thì mình biết là có thể cái phần đó mình chưa có đi vào sâu những cái cái (.) vấn đề, gọi là những cái thuật toán đã giải quyết những cái bài báo đó
[Vâng
[thì mình hiểu thế thôi
[Vâng
L: Em cũng không biết nhưng bên trường em là cô khi em nộp chương gì đó thì em sẽ nói trước với cô là, ví dụ như là hôm nào đấy tao sẽ nộp cái chương này và cô ý sẽ reply lại là có thể sắp xếp 1 cái buổi gặp nào đó, sau khi em nộp mà cô đọc xong rồi thì sẽ sắp xếp 1 buổi gặp để, để nói về cái feedback của cô. Tức là cô chỉ rõ ra là ví dụ như là chỗ này tại sao cô lại viết như này, sao cô lại comment các thứ như này v..v và v..v và sau đó cô thường yêu cầu là… cô yêu cầu em sửa mỗi một chương cũng phải mất 1 vài tuần, là ít nhất là phải sửa cái chương đấy nhưng mà đôi khi thì...
P2: Nhưng mà đôi khi nó cũng kĩ ý
[Dạ vâng
[Có thể cái cái ngành của em nó là về bên ờ gọi là xã hội thì nó ấy hơn à, đòi hỏi viết nhiều hơn (Vâng, cũng có thể), bên bọn chị thì nói chung (2) về cái gọi là ưm (2) nói thế nào nhỉ, kiểu như về toán á
[Ừ
[thì nó thẳng hơn
[Vâng
[Giả dụ như cái vấn đề này (.) chưa được đề cập hay là đề cập thì (.) hoặc là cái văn, văn văn phong của cái này thì nó cũng dễ hiểu hơn
[À
[thì ờ (.) không hiểu cô ý feedback thế nào thì chẳng thấy cô feedback thì không biết nhưng mà kiểu cô ý nói thì ừ giờ chi tiết hơn về cái vấn đề này, đưa ra những cái bài báo hay là rồi cái ừm (3) giống như là cái phương pháp mà người ta đã sử dụng và cái kết quả ờ (.) computational result đó bao nhiêu % thì để
[Vâng
[thì nói chung là nó straightforward không
[Vâng
[Khi mà nói thế thì có thể hiểu được ý của người ta là cần mình phải thêm vào cái nào.
L: Vâng, tức là ý chị là cô, mặc dù cô không đưa ra cái feedback cụ thể nhưng chị vẫn hiểu là, là...là…
P2: Thì cô cho cái task như thế thì mình hiểu điều cô kêu chi tiết về cái lĩnh vực đấy, và lãnh vực, à chi tiết về cái topic này à và cái ưm (2) model và cái (.) ơ gọi là cái thuật toán ý
[Ừ
[đã sử dụng như nào và cái kết quả à (2) chạy chương trình của người ta hơn bao

nhiêu % như thế. Mà thật sự không phải cô mà ông thầy kia. ông thầy ông nói chung là cái hướng dẫn của ông rất chi tiết chỉ tội là (.) kiểu như nó hơi hơi ấy là ở bên kia, ông thì ở bên kia, bên Brazil thì mình phải hẹn qua Skype hay là cái gì đó
[Ừ
[rồi mà thầy chỉ gọi là sửa về lí thuyết thôi
[Vâng
[trong khi đó chị vẫn phải học giống như là lập trình ngôn ngữ
[Vâng
[khi mà học lập trình thì nó cũng có kiểu cái stuck á
[Ừ
[cũng hỏi thầy thì thầy đưa ra cái guide nhưng mà mình cũng chẳng được cái gì cả
[Thế ạ?
[Ừ, tại vì nói chung là trên máy nó chạy lúc đó, mà á thật sự ngay như dân (.) chị có thằng bạn ở Việt Nam ý, mình cũng hỏi nó mà nó kiểu em không gặp cái trường hợp đó bao giờ
[Ừ
[Mà nó là dân ấy đấy, dân dân bên computer science mà nó cũng dùng cái phần mềm của chị
[Vâng
[đấy nên nhiều lúc mình phải ngồi, kiểu như ngồi ở bên cạnh á
[À
[mới lại cũng về cái chuyên về lập trình ớ, nó (.) nói chung là lỗi nó cũng vô vàn chỉ người nào mà chuyên sửa thì người ta mới ấy thôi
[Dạ
[Thầy thì thầy chỉ gọi là biết sử dụng thôi
[À
[chứ không phải là biết sửa, ấy, nên nó (.). Phước nó cũng kêu bữa nào em rảnh em giúp chị nhưng mà nói chung cái đó nó cũng mất thời gian
[Thế ạ
[ừ, sửa lỗi cũng mệt. Một cái lỗi á, có khi ngồi á cả mấy ngày ý
[Ừ, vâng
[tại vì nó không chạy á, nó đứng thôi mình không biết là chỗ nào, nó không báo cho mình, tại máy mà @@@@. Chỉ có người nào mà giống như là người ta chuyên (2) sửa lỗi ý
[Vâng
[người ta biết à cái đấy nó ở chỗ nào
[À
[thì có cái hơi bị bất tiện như thế, thế nên chị muốn xin thêm 1 supervisor, ít nhất là người ta biết về cái phần mềm hay là (.). Mình cũng không cần là người ta phải cầm tay chỉ việc nhưng mà khi người ta nói cái cái cái error thì cũng người ta cũng biết là nó thuộc về cái nào nhưng mà cô này cũng chẳng biết cái gì, nhiều lúc á lên gặp cô ý (.) thực sự một buổi (.) một buổi gặp. Hồi xưa cứ 2 tuần 1 buổi gặp, buổi gặp 30 phút nhưng mà cô cứ hỏi có cần gì cần hỏi không
[Ừ
[mà hỏi xong ý thì cô cũng chỉ gọi là (.) guide general, chẳng thấy coi như là có cái

(.) Mình biết ngay là cô ý không, không (.) trả lời đúng cái câu hỏi của mình ý
[Ừ
[nên mỗi lần mình gặp mình cảm thấy cũng chán, ừ, thì sau này ông thầy ông ấy hẹn thì lên Skype là cứ nói chuyện với ông thôi, chứ còn...
L: Tức là cuối cùng là chủ yếu là…?
[P2: là ông thầy thôi
[là ông ở bên kia
P2: Ừ, ông thầy ông ý… Nói chung là cái project này của ông thầy và tất cả là ông biết chứ bà cô này biết gì. Thế nên chị mới bảo (.) mà như Hiền nói ý có nhiều lúc người ta cứ gọi là (.) kiểu như người ta hướng dẫn 1 sinh viên xong cái người ta viết lên profile của người ta là lãnh vực này, lãnh vực này
[À
[nhưng mà có thật sự người ta nắm đâu
[À, à
[Có khi xong á ấy ý xong rồi người ta lấy tên vào cho gọi là có ấy này kia thôi chứ chả có gì (3) Hiền kêu nhiều lúc @@@@ em xong rồi mới thấy tội nghiệp mấy người đi sau @@@@
[Vâng, @@@@
[Đây giờ cái trường business school này càng ngày càng như xuống hạng hay sao ý
[Thế ạ?
[ừ, trường em là hạng bao nhiêu?
L: Thực ra thì em cũng không, không để ý lắm.
P2: Thấy, thấy bảo giờ, thấy bảo bên business school bây giờ xuống hạng 60 rồi
[À thế ạ
[Nghe nói chung là Southampton đó thì hạng cao nhưng bên business school...
L: Thì là hạng cao nhưng từng ngành đúng không ạ?
P2: Ừ, bên business school, bảo ở trường này chỉ có cái ngành về…
[Computer science
[computer science với cả về cái marine á
[Marine, à thế ạ
[Ờ, thấy cũng mạnh á
[Thế á
[ừ. Hôm trước vừa mới được…
L: Của chị không phải bên marine à?
P2: Chị là business school
[À
[nhưng mà kiểu như là…
[bên marine hẳn hoi ấy ạ, tức là có 1 school….
[Ừ, ở bên cái gì Bolderwood á
L: À, NOC ? À không, NOC lại khác đúng không ạ, còn cái Bolderwood
P2: Ừ, cái chỗ mà bên Linh ý.
L: Bên Linh dầu khí các thứ ấy ạ?
P2: Ờ ờ ờ, hình như bên đấy mạnh. Hôm trước thấy kêu mới được cái, cái (.) funding 1 triệu đô từ chỗ nhóm nào á để cho nghiên cứu PhD về bên marine
[À thế ạ
[Bà cô chị bám kiểu như muốn nhảy sang ăn theo á
[Dạ

[Tại vì có mấy cái, cái hội thảo bây giờ sắp tới này, hình như ngày 15/9 này cũng có cái hội thảo bên đấy
[Vâng
[Tại vì bây giờ ờ thì marine nó cũng có nhiều lãnh vực, lãnh vực cả về giống như là bảo vệ tài nguyên biển
[Ừ
[thì cái ảnh hưởng của cái bên gọi là vận chuyển, vận tải này rất lớn, thải giống như là dầu thải, khí thải
[Vâng
[làm biển. Nên bây giờ người ta cũng muốn kết hợp giữa cái bên management này với bên logistic này sang bên đấy
[Vâng
[giống như để bảo vệ ấy, rồi bên cái lãnh vực (.) gọi là logistic này nữa
[Ừ
[đấy nên nó (.) cũng ấy. Kiểu như là kết hợp ấy
[Vâng
[bà cô bà cũng muốn nhảy sang mà thà bà ấy biết bà ấy không nhảy sang thì không sao, đây bà ấy…
[Dạ
[chính trị, chính em gì… Cái nhóm bên đấy cũng có mấy người Hoa hay sao ấy, cái nhóm gọi là Loyds, sao lại lấy tên là Loyds nhỉ. Trước chị đi cái semina
[Vâng
[nhóm gọi là Loyds … hay gì ý, chuyên là giống như là tài trợ cho cái chương trình nghiên cứu ở bên đấy. Đấy, bà cô bây giờ bà ý mới có 1 cái, cái cái giống như là (2) PhD studentship gì đấy thế nên bà ý mới tuyển 1 số sinh viên đấy
[À
[nhưng mà…không được… Tại vì người ta (2) giống như cái ở trường business school bên này (.), bên này có 1 cái nhóm của thầy gọi là Togart, thầy ấy rất là mạnh
[Ừ
[nhưng mà thầy đó cũng là về bên logistic nhưng mà về bên giống như là gọi là đường bộ
[Vâng
[thầy cũng nghiên cứu nhưng mà bây giờ bọn chị vẫn ứng dụng những cái model bên thầy để sang bên đương biển
[Ừ
[nhưng mà mình có modify đi 1 tí.
L: Thế thì sau, so với cái lần trước mà chị em mình đã gặp nhau đấy thì thì chị có thấy… tức là ví dụ như là có những trải nghiệm, thêm những trải nghiệm gì mới không? Ví dụ, ví dụ như là những cái về academic writing này thì chị có thấy có những khi mà chị viết bài đấy thì so với cái ngày, ngày trước…?
P2: Cái đợt từ tháng mấy nhỉ? @@@@
L: Cách đây cũng 4 tháng rồi, hồi tháng 3 hay 4.
P2: Từ hồi đấy phải bươn chải nhiều hơn @@@@, lúc trước thì (.) à cái thời gian đấy là (.), thời gian đấy là là à (3) vẫn còn, như lúc đấy chưa có model thì phải, vẫn còn kiểu như là phải tìm cái model, bây giờ thì, thì nói chung là chị đã có model

rồi, định hướng được 3, 3 cái bài báo mình sẽ đi như thế nào rồi

[Vâng

[Bây giờ chỉ có tập trung vào giải quyết nó thôi

[Vâng

[Ừ, với lại bây giờ xác định là (.) không có ai giúp đâu @@@@, tự thân vận đọng thôi. Tại lúc trước á. là thầy kia thầy mới về, thầy hứa hẹn lắm

[Vâng

[Xong mình mới kêu là thôi ít nhất cũng còn tin tưởng mà bây giờ thày cũng bận. Thầy vẫn giúp nhưng mà không thể nào mà như cái mình mong đợi hồi xưa

[Ừ

[nên bây giờ mình cũng phải (.), nói chung là thứ nhất là phải à nếu mà không, không (.) xin thêm được supervisor thì mình cũng phải có cái định hướng làm việc của mình. Tại lúc trước thì (2) giống như là chị muốn học cái vấn đề gì ý thì học cho nó rộng. cho biết sâu ớ

[Ừ

[thì bà cô bà cũng kêu có 3 năm ở đây thì không thể nào mày biết hết mọi chuyện được đâu

[Ừ

[thì biết từng vấn đề thôi thì bây giờ mình cũng ờ nói chung là không expect nhiều quá mà chỉ tập trung vào cái mình cần á. Còn lúc trước thì giống như là… mà cũng tại bà cô chị cơ, bà không có, kiểu như bà không nắm về cái lĩnh vực đấy

[Ừ

[nên bà ý không có 1 cái guide cho mình 1 cách phù hợp là mình nên đi vào hướng nào hướng nào. Bà cứ kêu, giống như là bà ý cho mình tự chọn

[Ừ

[mà tự chọn thì ít nhất mình phải có (.) như về bên hàng không đi

[Vâng

[thì chị biết, chị sẽ biết là ừ tự chọn thì là hướng nào

[Ừ

[chứ còn bên hàng hải này giống như là mình hoàn toàn mới

[Ừ

[sao mình tự chọn được

[Ừ nên mất (2) hầu như phải đến 9 tháng

[Vâng

[9 tháng đầu là giống như là mơ hồ từ (.) lựa chọn là hướng đấy, hướng đấy xong là trong cái hướng thí dụ như hướng về về hàng hải đi

[Ừ

[à về rooting đi. Trong rooting thì nó lại có, còn có chia ra rooting cho cái loại tàu này, tàu này, tàu này xong lại chia nhỏ nhỏ nhỏ hơn. Đấy nó giống như từ 1 cái rộng mà mình phải thu hẹp lại, mất rất nhiều thời gian

[Vâng

[Nếu mà như là người mà người ta đã biết á thì á người ta, ít nhất là người ta không, không phải cập nhật nhưng mà người ta biết là cái hướng đấy nó đang là, là (.) hiện nay như này, giống như là trường hợp của, của thầy của Hằng đi, à biết là cái hướng

đấy là bây giờ người ta đang (.) còn nghiên cứu
[Ừ, đấy nhưng mà bởi vì bà cô chị bà không nắm
[Vâng
[nên hầu như là mình phải tự bơi, mất rất nhiều thời gian trong thời gian đầu
[Ừ
[Thì nó cũng có cái lợi là mình đọc được nhiều bài báo, mình có 1 cái general view về cái lãnh vực đấy. Nhưng mà cũng, nếu mà mình có thời gian á
[Vâng
[thì ok nhưng mà mình không có thời gian nên là mình mất thời gian rất nhiều, 9 tháng trời giống như là để down xuống cái cuối cùng
[Ừ
[đấy, nên nó (.) nói chung là (2) được người (.) mách, cái nào cũng có cái hay ví dụ như là người thầy không biết á thì mày phải tự đào, nó cũng @@@@ có cái vấn đề của cái đó @@@@ nhưng mà mình mất thời gian còn về người biết thì giống như là cái ông thầy giờ của chị đi, cái ông thầy bên Brazil á, cái lãnh vực của ông ông cứ muốn hướng chị vào, vào đó không à
[À
[mà chị ý tại vì lúc đầu chị chọn cái sustainable
[Ừ
[thì (3) cái, cái lãnh vực của chị thì chuyên về giống như là có 1 cái (.), cái gọi là (.) cái phần giống như là bảo vệ môi trường
[Vâng
[Nhưng mà cái lãnh vực bảo vệ môi trường trong cái, cái dự án của thầy
[Vâng
[không, không phải là cái chính
[Vâng
[Cái chính của thầy á là tìm sao cho được 1 cái, cái root, giống như là 1 cái (2) cái mình gọi là thời khóa biểu đi, 1 cái tối ưu nhất
[Ừ
[Người ta không quan tâm, có thể là chạy nhanh tốn dầu người ta không quan tâm
[Ừ
[hay là khí thải người ta không quan tâm, ấy, người ta muốn làm sao có bài toán tối ưu nhất
[Ừ
[Còn chị á thì chị muốn là phải có cái phần bây giờ người ta đang muốn bảo vệ môi trường mà cái đề tài của chị có phần bảo vệ môi trường là sustainable mà lại không có 1 cái bài báo nào về nó
[Ừ
[Mà lần nào hướng tới hướng lui thầy cũng cứ muốn hướng vào cái đề tài của thầy xong rồi chị kêu thôi bài báo đầu tiên là của chị
[Ừ
[bài báo thứ hai sẽ của thầy @@@@, bài báo thứ 3 là của cô kia @@@@. Nói chung là cho mọi người cùng vui vẻ @@@@. Tại vì cái bài toán của thầy chị biết ngay là rất là khó
[Dạ

[mà thầy cứ muốn hướng vào nhưng mà bảo chứ (.) mới lại ít nhất mình (.) cũng phải có 1 cái gì đó cho của mình, chứ cái hướng của thầy là giống như là làm cho của thày không. Sau này về Việt Nam chưa chắc đã ứng dụng tại vì Việt Nam mình cũng chẳng phải dầu khí mà trong khi nếu mà mình đi dạy thì bây giờ cái đề tài, cái hướng người ta đang nói về khí thải môi trường mình chẳng có 1 cái bài báo nào trong cái đề tài của mình tên là sustainable

[À

[Đấy nói chung là chị thấy các thầy cô này người nào cũng giống như là take advantage cái công sức của mình ý

[À

[để hướng vào nghiên cứu cho họ. Ờ, nhiều lúc thì thầy cũng, cũng có cái người ta giúp mình nhưng mà kiểu như người ta cứ hướng, hướng vào cái ấy hay sao. Chị cũng hỏi Sơn, Sơn kêu chị đừng có nghe @@@@. Nói chung là giống như lúc trước á, Sơn kêu là thầy cũng hướng vào 1 cái đề tài nào đấy nhưng mà không ứng dụng ở Việt Nam hay gì đó, giống như trường hợp của Mỹ đi

[Dạ

[Đó, cô cứ muốn là hướng vào luật ở Anh trong khi mình sau là sẽ về Việt Nam mà muốn nghiên cứu luật ở Việt Nam mà cô cứ muốn, cô không biết về Việt Nam, cô cứ bảo tại sao sang Anh lại đi làm luật của Việt Nam, thế sang Anh làm gì

[Ừ

[Đấy nhiều lúc thầy cô, với lại có thể là người ta không nắm rành ý nên người ta (2) thì thôi thì… Nhưng mà chị được 3 bài báo thì mỗi mỗi cái @@@ cũng được @@@@

L: Thế thì… em muốn thảo luận thêm 1 chút về… cái academic writing thì trong cái lúc mà chị viết bài báo, ví dụ như viết literature review của chị ạ

[P2: ừ

[thì thì chị có thấy những cái gì mà chị muốn chia sẻ với em không, về những cái lúc mà…?

P2: Nói chung là (.) cảm thấy (.) mất thời gian, tại vì á, thấy đọc của người ta đã hoàn chỉnh rồi mình viết lại paraphrase nhiều lúc mình thấy nó còn (.) lủng ca lủng củng, mình cứ phải tìm những từ rồi có thể mình (2) như thế nào nhỉ, nhiều lúc chị đọc xong 1 bài báo

[Ừ

[(2) mình, chắc là mình không nắm được cái, cái, cái (2) toàn bộ cái cái (.) overview của cái bài đấy hay là sao nhưng mà nhiều lúc mình đọc mình hiểu bài báo đó xong mình kêu không biết dùng cái cách nào để ấy, tại người ta đã giống như abstract của người ta đã đầy đủ rồi

[Ừ

[mình không biết viết lại như thế nào, nhiều lúc thế đó

[Ừ, mà viết hồi đấy xong còn ủa sao nghe giông giống như là người ta đã viết rồi @@@@. Tại vì như là giống như mình đọc, mình đọc xong cái là mình absorb hết

của người ta xong đến lúc viết sai là giống y chang, @@@@ xong bảo chứ không biết là, nhiều lúc á cứ ngồi xem xong bảo chứ không biết cái từ này người ta dùng chưa, mình cứ phải ngồi @@@@. Tại vì nó nó như là (2) đọc 1 cuốn truyện hay gì thì mình có thể lấy ra được 1 cái ý chung chứ đây là kiểu như là về cái văn phong của bên, bên (.) vừa toán lại vừa về computer science á, straightforward á

[Vâng

[nên nhiều lúc mình viết lại mình, thì giống như là ở đây người ta dùng à the result shows cái gì gì gì

[Vâng

[thì mình cũng phải dùng thế chứ biết làm sao, chẳng lẽ tại người ta active thì mình chuyển sang passive @@@@. Nhiều lúc mình viết hồi mình cứ sao mà người ta đã viết gọn gàng rồi mà mình viết lại mình thấy còn loằng ngà loằng ngoằng @@@@ chả biết làm sao. Nhưng mà thôi kệ cứ ráng viết ơ thí dụ như (.) nhiều lúc viết rồi xong cái… mà thật sự á, so sánh giữa cái bài gốc

[Vâng

[và (2) nó có những cái bài báo của những người gọi là người ta cũng làm literature review á.

L: À tức là người ta cũng review lại những cái ấy rồi đúng không ạ?

P2: Ừ, thì chị thấy hầu như là người ta cũng (2) cũng dùng những cái từ như thế nhưng mà người ta chỉ đổi giống như là (2) chị thấy nó cũng không khác lắm

[Vâng

[ừ, như là đổi từ này sang từ kia vậy thôi

[Vâng

[nên (.) à (2) nói chung là chưa, chưa đến cái giai đoạn cuối là chưa đi cho cái người proofreading gì thì không biết làm sao nhưng mà nói chung cứ viết. Bà cô thì bà ý không sửa về cái cái Anh văn nên mình cũng không biết là mình viết thế nó đã… Đấy, đấy cũng là vấn đề vậy đấy, bà không sửa cho mình nên không biết là mình viết thế nó đã đã như thế nào.

L: Ý chị là không sửa về về về… về cái gì ạ, tức là…

P2: Coi như là về writing của mình á, thì cô ý nói thẳng là về Anh văn là cô không sửa rồi

[À

[nên (.) nhiều lúc mình gọi là tự biết vậy thôi

[Ừ

[nên mình cũng không, không (.) không không có một cái người nào mà (.) kiểu như người ta ấy, lúc trước thì có 1 cái bà cô kia, bà ý người Anh.

L: Tức là trước đây chị có 1 người khác á…

P2: Thì lúc đầu là 2 người là 2 cái cô ở trong trường chị

[À

[nhưng mà cô kia thì cô ý cũng chẳng biết về lĩnh vực này, cô cũng là bên bên gọi là logistic nhưng mà cô ý gọi là về bên health care

[À, à

[Thì nói chung là chị thấy bên trường này nó nó làm sao á, chẳng thấy có ai chuyên môn về ấy nhưng mà họ cứ (.) chọn đại, thế là cái cô đấy nhưng mà cô ấy người Anh

[Dạ

[cô đấy cũng 10%. Cái tự nhiên sau có ông thầy kia, chẳng thấy có tên cô kia nữa

[Thế ạ

[tự nhiên coi như thế là bỏ tên cô ý ra luôn

[Vâng mà cô ý thì chị gặp có đúng 1 lần

[À

[nhưng mà nếu có cô đấy thì ít nhất thì, cô đấy cũng lớn tuổi thì cô ấy có thể sửa về writing cho mình nhưng mà giờ coi như là chẳng thấy gặp luôn.

L: Nhưng mà sao chị nghĩ là, sao chị lại nghĩ là cô đấy có thể có thể sửa writing cho chị ạ?

P2: Thì cô đấy là ít nhất cũng là người Anh @@@@ thì cô có thể sửa được còn cô này là cô ý nói thẳng luôn mà, khi nộp cho cô ý thì cô nói thẳng là cô không sửa

[Vâng

[ừ cô ý nói thẳng. Cô ý kêu là sử dụng cái dịch vụ ấy, sử dụng dịch vụ proofreading chứ cô không sửa, còn ờ cô kia thì chị nghĩ chắc người ta cũng nice thôi.

L: Tại vì cô giáo em cũng là người Anh nhưng cô em cũng không sửa về ngữ pháp và lỗi chính tả gì cả.

P2: Không, ý, ý mình không phải là lỗi ngữ pháp chính tả nhưng mà ít nhất là cái văn phong á.

L: Cái văn phong cách viết chứ gì ạ?

P2: Ừ, thì ít nhất người ta cũng phải cho mình cái ấy chứ , tại vì mình viết thì mình viết theo…

L: Ý chị là mình viết có clear không hay thế nào không chứ gì ạ?

P2: Ừ, kiểu đấy, đó đó

[À, vâng

[ít nhất thì người ta viết người ta (.) có thể là mình viết theo kiểu này nhưng với người Anh người ta họ có (.) đúng theo kiểu đấy không ý, đấy vấn đề như thế.

L: Thế ạ, tức là theo chị thì mình nên viết theo kiểu… như người Anh viết hay như nào?

P2: Ừ thì ít nhất cũng phải như thế, phải có 1 cái standard chứ, mình biết thì mình thấy vậy @@@@ Vietnamese English @@@@@@, em theo em thì sao, em có có…

L: Dạ, em thì bên em thì thì thì, thì cô em nói chung thì cô em expect là, là viết thế nào để cô đọc là hiểu được, tức là understandable

[P2: à

[Tức là miễn là mình diễn đạt ý đó rõ ràng và mình có những cái, cái cái cohesion…

P2: Nhưng mà khi cô ấy có những cái comment vào những cái đó thì kiểu như là… em cảm thấy cô ấy hiểu đúng cái ý em cần viết không?

L: Ừm, vâng đúng chị. Khi nào mà cô ấy chỉ nhận xét duy nhất những cái ví dụ như là cái này, cái câu này mày viết unclear thì là mình sẽ phải làm cho nó, phải viết thế nào đấy cho nó clear ra để… hiểu được.

Tức là đối với cô quan trọng là khi người khác đọc bài của em dù là người Anh hay người bản, dù là người bản xứ hay người nước ngoài người ta cũng đều hiểu được, đấy, chứ không quan trọng là em phải viết giống như cô viết hay là giống như người Anh viết, hay như thế nào cả, miễn là em viết rõ ý và diễn đạt thế nào cho người khác hiểu.

P2: Chị thì nếu, thí dụ nếu có người Anh họ sửa cho mình thì vẫn hay hơn đúng không?

[Thế ạ?

[chị nghĩ thế.

L: Thế tại sao chị lại hay hơn ạ, em rất là interested với cái đấy thì chị có thể nói rõ cho em được không?

P2: Dĩ nhiên là nó có, người Anh họ có 1 cái gọi là standard rồi thì nó hay hơn chứ, theo chị nghĩ vậy. Tại vì như Hiền á, Hiền là cũng dân, dân phiên dịch nha. Hiền viết xong sau này Hiền cũng phải nhờ 1 cô đó, cô đó là người Anh người ta proofreading cho, cuối cùng cũng phải sửa mà, người ta sửa cho cho Hiền á. Nên chị nghĩ cũng cần, tại vì có, có những cái giống như là (3) mình viết thì theo ý của mình nhưng mà người đọc người ta lại không hiểu theo đúng ý đấy (2).

L: Nhưng mà những người đọc… ừm cái bài của mình thì đâu phải tất cả là những người Anh, đúng không? Tức là họ có thể đến từ tất cả mọi nơi trên thế giới. Giống như là bên em có 1 cái, cái journal gọi là về cái English as a lingual franca có phần tức là khi mà nộp trong bài báo đấy cho cái tạp chí đấy thì người ta thứ nhất là người ta không yêu cầu là, giả dụ như là có những… thường thì là những bài báo khác sẽ phải có người gọi là.. ừm reviewer thì người ta sẽ đọc cái bài của mình và sẽ sửa nhưng mà cái bài báo đấy thì người ta không yêu cầu là ví dụ như là người native là review hay là gì mà… là người ta cũng không, tức là mình có thể diễn đạt theo cách gì của mình mặc dù đó là Vietnamese English hay là cái gì đó thì cũng ok hết. Và người ta cũng không yêu cầu là có người native speaker làm review cho cái bài báo đấy của mình, thì chị nghĩ thế nào về cái đấy ạ?

P2: Ừ thì (3) nó cũng, cũng có 1 cái (.) Trước đây chị nhớ là trong 1 cái, cái (2) cái bài báo gì ấy nói về giống như là… Khi mình học Anh văn á thì không cần thiết như là mình giống như là giọng đọc hay là kiểu gì phải theo đúng người Anh

[Ừ

[mà theo (.) có thể tại vì nhiều nước trên thế giới thì có cái giọng đọc khác nhau hay cái này kia. Ừ cái đấy thì chị chấp nhận nhưng mà nói chung là về, về cái viết (.) văn phong thì (.) chị muốn là nếu đúng theo cái văn phong (.) chuẩn ớ thì dĩ nhiên là dễ hiểu hơn tại vì cái chuẩn, ai cũng học cái chuẩn rồi thì người ta sẽ hiểu hơn còn nếu mà (2), nếu mà mình viết theo cái kiểu như là cái, cái của mình giống như là dịch lại á thì nó (.) nó cũng đôi lúc làm cho người ta hiểu lầm. Nhưng mà may một cái

là cái cái ấy của chị ý, cái, cái (2) cái gọi là academic writing bên cái lãnh vực này á

[Vâng

[thì nó nó chỉ là những con số hay là kết quả thì nó cũng không, không đến mức cần thiết nhưng mà theo chị thì expect thì như thế thì vẫn tốt @@@@. Nói chung là chị muốn là người ta sửa cho mình theo đúng cái ấy thì nó, nó tốt hơn, ấy.

L: Theo đúng cái gì ạ?

P2: Theo đúng, đúng cái cái kiểu như là cái cái họ hiểu được và nói chung là (2) giống như là (2) mình đọc nó smoothly ý, thì chị vẫn thích hơn.

L: Smoothly nhưng mà không có nghĩa là, tức là cái smoothly này của chị có, tức là theo ý của chị hay là smoothly theo giống, theo giống kiểu người Anh viết, ý là như nào ạ?

P2: Theo kiểu người Anh viết thì hay hơn chứ, kiểu mình là Vietnamese English rồi @@@@. Tại vì có những cái bài báo á mà chị đọc họ dùng những cái từ mà mình rất là confused á dù là bên cái, cái lãnh vực này là toán hay là gì ý

[Ừ

[nhưng mà nó cũng, cũng cảm thấy nó nó (3) đọc (.) thường thì có những cái, cái tác giả ấy (.) mình nhìn ví dụ như là không phải từ những cái nước như ở đây thầy từ Canada thì nói tiếng Anh đi, còn có những cái cô ở bên Pháp hay là Đức ớ thì có những cái từ người ta dùng ớ check ra hóa ra toàn những từ Anh cổ

[Ừ

[Ờ, có nhứng từ mà mình thấy lạ lắm

[Ừ, đấy. Hoặc là cách viết của người ta rất cổ điển chắc là người ta học theo cái kiểu hồi xưa ớ

[Ừ

[ờ, chứ còn những bài mà bài báo của những cái thầy mà người Canada hay người Anh hay là những nước nói tiếng Anh đọc mình cảm thấy nó dễ hiểu lắm

[Thế ạ?

[ừ. Thế đấy, còn, còn những cái ấy thì (.) họ có những cái (3) không không nói về những cái gọi là, là những cái thuật ngữ

[Ừ

[nhưng mà cái cách viết là có những người, người ta giải thích tại vì bên toán á

[Vâng

[có những cái mình phải giải thích này kia ý

[Ừ

[Có nhiều có nhiều bài báo đọc xong mình cảm thấy dễ hiểu, có những bài báo đọc xong mình thấy bực mình.

L: Ừ, thế ý chị là những người bản xứ hay những người ở nước nói tiếng anh thì viết tiếng Anh dễ hiểu hơn những người không phải, vậy ý chị như nào?

P2: Ừ, chị cảm giác vậy á, tại vì họ dùng những cái từ nói chung là (.) rất là dễ hiểu còn những báo của có một số người mà lâu lâu mới viết ý, cái cách dùng từ của họ (.) mình thấy nó lạ lắm

[Ừ

[Cái cách dùng từ của họ, họ dùng những từ, mà như chị nói ý, từ xưa, từ cổ này kia
[Ừ
L: Nhưng tại đấy có phải là do… cái, cái đề tài đấy nó yêu cầu phải dùng những từ đấy hay không ạ, hay là… ?
P2: Không, đề tài thì cũng giống nhau mà, nhưng mà kiểu như là, hoặc là cũng có thể là (.) giống như trường hợp của chị đi, người ta đã viết dùng cái từ này rồi
[Ừ
[viết như thế rồi, bây giờ người ta muốn paraphrase lại không có từ đó thì dủng từ khác, chắc là vậy @@@@, giờ mới nghĩ ra @@@@, giống như mình á @@@@. Tức là hết từ rồi mà không biết làm khác bài cổ bài báo original nên phải tìm từ mới @@@@, chắc vậy. Nên nhiều bài báo mà ấy đọc xong cũng mệt lắm @@@@, rồi còn gì nữa không?
L: Không, em thấy nói chuyện về cái chủ đề này rất là thú vị, bởi vì là… thế thì chị… tức là theo chị thì sau này ví dụ viết xong thì chị bảo là sau này sẽ… làm proofreading, tức là theo chị mong muốn sẽ có người native speaker chữa cho chị?
P2: Ừ, bọn chị là phải thế chứ.
L: Bắt buộc phải thế hay là như nào ạ?
P2: Hầu như phải thế, hầu như ai cũng vậy.
L: Nhưng mà đấy là ý muốn cá nhân hay là, là do trường yêu cầu hay thế nào?
P2: Trường yêu cầu.
L: Trường yêu cầu ý ạ?
P2: Ừ, trường còn có ấy mà, hôm trước trường còn gửi email cho 1 số cái, cái dịch vụ mà
[Ứ?
[Ố, thế trường em không à? Sao chị nghe nói là như Nhân Lương á còn phải gửi đi proofreading là hết 7 hay 8 trăm bảng cơ mà
[Thế ạ
[Hiền là cũng là là giỏi rồi đó nha, là giỏi rồi đó mà Hiền thì kêu cái dịch vụ của em 1,2,4 trăm bảng. Cô đấy là cô người Nam Phi, cô ấy người Anh nhưng cô ở Nam Phi xong sau cô về lại đây. Mà cô đấy thì dạng như là proofreading nhưng mà không phải (2) cái kiểu như general hay sao
[General tức là chỉ…?
[không phải chuyên sâu.
L: Không phải chuyên sâu về lãnh vực đấy mà chỉ, chỉ là 1 cái chung chung thôi.
P2: Ừ, Hằng nó kêu ớ, có cô kia cô muốn publish bài báo mà phải có cái dịch vụ proofreading, tính ra không biết 1000 từ là bao nhiêu tiền á
[Ừ
[Ố cái này em không bắt à? hay là bên em tại dân Anh văn rồi nên cũng không ấy.
L: Có thể bên em thì họ, đấy tại vì bên em họ cũng không yêu cầu là phải, phải viết giống như người Anh hoặc như thế nào
[P2: ừ
[Họ chỉ yêu cầu miễn là… rõ ý rồi các thứ thôi.
P2: Nhưng mà bên em là dân bên Anh rồi, ngoại ngữ rồi nên về viết chắc là đỡ hơn,

còn bên bọn chị là bên, bên không phải là chuyên ấy nên người ta có dịch vụ proofreading thôi, hầu như ai cũng phải ấy hết. Ngay như Hiền còn phải ngồi coi như là á phải ngồi 2 bên á, coi như là đọc như này cô phải giải thích ý cho mình rồi cô viết lại thì mình hiểu ý có đúng xem cô có viết lại đúng ý của mình không

[Ừ

L: Không, thì hồi xưa em học Master bên Úc thì em cũng cũng, cũng biết đến cái dịch vụ đấy nhưng em không, không dùng

[P2: Không bắt buộc…?

[Vâng, cũng không bắt buộc gì cả, lúc em làm thesis của em thì cũng biết đến thôi nhưng em cũng chẳng bao giờ dùng mà em thấy bạn bè của em thì cũng, cũng không dùng cái này.

P2: Hồi xưa bọn chị thì có 1 cái cô, cô ý dạy môn à ờ (4) gọi là business communication thì cô ý sửa cho chị

[À

[mà hồi đấy cũng phải sửa đỏ luôn á. Hồi đấy là chỉ mình gọi là (.) viết lại cái (2) cũng là cái (.) gọi là report thôi á, của cái chương trình, của cái software mà mình viết á, mà cô cũng phải sửa nhiều lắm

[Ừ

[Hồi đấy thì là còn free, chị nhớ đấy cô đấy còn sửa cho chị

[Ừ

[Mà ở đây bên này bây giờ như là trả tiền, trường mình trả tiền

[À

L: Trường mình trả ý ạ…?, tức là sao?

P2: À à, cái dịch vụ đấy, dịch vụ đấy phải trả tiền chứ không phải là free

[À

[trường mình đâu có dịch vụ free…

[Vâng

L: Thế thì về cái academic writing của chị thì chị chỉ gặp vấn đề về paraphrase thôi đúng không ạ, ngoài ra còn những cái, những cái khác nữa không?

P2: Thì cái viết bên chị thì nó cũng không có khó

[Ừ

[nó straightforward, mình hiểu sao thì mình viết đấy, với cả kết quả nó show ra như thế thì, nói chung là nó có, có 1 số cái ơ cái cái ơ (.) gọi là wordbank

[Ừ

[hay là phrasebank, đấy

[Vâng

[thì mình cứ follow những cái đấy thôi. Ừ thì hầu như là (.) ngay như hôm trước thôi có cái, có cái môn gọi là PhD thesis writing ý

[Vâng

[thì người ta cũng, cũng recommend 1 số cái cái cái website mà của bên trường Birmingham hay Nottingham gì đó. Ừ, thì giống như là viết câu đấy thì phải như thế nào rồi thì áp dụng lại thế thôi

[Ừ

L: Thế còn về aca… thế còn reading thì sao ạ?

P2: Reading thì không có vấn đề, chỉ có 1 số cái như là từ thì cũng không ấy hoặc là (2) không phải về vấn đề từ mà là vấn đề

hiểu cái vấn đề mình chưa hiểu, nắm vững vấn đề, giống như là, giả dụ như resident constraint mình hiểu như cái này cái này nhưng mà cái này nó ở trong cái bài toán nó như nào

[Ừ

[Nói chung là về reading thì không (.) không phải về ngoại ngữ mà về vấn đề mình nghiên cứu, đấy, ừ. Tức là không không đề cập gì về ngôn ngữ

[Ừ

[mà về cái vấn đề giả dụ như mình có hiểu cái vấn đề, ví dụ như column vector thì cái colum vector này nó (.) là cái kết quả như thế nào

[Ừ

[hay gì đấy, cái reading thì thường không gặp vấn đề nhiều

[Ừ

L: Thì chỉ là về vấn đề ừm… chuyên môn của mình

[P2: ừ

[chứ không phải…

[P2: không phải là về ngôn ngữ

[là vấn đề sử dụng ngôn ngữ đúng không ạ? Tức là chị đọc các bài báo là chị đều, đều, vấn đề ngôn ngữ thì không có gì khó khăn

[P2: không có à, tại vì nó cũng dễ mà

[L: Vâng

[nhưng mà giả dụ vấn đề set partitioning time problem thì mình phải hiểu cái problem này là problem gì

[Ừ

[À

[mình hiểu là set partitioning nhưng mà không biết nó nói về cái gì

[À

[đấy cái vấn đề là như thế thôi chứ còn không phải là, không phải như writing là mình phải (.) tìm từ, tìm này tìm kia

[Ừ, vâng

L: Thế chị…@@@@

P2: Sắp xong rồi hả @@@@?

L: Vâng, thế chị có còn điều gì muốn chia sẻ với em không?, về…

P2: Vấn đề em có cần không, thêm thông tin gì không cơ chứ còn chị… @@@@

L: Ngoài, @@@@ thế á, tại vì em thấy là đấy giống như lúc đầu chị nói thì cũng có rất nhiều cái mà....mà...mà...ừ..., tức là cho đến bây giờ chị cũng cảm thấy không, không vừa lòng lắm đúng không ạ về, về, về… không phải, không vừa lòng thì cũng không phải, đại khái là không…

P2: Không, kh… nói chung là về cái vấn đề aca về cái (.) writing hay gì gì thì nó là của mình, mình improve

[Vâng

[còn cái không vừa lòng là vấn đề khác, thì không liên quan gì đến lãnh vực mà em cần phải hỏi đúng không?

[Vâng

L: Không nhưng mà, thì không, ví dụ như em cũng interested in cái mà chị nói, những cái… ừ… những cái ví dụ như cái quan hệ ví dụ như giữa chị với supervisor các thứ nọ kia rồi là như chị nói lúc đầu đó

[P2: ừ

[thì nói chung là 1 cái… ừ… em cũng khá là quan tâm bởi vì là thực ra thì, thì, thì cái việc em nghiên cứu ở đây thì sinh viên Việt Nam và trong những mối quan hệ, ví dụ như quan hệ với nhiều mối quan hệ, quan hệ với cộng đồng Việt Nam, quan hệ với, với, với a… ví dụ như chị với mối quan hệ ngoài xã hội, ngoài cộng đồng Việt Nam ra thì còn những cái mối quan hệ xã hội và quan hệ với supervisor các thứ. Tất cả những cái mối quan hệ đó thì nó là nhiều mặt của cuộc sống, thì em interested in cái gọi là… tất cả những cái mặt như thế

[P2: ừ

[và trong đó thì cái này cũng là một phần mà cũng theo chị thì, nhưng mà nó có… ảnh hưởng gì đến cái của chị không ạ?

[P2: cái gì?

[Tức là cái việc mà… tức là không get on well, không phải không get on well nhưng mà như chị nói là có 1 số vấn đề như là sup thì

[P2: à à

[cũng không biết lắm về lĩnh vực của chị ý.

[Ừ, thì nó cũng làm cho mình chậm tiến độ chứ

[Ừ

[Nếu mà với 1 cái người hướng dẫn cho mình mà người ta có kiến thức expertise về cái lĩnh vực đấy thì người ta giải quyết cho mình nhanh, mình đỡ mất thời gian phải mày mò

[Ừ

[Đấy, hoặc là ít nhất người ta biết phần mềm như thế, người ta có thể giúp mình, còn đây là giống như mình có vấn đề mình phải mày mò. Giả dụ như nếu mà có người người ta chỉ cần chỉ cho mình thì mình không mất thời gian nhiều, còn nếu không có người thì mình mất thời gian nhiều hơn

[À

[có thể làm chậm tiến độ mình

[Vâng

[thì nói chung là mình cũng phải… consider vì bây giờ 2 năm là phải… ấy rồi.

L: Chị là 2, đâu… mới hết năm thứ nhất đúng không?

P2: Ừ, nhưng ý chị là 2 năm là phải upgrade rồi

[Vâng

[mà bây giờ chính bà cô là bà (.) bà cô director ấy bà nói là nếu mà cảm thấy, nói chung là bà ý gửi email chung là nếu cảm thấy mà tiến độ mà không, không (.) kịp ớ là mình phải xin extend

[À, upgrade ấy ạ?

[Ừ, nói chung là giai đoạn nào cũng thế

[À thế á

[giai đoạn ở giữa và giai đoạn cuối, người ta gửi email mà, tại vì chị nghĩ là chắc sau cái đợt mà chị xin đổi này nọ thì bắt đầu cô mới ấy, tức là gửi email chung luôn là nếu mà cảm thấy mà không kịp tiến độ thì trước 3 tháng mình nên xin extension

[À thế ạ

L: Nhưng đấy là rule của trường hay là...là...là

[P2: chị cũng chẳng biết, chị thấy…

[của cả uni ạ? Của trường chị hay là…?

P2: Chẳng biết được, như là bây giờ trường hợp của Kiên nhớ, là hồi xưa Kiên là năm thứ 4, mà Kiên cũng mới upgrade hồi tháng 2 này, chẳng sao cả. Nhưng còn bây giờ, đấy như trường hợp của Nhân ý, Nhân nói bạn ấy cậu ấy đấy mới 2 năm mà…

L: Sao lại 2 năm, em tưởng đấy là 3,4 năm rồi mà, bạn đấy là viva á, cái bạn mà bị fail đấy gì ạ?

P2: Ừ, sao Nhân kêu là 2 năm?

L: Là viva, viva mà, ủa em tưởng năm cuối mà.

P2: Hôm trước Nhân nói là 2 năm, giờ luật mới 24 tháng là phải ấy rồi, mình phải upgrade MPhil lên PhD á . Thì chị thấy trường chị cũng gửi không biết là của business school hay sao mà chị thấy Nhân á, Nhân sang nhà chị nói đấy, là cậu đấy, 2 năm tức là 24 tháng mà không upgrade được thì chỉ là MPhil thôi

L: Thế ạ? Tại vì giống như em, trường em chẳng hạn nhớ, có 1 đứa bằng em, cũng vào bằng em nhưng mà sắp tới thì… ví dụ như là nó…

Hết đoạn ghi âm

APPENDIX C

PARTICIPANT INFORMATION SHEET (FACE TO FACE INTERVIEW)

Study Title: An investigation into Vietnamese students' social and academic identities at a UK university

Researcher: Lien Thi Hanh Bui **Ethics number**: 13740

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.

1. **What is the research about?**

I am Lien Thi Hanh Bui, a doctoral student in Modern Languages at the University of Southampton, UK. The research is my doctoral project which is sponsored by the University of Southampton and funded by the Vietnamese Ministry of Education and Training. I am interested in how Vietnamese students perceive their social and academic identities while studying in the UK HE. In order to do that, I would like to explore the two-way relationship between your situated social and academic identities and your experience as an international student in the UK and how your perceptions of your own identities developed over a period of time.

2. **Why have I been chosen?**

As a Vietnamese postgraduate student, you can draw on your experience as an international student at a UK university. Your experience may be based on your participation in academic activities or social communication that you have been taking part in.

3. **What will happen to me if I take part?**

You will be asked to take part in a longitudinal study which will last for 6 months (starting from April/May until October 2015). The process includes three sets of face to face interview with each participant (one interview every two months). Each interview will take approximately between 45 to 90 minutes. There will be one or two (depending on the number of participants agreeing to take part in the research) focus group interviews at the end which will last for approximately an hour each involving those who have already participated in previous individual interviews.

4. Are there any benefits in my taking part?

Your answers will provide very valuable data for future Vietnamese students who have plans to study or have already enrolled in their courses at UK institutions. In addition, your participation also helps to raise any concerns of international students regarding their experience as international students. When I complete my doctoral studies, a summary of my research findings will be sent to you.

5. Are there any risks involved?

The only risk is a loss of confidentiality through insecurity of electronic data including audio recordings and transcriptions. However, this is minimal.

6. Will my participation be confidential?

This research complies with the University's ethical policy. The interview and focus group will be recorded and transcribe. The data will remain absolutely confidential, stored on a password protected computer.

7. What happens if I change my mind?

You may withdraw at any time without your legal rights being affected.

8. 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).

9. Where can I get more information?

If you need any further information, you are very welcome to contact Lien Thi Hanh Bui (lthb1e13@soton.ac.uk)

APPENDIX D

INTERVIEW CONSENT FORM

Study title: An investigation into Vietnamese students' social and academic identities at a UK university

Researcher name: Lien Thi Hanh Bui

Staff/Student number: 25216538

ERGO reference number: 13740

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

I have read and understood the information sheet and have had the opportunity to ask questions about the study.	☐
I agree to take part in this research project and agree for my data to be used for the purpose of this study	☐
I 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……

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