University of Southampton

Faculty of Arts and Humanities

School of Modern Languages and Linguistics

Intercultural Communicative Competence in a University Language Centre in Mexico: Teachers' and Students' Perceptions and Practices

by

Gloria Josefina Ronzón Montiel

Thesis for the degree of Doctor of Philosophy

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Abstract

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The intercultural dimension of English teaching has been widely acknowledged in policies and curricula but insufficiently investigated in the classroom (Byram, 2014; Baker 2015). In Higher Education (HE), international and intercultural dimensions are expected to be integrated in teaching, research and services. Given the widespread use of English as a lingua franca (ELF) in diverse contexts, one of the key strategies is the teaching and learning of English, together with intercultural and communicative competence (ICC).

This thesis investigates the perceptions and practices of intercultural communication and the notion of ICC in two mandatory courses for internationalisation in a Mexican higher education institution (HEI). Data was collected from two rounds of teacher interviews, classroom observations and a focus group, whereas the learners were given a paper-based survey and face-to-face interviews. The teachers considered linguistic competence sufficient for effective communication and ELF resulted an unfamiliar term for most of them. The prevailing model of communication is that of the Anglophone native speaker (NS) mainly from the USA, UK, or Canada. Their teaching practices are characterised by the comparison and contrast of two national cultures and culture teaching is sporadically included. No specific type of knowledge, skills, or attitudes for ICC was overtly promoted in class, considering the global context for HE. The learners considered that language knowledge and some attitudinal elements can contribute to effective communication. For them, English meant the possibility of a better job or a scholarship. They also viewed it as the means to interact with other cultures, although these are not clearly defined. They did not report that these courses had made them more aware of ELF for intercultural communication. The findings of this study suggest that the need for teacher training on notions that are more in line with present hybrid and complex uses and users of English.

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Research Thesis: Declaration of Authorship

Print name:	Gloria Josefina Ronzón Montiel

Title of thesis:	Intercultural Communicative Competence in a University Language Centre in Mexico: Teachers' and Students' Perceptions and Practices

I declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University;
2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;
3. Where I have consulted the published work of others, this is always clearly attributed;
4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;
5. I have acknowledged all main sources of help;
6. Where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;
7. None of this work has been published before submission.

Signature:		Date:	August 2019

Acknowledgements

Definitions and Abbreviations

AmE .... American English

ANUIES ....National Association of Universities and Higher Education Institutions

BrE .... British English

CA .... Campus A

CB…………….. Campus B

CEFR………… Common European Framework of Reference

EFL.............. English as a foreign language

EIL............... English as an international language

ELF .... English as a lingua franca

ELT .... English language teaching

ENL .... Native or first language

ESL .... English as a second language

FGs.............. Focus Groups

HE .... Higher Education

HEI .... Higher Education Institution

ICA .... Intercultural Awareness

ICC .... Intercultural Communicative Competence

NNSE........... Non-native speaker of English

NS .... Native speaker

NSE .... Native speaker of English

WEs .... World Englishes

Chapter 1   Introduction

1.1   Rationale: the cultural dimension in ELT

There are two crucial moments that aroused my interest in the relationship between language teaching and learning and culture. The first one was the module on culture teaching that was part of a TESOL Certificate course that I took in Costa Rica in 2011. The second one was when I was appointed as the coordinator for internationalisation and students' mobility activities at a regional campus of a HEI in Mexico.

During the TESOL Certificate course, I designed a reading activity about the Day of the Dead in Mexico for the culture module. The aim was culture as content, and the reading was about the meaning of the most common elements that are part of an offering for someone who has passed away. The class went well in that context as the learners were Costa Rican learners of English. This Mexican cultural practice of "an offering for a dead person" was "new" for them. After presenting the class, we had a reflection session to receive feedback from my course peers who observed the class, and from one of the trainers. This moment was revealing especially when my other Mexican colleagues who were from a different location in Mexico asked me questions about the class observed. My peers were intrigued by the reading and the activities presented which described the elaboration of an offering and some of the meanings associated with elements of it. This discussion with my peers made me realise that I had assumed that "all Mexicans" or, at least a vast majority, were familiar with the concept and elements of an offering. The conflict increased once I was back in my Mexican context when I tried to replicate the class given in Costa Rica as it did not seem to be relevant for the "local Mexican learners" of English belonging to the same region as me. This culture module raised my awareness of the need to make different decisions to design a cultural-oriented class in terms of the culture of whom to teach, the approach, and the purpose of it (Young and Walsh, 2010; Kramsch, 2011a).   I finally decided not to use the material in my classroom because I felt insecure and afraid. This feeling has been reported in other studies (Byram and Kramsch, 2008). I did not know what cultural aspects I could teach to learners who belonged to the same national group, so my limited view of culture hindered the teaching possibilities and exploitation of the symbolic and subjective part of culture.

The second moment mentioned at the outset of this introduction was during the coordination of the student mobility activities I was in charge of, and my attendance at a conference on the

internationalisation of HE. There, globalisation and internationalisation were often related to transnational education, intercultural competence, and the learning of languages. However, as an English language teacher, these issues associated with the use of English as an international (Sharifian, 2009) or global language (Crystal, 2003; McArthur, 2004; Crystal, 2011) to communicate in diverse contexts resulted in a challenging and at the same time ambiguous task to fulfil. This took me back to the reflections that emerged from my culture module in the TESOL Certificate course where I felt concerned about what cultural features to teach in a Mexican context and their role in communication.

Globalisation, internationalisation and English were a combination that lacked clarity, and culture and its articulation in the classroom seemed to be at the core of intercultural rhetoric. The intercultural component was mentioned throughout the discourses on internationalisation of HE in conjunction with the need to learn English. English learning was considered paramount because of its use as the lingua franca of business (Kankaanranta and Planken, 2010; Kankaanranta and Salminen, 2013) and academic realms (Mauranen, 2003; Mauranen *et al.*, 2010). However, I considered that there was a lack of specificity of what that meant for teachers and how that should be translated into practice. The internationalisation of HE made me ponder the impacts of some institutional strategies that are assumed to be comprehensively understood by teachers across disciplines.

One of the most desirable aspirations of HE is "to educate for a sense of belonging to plural societies"; thus, a graduate can "live and work in different places on the globe as a socially responsible and interculturally knowledgeable citizen" (Schuerholz-Lehr, 2007: 181). In this way, language learning is one of the activities and strategies that is expected to bring 'internationalisation' to an institution (Byram, 2012a: 376) together with joint or double degrees, study abroad, staff mobility, on line courses and many others in which language is key to completion. However, these macro level decisions do not seem to fully consider the micro level context, the language classroom, and their agents, teachers and learners. The teaching practices of English seem to differ from the aspirations of HE.

The phenomenon of globalisation and internationalisation have made the complexity of contexts and users of English worldwide more visible. Therefore, teaching English to communicate in those contexts should not be viewed as an exchange or sharing of information (Jackson, 2014). There is a great need to revise the static and idealised target models that still seem to prevail in the language classroom. Teaching to communicate with an idealised model does not seem to be in line with the notion of "interculturally knowledgeable" citizens or with

the status of English as a global or international lingua franca for intercultural communication. Shifting the focus from the native speaker of English (NSE) as the target of communication of a language class will allow us to identify the type of communicative and intercultural competences needed to communicate in and outside the classroom boundaries (Baker, 2015a). Furthermore, ELF and its implications in the language classroom should help teachers to make decisions on what culture to teach, and to become aware of the role of culture of their own learners (Baker, 2009). ELF literature can inform us on the use of English as being fluid, flexible, contingent, hybrid and deeply intercultural (Dewey, 2007; Jenkins, 2011; Dewey, 2014).

The lack of pedagogical orientations of how to integrate the intercultural dimension ELT motivated me to explore how other teachers perceive and articulate this dimension into their daily teaching practices. I also considered it relevant to explore learners' views to complement this. Therefore, this study can provide the empirical data to inform policy makers, teachers' trainers and language teachers of the need to re-evaluate the approach and objectives of ELT not only for internationalisation purposes but also to meet the needs of communication in societies where space and distance have been shortened. This study also contributes to documenting "what there is" as Byram and Feng (2004: 150) suggest as opposed to giving recommendations for "what ought to be". This data describes the views and practices of teachers and learners that may be used for further recommendations in "changes in teacher education" (Lázár, 2011: 116). In this way, the different gaps between institutional policies and teaching practices and learners' needs and expectations can be reduced.

1.2   Development and contributions of the project

Learning English is, at present, part of most school curricula (Graddol, 2006) at different levels of education and one of the most common strategies of internationalisation of HE (Jones, 2015). For many higher education institutions of non-English speaking countries, this strategy seems to go in line with the objective of HE on preparing learners to compete internationally by developing the necessary intercultural and communicative competences to succeed in diverse contexts (Altbach and Knight, 2007; Margison and Van der Wende, 2007; Hudzik, 2011). Although the intercultural aspect is assumed to permeate across disciplines, and English language learning has become paramount (UNESCO, 2006), there seem to be some discrepancies between the intercultural and international dimensions that are expected to be added according to the definition of the internationalization of HE, and the teaching practices

in this context. English learning is viewed as the "generic symbol of modernity, progress, globalisation and the free market" in most non-English speaking countries (Piller, 2011: 103), and therein lies its "instrumental, e.g. linked to economic advantage" value (Pauwels, 2011: 248). However, "language has not been a category of analysis in the literature on globalisation" (Pratt, 2010 cited in Jenkins, 2014: 20) despite the amount of literature on globalisation and internationalisation of HE, as Jenkins (2014) adds. She continues to explain that there is a persistent and traditional way of thinking about English. This refers to the fact that some of the major "structural changes in the use and users of English around the globe and their implications for HE settings" have not been taken into account (ibid: 20). English is, at present, the language with the highest number of users with different first languages. There are approximately two billion users of English in the world and only 400 million are native speakers (NSs), the remaining 1.6 billion being speakers of English from countries where the language has an official status or in countries where it is the first foreign language taught formally (Crystal, 2008, 2011). The unprecedented globality of English does not mean that English is "everywhere but at the moment English is encountered and used in more places than any other language" (Haberland, 2011: 939). In these encounters, native speakers of English are not usually present, and the use of English is done without any reference to the native speakers' norms (Haberland, 2011; Seidlhofer, 2011). The use of English between speakers of different first languages is diverse, and its frequency is determined by specific social and cultural contexts (Seidlhofer, 2011). These socio-linguistic and numerical features of the use and users of English pose a challenge for language teaches to determine the type of communicative and intercultural competences, and have implications for language norms, change and maintenance (Haberland, 2011).

Intercultural competence has been questioned in terms of its lack of specificity in defining its components (Deardorff, 2006) and this can be considered as a "disconnection" (Diaz, 2013: 3) between the internationalisation strategies of HE and the provision of language education concerning intercultural dimensions (Crichton and Scarino, 2007; Byram, 2012). In the field of ELT, the notion of intercultural communicative competence (ICC) developed by Byram (1997, 2009) is considered the most influential model as it recognises the "inextricable links between 'learning language' and 'learning culture'" (Young *et al.*, 2009: 152). Furthermore, it expands the concept of 'communicative competence' (Byram, 1997). This model encompasses the three domains of a competence (knowledge or awareness, skills, and attitudes) and aims to develop learners as intercultural speakers or mediators (Byram, 2009). Despite being founded on national cultures and the fact that "there is very little empirical research" (Baker, 2015b:

152) that proves the success of the use of the model, it goes beyond the communicative competence and the native speaker (NS) model.

Regarding the cultural dimension in ELT, it has also been stressed that there is a need for further analysis of the "linguistic, educational and pedagogical ideologies behind 'the one-classroom one language pedagogical straitjacket' (Lin, 2013: 540) that "many current ELT approaches continue to endorse" (Pennycook, 2016: 32). This dimension tends to be essentialised, reified and reduced to the transmission of stereotyped information of the specific target national sociocultural groups (Risager, 2005; Kramsch, 2006a; Atkinson and Sohn, 2013) of some Anglophone countries, the United States of America (henceforth the USA) and the United Kingdom (henceforth the UK) in most of the cases. The focus on specific speakers of some national cultures has been contested as to the extent it serves for the use of English as the global lingua franca for communication between people with different socio-cultural backgrounds and different first languages (Jenkins, 2006; Seidlhofer, 2011), and for intercultural communication (Baker, 2015b). Therefore, ELF literature and research provide useful insights into the "heterogeneous nature of English as it is used in contact situations" (Jenkins *et al.*, 2011: 305) and the competence needed to communicate inside and outside the language classroom. ELF seems to be most appropriate term for exploring and understanding the cultural contexts and interactional practices in order to communicate across diverse cultures.

The teaching of English, be it compulsory or optional, calls for an in-depth revision of the current practices and schemas of the language teachers and learners. In a large country such as Mexico where English is the first official foreign language taught at school, and the closest neighbour of one of the most influential economic powers, the USA, the role of this language varies. An account of the perceptions and practices of teachers and learners may help to determine in a more informed way the training needs to reconsidering the pedagogy of a language such as English with this unprecedented spread, to meet some institutional goals and those of learners. Frequently, language teachers refer to the classroom as the place to obtain the knowledge and skills to further communicate with the "real world"; however, this reality is more complex and diverse than that presented in textbooks (Gray, 2010; Vettorel, 2010), where idealised and imagined speakers interact without any problems (Leung *et al.*, 1997; Piller, 2012; Kramsch, 2013; Leung, 2013).

Considering the above, this thesis aims to explore the following research questions to identify and analyse how the teachers perceive and put into practice the intercultural dimension of ELT

in two basic mandatory English courses that are part of the strategies of internationalisation of a Mexican HEI.

RQ1: What are the perceptions of English language teachers from a Mexican State University towards English as a global lingua franca for intercultural communication?

RQ2: How do these teachers' perceptions of English as a global lingua franca relate to their teaching practices generally and specifically for intercultural communicative competence (if at all)?

RQ3: What are the perceptions of students in this setting of English as a global lingua franca and of intercultural communication?

RQ4: What influence do the students think their English courses have on their understanding of the use of English as a global lingua franca for intercultural communication?

The empirical data of this study was collected and analysed through different sources and methods: the teachers, the learners, the syllabus of the courses, and some official documents and reports on internationalisation in the national and international context. Interviews, classroom observations and focus groups discussions were used to obtain the teachers' perceptions and practices. Leaners were given a paper-based survey in conjunction with face-to-face interviews. Although, data was collected from teachers and learners of two basic compulsory mandatory courses of English that are part of the internationalisation strategies of a Mexican HEI, it is not the intention of the study to make any sort of generalisations about the current status of English in Mexico, or to obtain insights exclusively for the internationalisation of HE.

Studies often propose a type of teaching and do some action research; however, this study explores the subject in depth before proposing a pedagogy that may be more appropriate in the context and aspirations of HE. This empirical data may serve to re-evaluate the approach and models that still prevail in the language classroom in countries of the Expanding Circle. Furthermore, it can help to identify the awareness, proficiency, and competences needed for understanding the relationship of language and culture in early stages of language learning. Thus, it can lead to defining a pedagogy that brings a multicultural and multilingual world to the classroom recognising at the same time that the classroom embodies a multicultural space.

1.3   Structure of this thesis

To answer these research questions, the rest of the thesis is structured as follows. Chapter 2 reviews Globalisation in relation to the internationalisation of HE and ELT (Block, 2008, 2010; Diaz, 2013; Jenkins, 2014). This is to contextualise and critically examine the concept of standard language in relation to other varieties and English as the global or international lingua franca of communication (Seidlhofer, 2011; Byram, 2012a; Jenkins, 2014). This leads to a discussion and examination of English language teaching and learning in the Mexican context of HE.

Chapter 3 deals with some theories that help to understand the evolving and emergent nature of language (Whorf, 1956; Lucy, 1992, 1997; Risager, 2006a), and culture (Vygotsky, 1962; Geertz, 1973; Halliday, 1975; Bakhtin, 1986; Halliday, 1989; Kramsch, 1998a, 2006a; Scollon *et al.*, 2012) as a socially constructed process (Street, 1993; Halliday, 1999; Scollon and Scollon, 2001; Scollon *et al*., 2012) rather than a reified notion or entity. After reviewing the theories that approach language and culture as structures that are not fixed and dynamic in nature, it examines the inseparability of both in language teaching (Kramsch, 2006a). This leads to an analysis of the role of culture in intercultural communication. The chapter ends with a characterisation of intercultural communication (Spencer-Oatey and Franklin, 2009; Piller, 2012; Zhu, 2014).

Chapter 4 revises the theoretical frameworks on cultural dimensions of language education as well as some empirical research on major themes of this study. Firstly, communicative competence (CC) is reviewed followed by an examination of the ICC model proposed by Byram (1997, 2009). Also considered are three other related models that aggregate to ICC, symbolic competence (Kramsch, 2006b, 2009b), critical cultural awareness (Byram, 1997; Guilherme, 2002; Risager, 2004), and intercultural awareness (Baker, 2012a, 2012b, 2015c). The second part of the chapter addresses the national and transnational paradigms of culture teaching (Risager, 2007), and that of the intercultural approach (Liddicoat, 2011; Liddicoat and Scarino, 2013). These two previous sections lead to the identification of knowledge, skills, and attitudes that can be considered as characteristic to each orientation. A discussion of teachers' beliefs in relation to practice is also included, along with a section of the nature on 'washback' and its effects on teacher and classroom practices. The chapter ends with a section on some empirical studies that are relevant for the major themes of this study.

Chapter 5 discusses how the theoretical and conceptual framework inform the design of the study, particularly the design of the survey and the interview. Then, the research methodology and methods (paper-based survey, classroom observations, semi-structured interviews, focus groups) that were employed to explore the teachers' and learners' perceptions and practices are described. This section includes the research questions and the aims of this study. Context, participants, and methods are described. The data analysis procedure is included and the limitations of the study are outlined.

Chapters 6, 7, 8, and 9 present the analysis of the data gathered via the different methods. Data was content-analysed and chapter 6 describes the results from the paper-based survey and semi-structured interviews in order to collect the learners' perceptions. The data collected regarding teachers' perceptions and practices are organized into three chapters: chapter 7 presents the findings from the first-round of semi-structured interviews administered to the participating English language teachers; chapter 8 describes and analyses the class observations and the second round of interviews; chapter 9 presents the analysis of the data from the focus groups which were organized at the end of the study.

This is followed by Chapter 10, which is a discussion of the findings. The first part briefly summarizes the results. Then, the discussion is structured in relation to the main themes of the four research questions and the literature. Finally, Chapter 11 presents the conclusions where each research question is briefly answered followed by a discussion of the findings and some of the relevant literature included in Chapters 2, 3, and 4. It also includes a section on the implications for language pedagogy as well as for pedagogic research. This chapter ends with the implications and limitations of the study.

Chapter 2   ELT in the context of globalisation and internationalisation of Higher Education in Mexico

2.1   Introduction

This chapter frames the "unquestionable" role of the English language as the language of globalisation (Ryan, 2006: 28) and that of the internationalisation of HE. In the first part, differences between English as an international language (henceforth EIL), and English as a lingua franca (henceforth ELF) in the context of globalisation and internationalisation of HE will be discussed. Then, the related issue of World Englishes (henceforth WEs) will be briefly explained. The second part focuses on the internationalisation of HE and the teaching and learning of English. The last part of this chapter is an analysis of some official reports and documents of the teaching situation of the English language in the Mexican education system.

2.2   Globalisation and the English language

Globalisation is not a neutral concept and nor is there one single agreed definition that does not imply an ideological stand (Margison and Van der Wende, 2007). Given its socio-economic nature, it is primarily associated with progress and advancement (Ferguson, 2013). This idea of progress and advancement may be due to the existing international bonds between developed and developing countries for work and academic reasons. However, referring to the phenomenon of globalisation as an "economic process that transcends national borders" (Ryan, 2006: 25) and one that is constrained by an economic orientation based on global markets, trades, and production that characterises one school of thought, that of the hyperglobalists (e.g. Ohmae, 1995), ignores the "political, technological, and cultural" interrelated processes associated with it (Pennycook, 2007: 24). Another common term for these processes is that of "scapes" that classify the complexities of globalisation beyond the business approach into five dimensions: "*ethnoscapes* or flows of people and with them their language and culture; *technoscapes* or flows of technology; *financescapes* or flow of financial resources; *media-scapes* or flow of information, and *ideoscapes* or flow of ideas" (Appadurai, 1996: 32-33).

These dimensions or processes can help with the analysis of two central issues of this research: the diverse uses and users of English for communication, as *ethnoscape*, mainly in countries where it does not have a primary role in communication but it is the official foreign language taught in schools; and, the imported methodologies of the teaching and learning of English, as an

ideoscape, as Communicative Language Teaching (henceforth CLT). CLT is maybe the most explanatory example of a massive "flow of ideas about teaching" (Block, 2008: 39), and it is, at the same time, an example of an imported pedagogy inserted into a wide variety of teaching contexts without considering the local teaching needs and the diversity of learners (Holliday, 1994; Pennycook, 1994; Bax, 2003).

Another common association with globalisation which is relevant for this study is that of the rapid connections between people through technology and a language. Globalisation has been viewed as "an ongoing process of the increasing and intensifying interconnectedness of communication, events, activities and relationships taking place at the local, national or international level" (Giddens, 1999; Held *et al.*, 1999). Present connections are characterised as "transplanetary – and in recent times also more supraterritorial" between people (Scholte, 2008: 1478). From this perspective, globalisation "involves reductions in barriers" (ibid) whereby people become more "able – physically, legally, linguistically, culturally and psychologically – to engage with each other wherever on earth they might be" (ibid). Globalisation needed a linguistic tool to create connections, and the English language plays that role in present times (Ryan, 2006; Nihalani, 2010; Galloway, 2013). Language and relationships seem to have become "delinked from territory" (Scholte, 2008: 1480) or "deterritorialised" as the learning of a language such as English cannot be directly associated with an "identifiable speech community" (Kramsch, 2009a: 224).

Although globalisation is generally associated with the idea of the blurriness of physical barriers and its immediate influence on different areas of the social, political and educational life and economy of nations, "the world is not equally interconnected" (Mufwene, 2010: 32), although some countries and cities are more interconnected than others. The case of Mexico could be included here as, despite its proximity to one of the most influential and powerful economic countries, the USA, the social inequalities and the noticeable differences between rich and poor, question the progress and interconnectedness commonly associated with globalisation. Although English may be viewed as a "key resource for development in the era of globalisation" (Erling and Seargeant, 2013: 14), there is no empirical research that proves the relationship between development and English (Mufwene, 2010; Coleman, 2011; Erling and Seargeant, 2013). This idea of English and progress tends to commodify languages (Block and Cameron, 2002) giving, for instance, higher values to specific languages, as in the case of English (Heller and Duchêne, 2012), over the learning of other languages. Thus, one of the main reasons for learning English could be reduced to an "instrumental" purpose (Pauwels, 2011: 248) and economic advantage by reason of its key role in information flows and financial markets mainly in countries such as Mexico (Sokolova and Hernández y Lazo, 2014; Borjian, 2015) and other Latin American countries (Jordão, 2009).

The instrumental view of English learning leaves aside the socio-cultural and linguistic diversity of use and users of English as an effect of the intense mobility and different forms of communication that are associated with globalisation. Regarding cultural aspects, the world should be viewed as a "tremendously complex web of villages, towns, neighbourhoods, settlements connected by material and symbolic ties in often unpredictable ways" (Bloommaert, 2010: 1). In terms of language use, Hall (2012) and Nihalani (2010) also agree that all these users of English are not acquiring or absorbing the language but rather "appropriating and shaping" it in order to communicate. Therefore, the biased economic view of culture and language will ignore the "complex flows of people, signs, sounds, images across multiple borders in multiple directions […]" (Pennycook, 2007: 25) brought by technologies and communications.

The use of English as the selected medium of communication in a globalised world has made it the most spoken and learned language (Guilherme, 2007). Among the two main reasons for occupying that status is the cultural diversity of its speakers and learners (Dewey, 2007), and its extensive domains and purposes of use "at schools, businesses, social interactions, in chat rooms and social media" (Green and Meyer, 2014: 1). All those domains bring together users of English from distant locations in the world with diverse linguistic backgrounds and levels of fluency in the language (ibid). This calls for a revision of the role of the teacher and the teaching practices that promote a national perspective of 'one culture one language' or the acquisition of a particular target language and culture (Kramsch, 2014; Scarino, 2014).   The linguistic and cultural dimensions of globalisation lead us to reconsider the role of the English language as a lingua franca in contexts where variation and unpredictability rule the interactions and its suitability to communicate with "a growing diversity of peoples, cultures and lifestyles" (Leeds-Hurwitz and Stenou, 2013: 5). The relationship between the English language and globalisation underscores the multiplicity and unpredictability of directions that should be associated with the symbolic complexities of language and culture by the constant flows of people and forms of communication (Pennycook 2007; Blommaert, 2010).

2.2.1   World Englishes, ENL/ESL/EFL distinctions and ELT

The most influential model to study the different varieties and functions of English is the three circles model proposed by the linguist Kachru (1985). This model groups countries according to the spread, in the sense of "adaptation and non-conformity" (Widdowson, 1997: 140), of the English language: the "inner circle", the "outer circle" and the "expanding circle". The Inner Circle is represented by the "mother tongue varieties" of English (Kachru, 1992: 3), which Kumaravadivelu critically calls "center-based knowledge systems" (2012: 9). In the Outer Circle are located those countries where English has been "institutionalised as an additional language"

whereas the Expanding Circle includes the rest of the world where English is used as the "primary foreign language" taught at school (ibid). This model has two significant contributions for the sociolinguistic use and teaching of English. The first one is that it has contributed to the understanding that "English is not a homogenous language with a single norm" (Kirkpatrick and Deterding, 2011; Hall *et al.*, 2013; Canagarajah, 2014: 768). Secondly, the field of WEs places variation at the core in the areas of pronunciation, vocabulary and grammar (Kirkpatrick, 2007, 2010; Mufwene, 2010; Nihalani, 2010; Green and Meyer, 2014) to prove that the English language is not a "monolithic system of fixed norms" (Hall *et al.*, 2013).

In ELT, the three concentric circles model has been analogously used to describe the role of English as a native or first language (henceforth ENL), English as a second language (henceforth ESL), or English as a foreign language (henceforth EFL). ENL is used to refer to the "inner circle" countries, the USA, the United Kingdom (henceforth UK), Canada, and Australia; ESL for those countries located in the "outer circle" such as India, Ghana, the Philippines; and EFL for the "expanding circle" which comprises the largest number of users of English located in countries where English is the main foreign language learned at school, for example Mexico, Egypt, and South America (Kirkpatrick, 2007; Jenkins, 2015a). In spite of its influential reference, it has been criticised as being limited to describing the changes in the use of English and the "three-way categorisation of English uses and users" (Galloway and Rose, 2015; Jenkins, 2015a: 28) as the situation and role of English in many of the countries categorised in one of the circles is not as strictly determined as proposed by the tripartite model of ENL, ESL, and EFL. This is largely due to economic, political and social issues such as the intense mobility of people around the world, and the variety of communication contexts where English is used in each circle of countries.

The ENL/ESL/EFL tripartite model in ELT promotes a strong division of speakers between the traditional dichotomy of the native speaker of English (henceforth NSE) and the non-native speaker of English (henceforth NNSE), and the belief that "all of the people" use a standard variety (Kirkpatrick, 2007; Kirkpatrick and Deterding, 2011). The ENL/ESL/EFL model fails to recognize that ENL has varieties and that "individuals within the same country and sharing to some extent a common culture can have different standards of pragmatic appropriateness" (McKay 2003: 11). Kachru himself considered "sociolinguistically pragmatically, and functionally flawed" (1997:69). He explained that the circle was not intended to indicate any clear-cut division among communities but to recognise the functions of the language in "diverse pluralistic contexts" (ibid:67). However, in the summary of limitations of the Concentric Circle Model, Jenkins notes that Kachru (2005) suggested that EFL varieties dependent on the standards set by native speakers (henceforth NSs) from the Inner Circle, "could be modelled on Outer rather than Inner Circle varieties" (2015a: 26).

The division of the world into native speakers and non-native speakers in reference to the command of English has raised critical stances as a large majority of societies are, at least, bilingual (Risager, 2006a; Seidlhofer, 2011). This classification starts to become a static and traditional division when we attempt to interpret what constitutes a language and its "legitimate speakers" (Seidlhofer 2011: 6). On this point, Seidlhofer argues that the term NNSE suggests "some sort of deficit" (ibid: 5) when it is compared to that of NSE which leads to the discussion of what native speaker is being refered to as a point of reference to determine the deficiency of other users of a world language such as English.

Despite the compared shortcomings between the categories in ELT of ENL/ESL/EFL and the Concentric Circles model by Kachru, the latter is considered influential as it recognises the development of different varieties of English giving impetus to the processes of their codification and legitimization outside the "inner circle" (Rajadurai, 2005; Kirkpatrick and Deterding, 2011). However, in the field of language teaching, English continues to be taught according to standardised norms of the NS contained in grammar books, dictionaries and textbooks which basically promote two varieties - American English (henceforth AmE) and British English (henceforth BrE) (Matsuda, 2012; Vettorel, 2013). Although these two codified versions of AmE and BrE differ from social functions of language (Milroy and Milroy, 2012), they embody correctness and standardised uses which are often equated with "native speaker" and 'prestige variety' (Milroy, 2001: 532). Therefore, standardisation of English is more an ideology, a set of beliefs, reproduced and diffused through the education system, official papers, the writing system (Milroy and Milroy, 2012) without even teachers' and learners' awareness (Seidlhofer, 2011). Maley likewise states that when teachers are asked what English they teach, they usually assert that "they are teaching 'British' or 'American' English'" (2010: 37); however, what they teach is what they are able to teach, "a standard variety with whatever accent or grammatical form of English they happen to have" (ibid), which is acceptable. This statement reinforces the need to clarify the entangled notions associated with standardness and the attitudes and processes involved in the concept.

2.2.2 Standard language

In general terms, standardisation applies to many things (Milroy, 2007), and it is equated with quality controls. From this perspective, variation in weight and measure components of a given product, for example, can cause dissatisfaction among its users. When applied to language, this analogy brings to the fore the dynamic and evolving aspects of language and its diverse array of users and contexts, all of which problematise the concept. Widely used languages such as English, French, or Spanish possess a standard form that presupposes uniformity (Milroy, 2007). It is the

variety employed for educational or particular purposes in a society or nation that is perpetuated and guarded by a social group with positions of power (Widdowson, 1994; Jenkins, 2015a) and with the "highest degree of wealth and prestige" (Trudgill, 1999: 124). These sorts of associations have to do more with the prescriptive idea that things have to be done in the "right way" (Milroy and Milroy, 2012: 1) although rightness seems to be determined by a group of power outside the linguistic realm. Linguistically speaking, no language has proved to be superior, hence claims based on superiority or inferiority, logicality or illogicality, beauty or ugliness of a language are only "ideological statements" (ibid: 13) based on people's attitudes. In the case of the English language, its global spread is not due to its superior structural system but rather to "the economic and political success of its speakers in recent centuries", asserts Milroy and Mildroy (2012: 12). However, the codification of two specific varieties of English, AmE and BrE, in dictionaries, grammars, and handbooks has contributed to idealise that there is a correct and valid usage across time. Insistence on correctness by ignoring social changes becomes a way to exert power and division between users. This also omits the unpredictable circumstances of language usage among multilingual subjects who have proved effective communication without adhering to standard norms of NSs (Baker, 2015b; Seidlhofer, 2018). Furthermore, this attitude towards wrong pronunciation and wrong grammar only seems to foster the correlation between individuals' social status and their level of education and instruction. In this sense, the process of standardisation supresses the natural variability of a language stigmatising what has not been included as "correct" in the printed and authorised reference books. Therefore, the standard version is an ideologically constructed entity (Seidlhofer) rather than a linguistic description of adaptations, changes and constructs by the diversity of users.

In terms of use, the processes of standardisation of a language can reach more uniformity in the written channel via spelling, vocabulary and grammar (Milroy, 2007; Milroy and Milroy, 2012) as it is "dependent on literacy" and the notion of standardisation with education (Seidlhofer, 2018: 87). However, in oral communication, this would mean that all speakers of a standard version of language, be it their first, second, or foreign language, should use the same grammatical forms and lexis in the exact same way. This assumption would imply that language is a static entity not affected by time or the contextual needs of communication; thereby, it is not easy to change. However, this is not as applicable to oral communication and, therefore, in spoken language, standardisation is less "amenable" to be achieved (Milroy, 2007: 134; Milroy and Milroy, 2012).

The standards of a language, just like those of a product for its commercialisation and distribution, function as controllers of variation that can affect the quality of its reproduction. In the case of a language, the paradigm between spread and distribution (Widdowson, 2003) clarifies the different processes of use of a language with an international character, such as

English. Whereas distribution implies adoption and conformity, spread is a process that implies adaptation and nonconformity. A language cannot be transmitted or distributed without being transformed by its users and contexts of use as it is not a fixed or "invariant code" (ibid: 46). This difference between distribution and spread underscores the dynamic nature of language and the existence and legitimacy of other nativised varieties as it occurs in the countries of the Outer Circle where it was exported by NSs primarily through colonization (Seidlhofer, 2011). In the expanding circle, English has been "imported" by people as an additional language to their first language for a wide variety of uses (Seidlhofer, 2011: 3). English use is characterised by variability and effective communication without conforming to the norms of the standard language (Widdowson, 2015). ELF research eloquently describes the discrepancy between Standard English and the complex and varied uses and users of English in the world (Jenkins, 2014; Seidlhofer, 2018), further discussion in the next section 2.2.3.

For a language to become standard, it has to undergo a process (Hudson, 1996; Trudgill, 1999) whereby languages or certain varieties of languages are selected to be codified in grammar books and dictionaries for their correct use. Then, this standard variety becomes stable for its diffusion. A standard language is, thus, a social variety (Widdowson, 1994; Jenkins, 2015a) or a social dialect whose main function is to determine what is appropriate and correct especially when the language is used by a large number of non-natives as is the case of the English language.

However, English is different to other languages, and the unprecedented and unparalleled spread of English across the Three Circles Model by Krachru (1985, 1992) challenges the validity and applicability of the standards when the number of users of English is evidently greater outside the Inner Circle (Graddol, 2006, Crystal 2011). The association of standardness with nativeness becomes problematic because, in particular, for Standard English, there is an ideology at peoples' subconscious level (Milroy and Milroy, 2012; Seidlhofer, 2011). This ideology is composed of attitudes and beliefs about the legitimacy of one variant of the English language from which the other varieties deviate, and that of correctness in terms of the norms of use of the native speakers. Traditionally and unquestionably, the native speaker is regarded as a competent speaker without any deeper consideration of proficiency because this is associated with it being the mother tongue (Hackert, 2012). This view omits other groups of proficient speakers who do not "conform" to the model of native speaker anymore (Hackert, 2012: 11), namely speakers who acquired English in the "native way" after birth, and speakers who acquired a different language first but use English "dominantly" (ibid).   These two groups allude to users closely related to correctness in terms of the NS model, but ignore all those users of English who learned this language as their second or third additional language and who are proficient users of it. Added to this, this ideology of mother tongue and proficiency fosters power and control issues disguised as

standards to maintain intelligibility between varieties of English (Widdowson, 1994; Hackert, 2012).

The series of ideas that frame the standard notion are often embedded in the ownership and legitimacy which, far from contributing to the understanding of the dynamic aspect of language, widen the gap between the traditional dichotomy of native and non-native speakers; usually with an inferior connotation for 'non-standard' non-native speakers. The negative evaluation of nativised varieties, like those of the Outer Circle and the New Englishes around the world as errors rather than innovations (Jenkins, 2015a) or examples of the "normal and necessary process of adaptation" (Widdowson, 1994: 385), give authority to the group of native speakers to judge the development of English worldwide (ibid). The normative and prescriptive ideology around the standard view circumvents the right of any user of a language to become autonomous (Widdowson, 1994). An alternative perspective is offered by ELF researchers (Cogo, 2009; Mauranen and Ranta, 2009; Björkman, 2013; Jenkins, 2014; Baker, 2015a) who propose that a proficient user of the language is one who knows how to negotiate and support her/his language choices to be creative, confident and intelligible. This embraces the qualitative skills of finding oneself in the language to express one's own worldview instead of trying to fit into a code established by a group who may seem more interested in keeping the control and power than in equity.

The concepts of World Englishes, Standard English, ELF and EIL, discussed in more detail in the next section, represent a challenge for ELT as this not only requires the teachers' and learners' awareness and knowledge, but also a critical stance to avoid stereotyping and conformity, and to reconfigure existing power relations, to allow an individual to become an autonomous user of the English language rather than an eternal learner of it.

2.2.3 English as an international language and English as a lingua franca

The fact that English is used as a communicational tool by people across the world (Kubota and Lin, 2009) has generated two labels that are often interchangeably and synonymously used (Jenkins, 2006), those of EIL and ELF. It has been argued that despite the extended used of these "labels" by scholars and researchers, language teachers seem to be unaware of them (Kumaravadivelu, 2012). Although distinctions have been made, EIL is sometimes "used as shorthand" or as an alternative for ELF (Jenkins, 2006: 158), but both EIL and ELF entail significant implications for the field of ELT when determining the type of competences needed to communicate within a highly interconnected and intercultural world.

The most common associations with EIL are its equation with the "Anglo-American" (Seidlhofer, 2012: 394) and "distribution and standardness" (McArthur 2004: 9). The overlapping relationship between the international and the standard becomes outstanding in scientific text productions that, in order to be disseminated internationally, should be produced in English. As said in the previous section, 2.2.2, the standard is more likely to be achieved in the written than in the oral form. It is assumed that to be internationally competent, not only is "conformity to the standard native speaker code" required but also to "the conventions of usage" (Seidlhofer, 2012: 400) as happens in the scientific domain. However, the spoken use of a language, as Seidlhofer accurately appoints, is "a variety that is never perfectly and consistently realized" (2017: 87). Widdowson's (1997) distinction between 'language distribution' and 'language spread' adds to the understanding of the natural variation and change processes of a language such as English from a global perspective.

The notion of distribution applied to language may imply the transmission of an encoded system of fixed structures or the distribution of one national native variety (Jenkins, 2011). Considering that language is not a reified tool or a solid entity that can remain intact but that it is imminently transformed, resulting in creative and novel adaptations (Widdowson, 1997), conformity to the norms established within the standard may seem difficult to maintain. Conversely, spread implies the actualisations and transformations of a language by its users according to their communicative needs. Although the term 'spread' may imply a more adaptive process than that of 'distribution', the metaphor of "linguistic flows" is opted by the scholar Risager (2006a: 90). This metaphor is based on the assumption that spread leads us still to think that the movement is from a "centre to a periphery" as in the case of the Three Circles model (Kachru, 1997), from the Inner Circle, from countries where English is the dominant first language to countries or areas where the language has a different status or role (Risager, 2006a). EIL is usually employed to describe the uses of English within and across Kachru's 'Concentric Circle Model', for intranational and international communication (Seidlhofer, 2011). However, Kachru argues that the use of international English is misleading when it signals "acceptance, proficiency, functions, norms and creativity" which undermines "the reality" (1997: 67) of uses and users of this language. This understanding would sustain the belief that there is "one clearly distinguishable, codified, and unitary variety called International English" (Seidlhofer, 2004: 211) spoken by Inner, Outer and Expanded Circle users. Uncritically the international character attributed to English circumscribes Standard to the understanding of only one variety spoken by a group of educated people (Trudgill, 1999; Hackert, 2012) geographically demarcated as discussed in section 2.2.2. Added to the above, the nonsensical issue between being an international language and the standard is to try to perpetuate the idea of ownership. The international attribute of a language opens up to

discussion its possession of a particular national speech community (Hackert, 2012). Otherwise, this triad of associations between international, standard, and ownership, may only continue to cause inequality and divisions between users and variations, as the scholars of English as a lingua franca have thoroughly exposed (Jenkins, 2009a; Jenkins *et al.*, 2011; Seidlhofer, 2011, 2012).

Being English the foreign language learned by a large number of people around the world, it has become the "world's primary lingua franca" for intercultural encounters (Baker, 2015b; Jenkins, 2018: 65). These encounters are characterised by the use of English by NNSs from different first languages and this English is "substantially" different from that of the NS' norms (ibid). ELF research has documented and described how speakers communicate and commune without "fully adhering to Standard English correctness" (Seidlhofer, 2018: 89). The following two definitions of ELF, Jenkins' (2009b) broad description and Seidlhofer's (2011) functional approximation, coincide closely in that the native speakers are the minority and their English is not the linguistic reference norm in most contact situations. The former uses the term ELF to refer to communication contexts where "English is the common language of choice, among speakers who come from different linguacultural backgrounds" (Jenkins, 2009b: 200). In this broad approximation, she includes all English users, be they native or non-native speakers. The latter, proposed by Seidlhofer, likewise offers a functional definition of ELF as "any use of English among speakers of different first languages for whom English is the communicative medium of choice, and often the only option" (2011: 7). She underlines the fact that ELF is not a variety of English but a "variable way of using it" (ibid: 77). Another relevant insight from ELF research is that ELF scholars do not localise the English use to any geographical context and advocate for the recognition of adaptations that speakers of different first languages make to communicate (Seidlhofer, 2004; Jenkins, 2006; Baker, 2009; Jenkins, 2009b). ELF is concerned with the fact that most speakers of English are NNSs and all "English varieties, native or non-native, are accepted in their own right" rather than evaluated against the standard of two traditional varieties (Jenkins *et al.*, 2011: 283) - that of the USA or of the UK.

Although the above two definitions of ELF (Jenkins, 2009b; Seidlhofer, 2011) have focused on English, the "E" of the construction, because the multilingual aspects of the users have been ignored (Jenkins, 2015b; Blair, 2017), Jenkins explains that this is due to the complex phenomenon that ELF entails and "the new empirical evidence that emerge about the nature" of it (2015b: 57). However, its focus has been permanently on the "fluidity and variability of language as emergent from the context of interaction" and the linguistic and non-linguistic resources of the participants (Cogo, 2012: 289) being "the means of communicating between people from anywhere in the world" (Mauranen, 2018: 7).

The use of ELF in communication contexts brings to the fore the encounter of more than one culture and variety of English. Therein, ELF also calls to explore in depth the relationship of language and culture for intercultural communication and the related notion of intercultural communicative competence (Baker, 2015a, 2015b). Thus, it becomes paramount to explore and analyse how teachers and learners perceive and integrate into practice those notions in the context of HE. English is the quintessential language of academia (Mauranen, 2003; Mauranen *et al.*, 2010; Björkman, 2013), this being the context where the perceptions and practices of teachers and learners are explored in this study. Therefore, for the purposes of this project, the conceptualizations of ELF offered by the ELF scholars Jenkins and Seidlhofer are more appropriate to analyse the type of knowledge, skills, behaviours and attitudes needed to communicate and interact in a highly intercultural and interconnected world, which is one of the aspirations of HE.

The terms EIL and ELF are often used interchangeably and synonymously, despite the fact that they may imply different actions in the classroom; both of them encourage language teachers to evaluate their own perceptions of the role of English as the main means of communication in the world between diverse socio-cultural groups. The present conceptualization of English as a global or international lingua franca is a call for a more integrative and plurilithic view of language teaching since English is a language characterised by its dynamic plurilithicity (Canagarajah, 2009; Grazzi, 2017). This is a perspective that promotes intercultural and linguistic competences and make learners aware of the different roles, contexts, as well as linguistic and functional varieties of English (Vettorel, 2018) that prepare learners to interact in diverse and multicultural and multilingual environments. This reflection imminently leads to engaging more actively in developing a "socio-political and intercultural awareness" (Seidlhofer, 2011: 12) as "language pedagogy is a significant tool of political power" rather than a "neutral academic subject" (Scollon, 2004: 274). Given the unparalleled spread of English, the ELT community is called on to evaluate the knowledge, skills, behaviours and values that can be linked to the "international" when it is unconsciously used to refer solely to two native varieties, those of the USA and the UK, as the main custodians and authorities to determine correctness.

2.3   Summary

From an economic perspective, globalisation is constrained by a focus on progress and advancement due to the rapid development of communication technologies that connect differently located peoples. However, culturally, the world has become a complex net of human groups simultaneously connected (Blommaert, 2010) and disconnected (Mufwene, 2010). There are many more complex interrelated processes or "scapes" (Appadurai, 1996) that impact the social, academic, and cultural dimensions of societies as well as educational institutions that the

economic view of globalisation seems to omit. Among the various approximations and associations to the phenomenon of globalisation there are two of high interest for the rationale of this study, the cultural and the linguistic dimensions that interconnectedness through technology and mobility have generated (Pennycook, 2007, Blommaert, 2010). For the language teaching field, globalisation has made more evident and visible the diverse groups with different lingua-cultural backgrounds that have come into contact, with English being the common lingua franca for communication (Jenkins, 2006; Seidlhofer, 2011, Galloway, 2013). Thus, becoming the global lingua franca used in different social, political, educational, and economic contexts by a wide range of multicultural and multilingual users in and across countries grouped in the Three Concentric Circles by Kachru (1985) to describe the spread of English. Despite the limitations of Kachru's model such as being based on geography and history, rather than the speakers' proficiency of English, and that it does not account for the linguistic diversity within and between countries of a particular circle, it is the most influential model for grouping the varieties of English in the world. This unprecedented use of English has led to question issues of ownership and standardisation since its distribution and spread seem to be putting at risk the integrity of the language according to some non-linguist experts such as the press or lexicographers (Milroy and Milroy, 2012).

Considering the present global status in a wide range of contexts in which English operates (Rimmer, 2011), it should not be merely conceived as a neutral vehicle of communication or a standardised code for international intelligibility among a vast array of users who fulfil communication in daily-life, academic, social and political encounters. This situation calls for an reflection and analysis of the perceptions and teaching practices of the teaching implications of EIL or ELF. However, the ELT industry has contributed to foster a standard ideology and ignored "the sociolinguistic realities of ELF use" (Blair, 2017: 347) in textbook materials (Vettorel and Lopriore, 2013; 2016). Leung suggests that ELT curricula and teaching materials should broaden their conceptual base to "mirror language practices as they exist and as they emerge" (2013: 304) because it has been "strictly" framed in a standard native speaker's English (Jenkins, 2007; Khon, 2018: 8). Chapter 4 will discuss in more detail some intercultural approaches to language pedagogy. Furthermore, the teaching and learning of a language should not be restricted to target cultures as this contradicts the local reality of the learner who does not necessarily have to leave her/his country to experience an intercultural encounter. The complexity and the bias of the teaching of English towards target cultures and norm-dependence should be a more contestable issue for a language teacher of English who is a speaker of Spanish in a Mexican context.

2.4 Internationalisation of Higher Education and English Language Teaching

Internationalisation in HE constitutes a "group of strategic responses to globalization" (Maringe and Foskett, 2010: 2), therein the existing reciprocity between the terms. A "good understanding" of changes at a global level will result in both institutional and strategic actions for development considering that universities have a political, economic, social and cultural mission (ibid). In global knowledge economies, HEIs are the mediums of flows of people, information, knowledge, and technologies (Margison and Van der Wende, 2007: 5). However, Mauranen *et al.* (2010) emphasise that universities have been international since the Middle Ages when scholars around Europe shared thoughts and discoveries. There was also a lingua franca that facilitated that exchange, and that was Latin. At present, there are a large number of students, teachers, and researchers who are part of HE; and the joint interests and efforts of collaboration have been intensified due to different advances in communication, transportation, and technology. Similar to older times, there is a lingua franca that keeps the networking between parties going, and that is the English language (Mauranen *et al.*, 2010). English is different to Latin due to its unprecedented spread and diverse users in a wide range of domains challenges its teaching and learning in the HE context (Dewey, 2007, Jenkins, 2014).

One of the most general aspirations of HE is "to educate for a sense of belonging to plural societies to live and work in different places on the globe as a socially responsible and interculturally knowledgeable citizen" (Schuerholz-Lehr, 2007: 181). Thus, as part of the "social, cultural, ideological, political and economic responsibilities to society" (Maringe and Foskett, 2010: 1) of HE, most HEIs have included in their mission statement internationalisation as a key strategy to respond to the interrelated challenges associated with globalisation, including economic, political, technological, and cultural ones. Internationalisation can have different operational meanings depending on the scale and scope of each institution (Hudzik, 2011). One of the main purposes of internationalisation is a "better connection of institutions to a changing local and global environment" (ibid: 8) to provide more appropriate services to society considering present realities. It is also a means to prepare graduates to be part of the global market and to live in a multicultural and multilingual world. However, Hudzik clarifies that "internationalisation is a means to many ends" (ibid), and these ends will be determined by the context and rationale behind the internationalisation purposes of each institution. However, most HEIs aim at the "ideal graduate who possesses a high degree of world-mindedness and who behaves as a knowledgeable citizen" (Schuerholz-Lehr, 2007: 181)

Although there is not one single definition of such strategies which embraces all the different purposes and stances of it, one of the most common working definitions of internationalisation is to mean the integration of the international and intercultural dimensions into the teaching, research, and services of HE (de Wit, 2001; Knight, 2004). The NAFSA Task Force, the Association of International Educators, refers likewise to internationalisation as "the conscious effort to integrate and infuse international, intercultural, and global dimensions into the ethos and outcomes of postsecondary education" and they annotate that to be successful, this strategy must involve "active and responsible engagement of the academic community in global networks and partnerships" (2008: 1). These dimensions are expected to be carried out through a series of inclusive actions involving all members of the academic service and support units, students, faculty, and governance to responsibly link the local needs of a HEI to global and diverse contexts (Hudzik, 2011).

Largely, internationalisation is a complex process which involves different agents and activities. The activities can vary but they often include "study abroad, teaching languages and cultures, preparation for work in a global economy, staff mobility, presence of foreign teaching staff in an educational institution, teaching courses in other countries and/or franchising courses, presence of foreign students in courses, courses with international comparative themes, joint or double degree courses shared by two or more institutions, joint research projects in two or more institutions" (Byram, 2012a: 376).

2.4.1 Language teaching and learning and internationalisation

Byram observes a "weak" and "strong" form of internationalisation regarding language education. The weak form is combined with globalisation and the economic purpose of language learning. The aim is "making the strange familiar and facilitating interaction with people of other cultures, perhaps with a view to trading with them" (2008: 32). In this form, the importance of internationalisation tends to be discussed in economic terms (Kubota, 2009). In the strong version, it aims to question the attitude both "towards other societies and towards one's own societies" (ibid) what he has called "critical cultural awareness" (Byram, 1997). Learning a language is assumed to "broaden students' intellectual horizons and to foster an understanding of diverse cultures and societies (Kubota, 2009: 613); but "language has not been a category of analysis in the literature of globalisation" (Pratt, 2010 cited in Jenkins, 2014: 20). Jenkins (2014:20) underlines that the teaching of English has been "sidelined" in the discourse of internationalisation despite the amount of literature on globalisation and the internationalisation of HE. She adds that teaching practices tend to ignore the changes of "use and users of English around the globe" (ibid: 18), for instance, one of the most significant changes is the outnumbering

of NNSE (Crystal, 2008, 2011) and its implications in the development of skills, behaviours and attitudes widely researched in the ELF literature (Cogo, 2012; Dewey, 2014; Baker, 2015a).

The learning and teaching of languages and cultures is one element that is expected to bring 'internationalisation' to an institution (Byram, 2012a: 376). However, the intercultural dimension of language and components of communicative and intercultural competence are two areas characterised by a lack of clarity (Deardorff, 2006; Diaz, 2013). This lack of specificity widens the gap between the aspirations of internationalisation and the learning of languages to meet the challenges of globalisation. The conceptual and operational framework for intercultural competences published by UNESCO's World Report in 2009 (Leeds-Hurwitz and Stenou, 2013) brings to the fore the contact of a wider range of cultures associated with globalisation and the imperative need to develop intercultural competences for the cultural diversity and intercultural contact of modern life (Leeds-Hurwitz and Stenou, 2013). Therefore, this lack of clarity of what is expected and how to integrate it into teaching practices impacts in particular on the delivery of English as it is conceived the means that brings intercultural and international understanding (Matsuda, 2002) because English has become and remains "the primary medium of human social, economic and political communication throughout the world" (Gu, 2009: 141). Therefore, it is required to "revisit the pedagogical practices especially in classrooms where English is taught as an international language" (Matsuda and Friedrich, 2012: 17).

The language classroom embodies the opportunity to experience, discuss and explore the intercultural dimension of language learning (Bredella, 2003; Byrnes, 2006). The classroom gives learners the opportunity to learn from each other, to discuss and to explore what the intercultural experience means for each of them. Additionally, the classroom can be a space where they can analyse and interpret an intercultural experience that could have been uncomfortable or unpleasant, but that can also be seen as enrichment for their learning experience. For teachers, the classroom as an intercultural dimension makes a call to equip learners not only with a set of professional and personal competences (Guilherme, 2012), but also those competences that enable language users to identify the "relationships between language, culture and communication and an ability to apply this to diverse situations" (Baker, 2011: 200).

The role of learning of an additional language in the context of internationalisation when mutual understanding is at the core of any negotiation is undeniable. However, the lack of articulation between internationalisation processes and language courses that espouse this goal creates a problematic situation at the level of syllabi, materials and classroom practices (Crichton and Scarino, 2007; Pauwels, 2011; Diaz, 2013). Although there have been pedagogic efforts, addressed in detail in Chapter 4, language teaching seems largely to construe itself as a

"functional skills acquisition mode of being" that aims at being good at "speaking, writing, reading, and listening" (Levine and Phipps, 2012: 1).

2.5   The internationalisation of Higher Education in Mexico

International cooperation in Mexico and Latin America started to consolidate in the 1990s (Maldonado-Maldonado, 2011; Amador Fierros, 2013) even before a State Policy was ruled by the Mexican Secretariat of Foreign Affairs (henceforth SRE). Amador Fierros (2013) explains that the Mexican government officially conceived of international cooperation in a decree published in 2011 by this Secretariat. This document encompasses three modalities of international cooperation: horizontal cooperation, meaning that the economic and social development offered are complemented with resources of the receiver; triangular cooperation refers to the traditional cooperation between two or more parties to join actions in favour of a third nation of a similar or minor relative development; the third modality is basically about cooperation given to developing countries without any contribution from the receiver (Amador Fierros, 2013: 40). In this decree, the Mexican government acknowledges that the emerging situations required certain types of competences and knowledge that researchers, educators or government officials do not possess. It also concedes the need to obtain knowledge and skills through interaction processes with the world as traditional learning and teaching in schools is not sufficient to cover present demands (ibid). However, the joint efforts of individuals and three key associations, the National Association of Universities and Institutions of HE (henceforth ANUIES), the Consortium of Mexican Universities (CUMEX), and the Mexican Association for International Education (AMPEI) are considered the main catalysts in the promotion of international cooperation and the internationalisation of HE, and have contributed significantly to strengthening State Policy in this field (Amador Fierros, 2013).

In the Mexican context, Cantwell and Maldonado-Maldonado question "the lack of agency implicit" in the concept of internationalisation of HE used by experts in the field mainly when they refer to internationalisation as "how universities respond" to the "exogenous" forces of globalisation (2009: 290). Therefore, they explain that internationalisation becomes the "particular manifestation of cross-border interactions" (ibid) that each HEI consents to. In a study by Maldonado-Maldonado (2011) where official documents on the topic of globalisation and internationalisation of HE from 25 participating universities from the north, south and central parts of Mexico were reviewed, four general tendencies were found. A first group views globalisation as a challenge as well as an opportunity to become internationalised. Their goal is "to be part of the knowledge society" (ibid: 332) and they reported being aware of the benefits as well as the risks such as a "brain drain" or the commodification of HE (Foskett and Maringe, 2010;

Gibss, 2010). Among the main activities for internationalisation are academic mobility, international cooperation, establishing international agreements, growing distance education, and use of information communication technologies. They also considered the social contribution of universities in terms of increasing productivity and sustainable development. For the second group of universities, they all agreed that globalisation occurs and that it is mostly positive; the HEIs of this group "assume that internationalisation is the necessary response to globalization" (ibid: 332). The third group of institutions view globalisation as a "threat and a process full of risks" concerning the market economy of the nation (ibid). Therefore, this group of universities view international cooperation as a strategic way to "alleviate and mitigate the negative effects" of globalisation. The final group did not have any real opinion about globalisation, and their general stance is the prioritisation of local necessities as they think that it is complicated to reach a "global level" (ibid: 333). This study also revealed that the majority of universities connect globalisation with the use of information communication technologies and that even some of them do not "define globalisation but take the use of information communication technologies as *synonymous* (my own italics) with globalisation (ibid: 333).

In the publication of the social responsibilities of HE (2012), ANUIES included one specific axis for the mobility and another one for internationalisation. The former refers to "full mobility in the higher education system", (ANUIES: 49), and the latter to "a new approach of internationalization" (ibid: 51). The thrust of these inclusions basically calls for the conditions, means, resources, and willingness of exchange agreements at a national level for students and academics. This aims at consolidating and systematising the process of exchange between national public and private parties, thus to have a better use and application of capacities in the different regions of the country. For the specific section on internationalisation, the need to articulate and to strengthen State policies to position HE in the international scene of the "production, transmission and application of knowledge" is emphasized (ANUIES, 2012: 51). However, according to the results of the Third Global Survey Report of the International Association of Universities (IAU, 2010) for Latin America and the Caribbean, it was evident that there was a lack of a national and an institutional policy of HEIs to be promoted abroad, scarce application for international scholarships, and lack of knowledge of foreign languages. In a further analysis, ANUIES (2015) likewise concluded that each HEI has developed and structured initiatives to foster internationalisation, but that this has been done in different and particular ways by each institution.

Maldonado-Maldonado evaluates finding exact data about the process of internationalisation of Mexican HEIs as a "challenge" because it is "general and rare" (2011: 333). Internationalisation is not a main policy axis in Mexico; hence irregularity and inconsistency characterises information

available from the institutions (ibid). Her study was based on discourses provided by university officials and it did not obtain data from faculties, students, or administrative personnel. As she points out in her report, the closest materialisation regarding internationalisation policies were indicators in terms of numbers of international cooperation agreements, as well as data on ESL, international student exchange and academic exchange participation.

Similarly, Gacel-Ávila agrees that away from official discourse, "internationalisation in reality is not a priority in the national agenda" (2012: 499). This is also based on the IAU Third Global Survey, where participating Latin American HEIs reported that the driver of internationalisation is business and industry demands followed by government policies. She states that this information confirms the findings of the 2005 World Bank Study (De Wit *et al.*, 2005), and goes on to explain that the case of Mexico is a clear example of the lack of specificities and strategies for this aim despite the 2007-2012 National Education Plan recommendations. In this official document, the importance of language learning is underlined, the development of international joint and double degrees, as well as international programmed accreditation; however, there are still various obstacles to embracing the concept of "comprehensive internationalisation" (Hudzik, 2011) and making it part of the daily teaching, research, and services of an institution.

In the ANUIES' document "Inclusión con Responsabilidad Social" (Inclusion with Social responsibility, 2012) approaching the internationalisation of HE multidimensionally is stipulated. This means including student and academic mobility, internationalising the curriculum, and guarantee quality with an international perspective. Concerning the study and teaching of languages, they make a call to diversify the variety of languages offered apart from English. Nonetheless, and despite this request, there are currently no specific methodological recommendations in the Mexican context for the necessary approach to the delivery of a language such as English as a global language (Crystal, 2003, 2011), or as an international language (Sharifian, 2009; Kirkpatrick and Sussex, 2012; Canagarajah, 2014), or as a global lingua franca for intercultural communication (Jenkins and Dewey, 2010; Seidlhofer, 2011; Jenkins, 2014; Baker, 2015a, 2015b).

2.5.1   English in the Mexican Educational System

As part of the response to the economic and social challenges exerted by globalisation in terms of international communication, it was established in the National Plan for Education 2007-2012 that, as of 2011, the teaching of English would be delivered from preschool education to high school. The teaching of English is expected to be compulsory at elementary school by 2018, according to the national programme for English teaching and learning in Basic Education

established by the Ministry of Education (*Secretaría de Educación Pública*, SEP). This initiative aims to provide equal opportunities for all and to promote people's integral education at all levels of Basic Education. This strategy attempts to reduce the gap between public and private education through the incorporation of the study of another language and information technology components into the curricula as they were identified as basic knowledge competences in the National Development Programme. However, in the analysis of official documents published the Mexican Ministry of Education (SEP in Spanish), Reyes Cruz *et al.* (2011) found a remarkable lack of a linguistic policy or an action plan for the teaching and learning of another language. Their findings are limited to some general orientations derived from the National Plan for Development and the Educational Reform of Basic Education. This demonstrates the lack of coherence regarding language delivery for international purposes of communication which continues until HE.

Unlike the situation, described above, at basic levels of education, English has been taught in public high schools since 1926 (Reyes Cruz *et al.*, 2011) and became compulsory during the educational reform of the Ministry of Education in 1993. Nevertheless, the level of language competence of learners from such schools has been evaluated as deficient and too poor to qualify for entry into HE (Lemus Hidalgo *et al.*, 2008). Added to this, there have been many questions about social inequalities between rural and urban areas in Mexico (Terborg *et al.*, 2006). Davies likewise considers social inequity as one of the causes of the failure of Mexican public ELT as Mexico is "an emerging economy" (2009: 10).

2.5.2   English in Higher Education

English is mandatory in most universities as "English has become a highly valued product" in Mexico by reason of its geographical position and the internationalisation of the world market (Despagne and Grossi, 2011: 64) and that of education. However, in the Mexican context, and despite its compulsory nature in basic education, 79% of high school students do not have the level of competence in English that HE requires for the international and intercultural dimensions of its internationalisation purposes (SEP, 2008: 33; Mexicanos Primero, 2015). Nonetheless, the study of another language is acknowledged as crucial in the context of the globalisation of economies since it has been considered the language of business, science, technology, and academia. Most of the students who enter state universities have little or no English proficiency which makes evident the failure of English language instruction at upper high school (Davies, 2009; Ramírez Romero *et al.*, 2012) in spite of the reforms in this field and the requirements for language teachers to be certified (CENNI-SEP, 2014). In Mexico, language planning has been agreed around "the issue of standards" like those of the European Common Framework of

Reference for Languages (CEFR) and the Canadian Language Benchmark; however, according to Moore (2013: 6-7), there are no specifications regarding which "language should be learnt and by whom". Despagne and Grossi (2011) point out that no research has been done on a national level to evaluate how appropriate this frame can be for the Mexican context as English language teachers do not have formal preparation in ELT (Despagne and Grossi, 2011; Mora Vázquez *et al.*, 2013).

In a document published in 2015, ANUIES acknowledges the prevailing situation of the teaching and learning of English and how it impacts the application of mobility programmes abroad that can allow learners to be part of an international and multicultural community. Therefore, for this National Association it is imperative to have a catalogue of "good teaching practices for the English language" that focus on teachers' practices to promote innovative approaches and activities which are in line with the present educational context and which respond to the challenges of globalization of HE (ANUIES, 2015: 8). These guidelines provided do not make any specific reference to intercultural dimensions, but this catalogue aims at collecting those practices that can help other English language teachers to improve their performance in the classroom and the level of proficiency of their learners (http://catalogo-buenas-practicas.portal.anuies.mx/metodo-de-recoleccion/). These practices have to meet the four attributes established by UNESCO MOST (*Management of Social Transformation[1]*) Programme, in that they have to be innovative, effective, sustainable, and replicable.

The strategies for the teaching of English in public HEIs may be considered a "pending issue" (Maldonado-Maldonado, 2011). HEIs have diverse practices concerning the teaching and learning of English (Maldonado-Maldonado, 2011; ANUIES, 2015); however, the courses offered are strongly based on the standards established by the CEFR. Generally speaking, the policies that have directly influenced the decisions in HE concerning language derive from OECD and UNESCO reports (Moore, 2013). The OECD Programme for International Student Assessment (PISA) 2006 report identified the need to professionalise teachers so that they can incorporate innovative pedagogical strategies (Hopkins *et al.*, 2007), based on the poor results Mexico obtained in PISA (IMCO, 2015; Moore, 2013). The UNESCO's declaration about the knowledge of three languages including the native language, a regional language of wider communication and a language for international communication to "foster intercultural dialogue" (2009: 14) is a recurrent goal on official websites of the Mexican Ministry of Education.

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[1] http://www.unesco.org/new/en/social-and-human-sciences/themes/most-programme/about-most/

In the context of internationalisation of HE, the data on language learning are not consistent and are basically obtained from websites or reports in terms of numerical information (Hopkins *et al.*, 2007; British Council, 2015; IMCO, 2015). It is necessary to have an account of empirical data from teachers' understandings and views and their practices, and from the learners of ELF or EIL for intercultural communication. This research provides some data on how language teachers and learners perceive and articulate the implications of globalisation and internationalisation in their daily teaching practices in two compulsory courses of English. These courses are part of the strategies of internationalisation regarding language learning; therefore, the teaching practices are expected to contribute to meet the institutional goals of global knowledge societies.

2.6   Summary and conclusion

Internationalisation and globalisation are two terms that are often interrelated and associated with business, technology, studying or working abroad, and with the English language in the Education domain (Ryan, 2006; Margison, 2009; Pauwels, 2011, Borjian, 2015). According to the literature review, internationalisation in Mexico is neither a priority in the national agenda (Gacel-Ávila, 2012) nor a main policy axis as the information available from HEIs is inconsistent and based on statistical reports on international cooperation agreements, promotion of academic international mobility, and the delivery of language courses (Maldonado-Maldonado, 2011). The strategies of many universities to become international have been individual decisions and the data on this area is "rare and irregular" (ibid: 333) as the material available varies among institutions. The agenda for the internationalisation of HE is being constructed considering the recommendations of international agencies, such as UNESCO and the OCDE, as well as the efforts of some national associations of universities, ANUIES, CUMEX, AMPEI to add "international and intercultural dimensions to services, research and teaching" (Knight, 2004). One of the central strategies in this domain and the object of study of this project is the teaching and learning of languages, which in Mexico is mainly English due to the closeness to one of the most influential and powerful countries in the world, the USA, as well as the global role of English. Despite this fact, English is not a language for communication (Despagne, 2010) in Mexico and it remains outside of the interest of many people, although they are aware of its relevance for professional development and international communication (Ferguson, 2013; Sokolova and Hernández y Lazo, 2014).

The main focus of this project is to explore the teaching practices and perceptions of teachers and learners of two basic mandatory English language courses that are part of the strategies of internationalisation of a Mexican HEI in central Mexico. This interest emerges from the rhetorical discourses of internationalisation that seek to promote dialogue between cultures, whilst the

reality in classroom seems to be very distant from those discourses. Therefore, this chapter explored and analysed the background of the situation of ELT in the Mexican context. As shown above, the proficiency level of learners before entering HE is considered "low and insufficient" (Mora Vázquez *et al.*, 2013; ANUIES, 2015; IMCO, 2015), and the teaching practices are characterised by traditional approaches and the lack of teachers' training and knowledge of the language (Mora Vázquez *et al.*, 2013). The existing data on internationalisation and ELT is basically numerical and vary given that HEIs have developed individual strategies according to their needs and infrastructure (Maldonado-Maldonado, 2011; Amador Fierros, 2013). Despite the relevance of English and the discourses on the value of being able to communicate in intercultural and international contexts, the teaching practices of this language still seem to be rooted in traditional approaches and models. ELT at basic levels of education is evaluated as deficient in spite of the government's efforts to improve it (Davies, 2009; Mendoza Valladares and Puón Castro, 2013). English proficiency levels in HE contexts vary but are largely evaluated according to international standards without considering the Mexican context.

The pedagogic aspects of internationalisation concerning language teaching are an area that demands further analysis. The review of some official documents and decrees helped to identify the inconsistencies between the macro level decisions of becoming international by implementing the study of English as a key strategy and how learners and teachers perceive and integrate international and intercultural dimensions into their daily practices. As Seidlhofer points out "the discourse about English teaching has changed, but the actual content of courses has not" (2011:13), as pedagogical practices do not reflect the reality of modern societies. ELT still develops around notions of "correctness, norm-dependence, native-speakers and international language" whereas the role of English is rather a variable lingua franca for intercultural communication (Jenkins, 2006, Seidlhofer 2011; Baker, 2015b).

Chapter 3 Theories of culture and language in intercultural communication

3.1 Introduction

As addressed in Chapter 2, one of the strategies of internationalisation in HE is the teaching and learning of English due to its international status of communication between people with diverse linguacultural backgrounds in diverse domains (Jenkins 2006, 2009b; Seidlhofer, 2011). The intensification of encounters through mobility, migration, and the advanced communication technologies associated with globalisation make language, culture, and learning fundamental concepts in ELT (Crichton and Scarino, 2007; Scarino, 2014). However, culture, language, and communication cannot be taken at "face value" (Hu, 1999 in Kramsch, 2006: 15); they need to be critically understood in their relationship for multicultural interactions. Accordingly, intercultural communication as an "outcome" (Hu and Byram, 2013: 344) and "response" to globalisation (Piller, 2011: 19) becomes a site of encounter of more than two national languages and cultures.

The intercultural dimension that is expected to be added to the services, research and teaching in HE because of internationalisation (Knight, 2004, 2008) puts pressure to move beyond the reification of culture and the view of language learning as the acquisition of grammar and vocabulary (Kramsch, 2013). Given the complexity of encounters, the teaching of any language can no longer be constrained to "predetermine, stable, predictable facts of linguistic, functional, or cultural nature" as the world is not a stable unity (Kramsch, 2014: 308). The approach to languages and cultures should be "less normative and more open to variation" including an interest in language and cultural encounters (Andersen *et al.*, 2006: 8) so that it allows us to evaluate what intercultural communication entails in terms of competences, awareness, and proficiency (Baker, 2015b) for the language classroom.

Culture tends to be reified in most language learning environments. It is often treated as a product or a solid entity or community to which static and generalised attributes can be given (Kramsch, 2009a; Young *et al.*, 2009; Atkinson and Sohn, 2013). Therefore, the first theory to review is cognitive theory in which culture is essentialised and reduced to a system of knowledge, something people have in their mind to behave and operate appropriately (Keesing, 1974; Risager, 2006a). This is followed by an overview of semiotic theories (Geertz, 1973; Halliday, 1979) and sociocultural theory by Vygotsky (1962; 1978; 1981) that characterise culture and language as evolving and dynamic notions. These theories also help explain the subjective,

symbolic, and social aspects of the relationship between language and culture. Culture is approached as a system of signs and symbols that are negotiated and constructed in and through language. Thus, the last two theories included in this section are the dialogic turn, and culture as discourse (Bakhtin, 1990; Kramsch, 2006a, 2009b). These theories bring to the fore the construction of the Self through contact with others, and the different memberships of a subject to various social groups.

Likewise language needs to be understood dynamically and evolutionarily. Language is a medium which expresses the conceptual and physical worlds of human experience. Therefore, linguistic relativity (Gumperz and Levinson, 1996) and the concept of "languaculture" (Risager, 2006a) were found to be relevant in understanding this mediating function of language in the process and negotiation of meaning construction.

This revision also aims to obtain the heuristic tools to analyse the perceptions and practices of the participating language teachers and learners concerning the role of culture in communication and culture teaching.

In the last section, language and culture are brought together to characterise intercultural communication beyond the essentialisation of interactions between people from distinct national socio-cultural groups, emphasizing the dynamic nature of these encounters (Crichton and Scarino, 2007; Piller, 2012; Spencer-Oatey et al., 2012a; Zhu, 2014).

3.2   Theories of culture and language

3.2.1   Cognitive theory of culture

Goodenough (1964) reduces culture to an "idealised systematization of an induvial cognitive world" (Keesing, 1974: 84). Although the cognitive account of culture recognises it as not a materialised construct, its description is "a thing in the mind of an individual" (Baker, 2015b: 52) that allows individuals to behave and operate in an acceptable manner within their own cultural group. The main tenet of this approach is that culture is "the end product of learning: knowledge" (Goodenough, 1964: 36), in other words what people need "to know in order to act as they do, make the things they make, and interpret their experiences in the distinctive way they do" (Holland and Naomi, 1987: 4). Conceived from this perspective, culture is a cohesive mental unit integrated by patterns, styles, and behaviours; therefore, cultures can be compared and contrasted (Risager, 2006a).

Culture resides inside the mental processes of people and organises the internal structure of thought according to the socio-cultural group of each individual. This creates a structured system that guides a person's thoughts and behaviours according to her/his innate affiliation with culture. Acquiring culture as a product of learning, it is likely to be taken as something that differentiates groups of people as it is viewed as an attribute and possesion of an individual (Piller, 2011). Consequently, culture can result in "cultural universals" that can be collected and categorised (Risager, 2006a: 33) and indiscriminately applied to entire national socio-cultural groups. The internal and external correlation of an individual's learning is minimised to a mental product that an individual possesses. The idea of having or not having culture is contested as it leaves aside the social dimension of the individual. Nonetheless, the interpretation of culture as a product and a fixed system is widely distributed in language learning and teaching (Baker, 2015b).

3.2.2   Semiotic theories of culture

Another approach to culture as system is that of the semiotic view; though different to cognitive theory, cultures are described as systems of shared symbols and meanings created in public (Geertz, 1973; Halliday, 1989). Culture entails a system of negotiated symbols, "a set of systems of meaning, all of which interrelate" (Halliday, 1989: 4). The sign as a solid and isolated entity would result in a limited scope to grasp the meaning of a given cultural event where various symbols weave to create a network of relationships, an elaborate system where the context of situation shapes their meaning (Halliday, 1975). From a semiotic perspective, the locus of culture lies in social action because "culture is public because meaning is" (Geertz, 1973: 12); thereby understanding context is essential to understand cultural meanings. Different to cognitive theory that locates culture inside people's head, Geertz explains that human thought is social and public: "its natural habitat is the house yard, the marketplace, and the town square" (ibid: 45). To understand human thought, it is necessary to focus on the "traffic in significant symbols" because symbols and meanings are shared by social actors; hence, they are public and not private (ibid: 45).

Geertz asserts that understanding implies an interpretative process which focuses on uncovering the meaning of actions in their contexts through description and observation of behaviours in detail. Therefore, he proposes "thick description", a concept borrowed from Gilbert Ryle (1949), as the most appropriate method of investigating cultures. An interpretive ethnographic approach in search of meaning of particular cultures in place of universal laws means that the focus is not on the single individual but on "individuals in interaction", an intersubjective process (Risager, 2006a: 49). Emphasis is placed on the "procedural, social and conflictual aspects of the ascription

of meaning" (ibid). Thus, the interpretation of symbols and meanings should be should be "actor oriented", from the actor's point of view, those within the culture (Geertz, 1973: 14).

Halliday, like Geertz, views language as the most representative symbol of human thought. As Geertz (1973) noticed, for the most part, words are the tools through which experience is expressed.   Language, as a psychological tool, represents the most significant and symbolic channel to expose the social and the psychological worlds of human thought. There are certainly other mechanisms to express meaning in any culture, although language may be "the most important, the most comprehensive, the most all-embracing" (Halliday, 1989) channel. Language as culture for Halliday meant networks of interrelated semiotic systems that shape human nature experience since "language is the essential condition of knowing, the process by which experience becomes knowledge" (Halliday, 1993: 94).

Geertz also rejected the "stratigraphic" approach of human relationships to systematic relationships among diverse phenomena, and instead proposed a synthetic one (1973: 44). It consists of considering "biological, psychological, sociological and cultural factors as variables within systems of analysis" (ibid) rather than isolated factors to be studied separately to determine their impact. This last part of Geertz's argument is similarly posed by a sociocultural theory of culture which will be addressed in the next section (3.2.3).

The semiotic perspective of culture allows us to understand that the construction of meanings cannot be fully comprehended from reductionist views, but rather by integrating the signs and words into systems of semantic and functional frameworks that are interrelated. Language and culture are semiotic systems constructed socially as a result of shared and past experiences that bring to the fore the potentiality of meanings of any language. This takes away from the ideational standpoints that language and culture are static and regular entities. The meaning potential of a language such as English in its global status is evidence of the infinite and varied concentration of symbols, meanings, worldviews that each speaker of this language, native or non-native (using the traditional dichotomy), includes in interaction. Semiotics serves to conceptualise the fluid interaction between individual meanings and context of situation. It is particularly useful to understand the cultures at play in ELF, and the type of negotiations and accommodations because of diversity of individuals' meanings.

3.2.3   Sociocultural Theory (SCT)

SCT is based on Vygotsky's cultural-historical theory of higher mental functions in the construct that learning is a social and a cultural activity. Like Geertz (1973) and Halliday (1975), Vygotsky underscored the semiotic dimension that connects the individual's outside world – the social –

and the psychological: "in the instrumental act, humans master themselves from the outside-through psychological tools (1981: 141). One of the primary tenets of SCT is that the human mind is mediated (Lantolf, 2000) through symbolic (or psychological) tools that regulate the relationships with others. These tools, be they ideal (conceptual) and material (Cole, 2005), connect the two different planes, that of the external –the social - and the internal – the thinking of human consciousness. Thus, culture is constituted by ideal and material tools which, through historical evolution and their different roles in society, have been adapted according to modern times and specific groups of individuals.

Vygotsky (1962), Geertz (1973), and Halliday (1975) view language as one of the main psychological tools to transform human abilities and skills into higher mental functions, for example abstract reasoning, sign and language systems, mnemonic techniques, and decision-making procedures. The appropriation of cultural notions belonging to higher cognitive processes by the individual can be best described through the formulation of Vygotsky's genetic law of cultural development:

> Any function in the child's cultural development appears twice, or on two planes. First, it appears on the social plane, and then on the psychological plane. First it appears between people as an interpsychological category, and then within the child as an intrapyschological category. This is equally true with regard to voluntary attention, logical memory, the formation of concepts, and the development of volition. (Vygotsky, 1981: 163)

This law brings to the fore the social dimension of learning and the process of internalisation of the symbolic dimension. This usually occurs in dyads, as in child development, initially between the mother the child, then the teacher and the child, or between the expert and the novice to develop the necessary mechanisms of interpretation and adaptation of the child's immediate environment. As Halliday explains, the term social suggests "two things" that happen simultaneously (1989:4); thus, "learning is a social process where knowledge is transmitted in social contexts" (Halliday, 1989: 5). The process of internalisation of the necessary symbolic concepts serves each individual in order to function socially and culturally where s/he is bound to develop. These concepts are gradually transformed and acquired through the interaction of the individual "in concrete social interactions in terms of small-group dynamics and communicative practice" (Wertsch, 1985).

SCT is rooted in Vygotsky's arguments that learning is a social activity and that culture is a product of man's social life and activity. He stated that biological as well as the social and cultural factors "form a dialectically organized mental system in which biology provides the necessary functions

and culture empowers humans to intentionally regulate these functions from the outside (as cited in Lantolf, 2006). Vygotsky (1978) argued that language is the main tool that promotes thinking, develops reasoning, and supports cultural activities, such as literacy. His contributions are also relevant for language and culture theory development as he sees in the word the dialectic unit between speaking and thinking (Vygotsky, 1962). Considering that language is the most complex symbolic tool to mediate the relationship between the mental and physical worlds of an individual acting in specific context. SCT can help understanding of the interrelationships among context, psychological or physical tools, and the human mind in social interaction.

3.2.4   The Dialogic Turn

The theory of language and culture of Mikhail Bakhtin (1981, 1986) complements that of Vygotsky as the basic tenet is the dialogic relationship between "persons, between cultures, and between a person and culture" (Marchenkova, 2005b: 163). Dialogism is proposed as an insightful concept to describe not only the verbal exchanges with another person but also to refer to those dialogic non-verbal encounters with oneself before they are externalised. For Bakhtin (1981) language and culture are dialogic constructions as he views the dialogue as a continual construction of meaning-making of an infinite sequence of thoughts which becomes substantial through interaction with an Other. Thus, "There is neither a first nor a last word and there are no limits to the dialogic context (it extends into the boundless past and the boundless future)" (Bakhtin, 1986: 170). It is precisely the ongoing dialogue that integrates the immediate and the historical social contexts of performance to create meaning across time and space (Bostad, 2004).

According to Bakhtin (1981), language and culture are two notions that are intrinsically bound and dialogically constructed; therein his position that language as culture cannot be viewed as stable unitary systems. He used the centrifugal and centripetal forces metaphor to describe the process of speech acts during an interaction. The former refers to those forces that call for a norm, the standard, and the fixed order, "the official"; whereas by the latter, Bakhtin meant the centrifugal or "unofficial" (Marchenkova, 2005a) which calls for those forces that resist order and stability and which shape discourse in context. Furthermore, Bakhtin's understanding of language was a "co-existence of many languages", the different voices that coexist and interplay in the individual. They are those of social groups, "professional" and "generic", literary languages, and the languages of generations (1981: 272) to which he applied the term heteroglossia. Unity and heteroglossia are two states that allow, on one side, the comprehension of a language and, on the other side, the fluidity and dynamism of it to signify according to a "socially specific environment" (ibid: 276).

Bakhtin's (1986) emphasis on the dialogue with the Other and the notion of 'outsideness' helps us to understand not only other cultures but also one's own. Dialogue is more than the exchange of information, it is rather "a way of communal existence" (Kostrogriz, 2005: 183) where participants can construct and reconstruct themselves. Bakhtin asserted that in order to interpret a foreign culture, it is necessary to analyse it by locating ourselves as 'outsiders' instead of trying to view culture from the eyes of the Other. The aim of being outside is to make those aspects that are not even evident for the other culture noticeable. By the same token, through dialogue and interaction with the Other, one reaches an understanding of one's own culture. This is also related to the process of meaning-making, as Bakhtin underlined: "a meaning only reveals its depths once it has encountered and come into contact with another, foreign meaning: they engage in a kind of dialogue, which surmounts the closedness and the one-sidedness of these particular meanings, these cultures" (1986: 7).

For Bakhtin, understanding did not mean fusion of Self-Other but rather an integral self. This contact permits participants to become more aware of the mutual enrichment and acknowledgement of the "I-for-myself" and the "I-for-the-Other" (Berg, 1996). Otherness encompasses relations among objects (things), between subject and objects and among individuals - personal relations, and the lived cultural world in time and place (Bakhtin, 1986).

In conjunction with Vygotsky's psychological theory, Bakhtin's theory of dialogue brings understanding among human beings of the final idealisation of dialogue. This axiom has a direct bearing on language teaching and learning objectives for intercultural communication as the purpose of teaching languages should be that of making communication possible among people of different cultural backgrounds (Marchenkova, 2005a). As the main mechanism for self-construction and the value of the different voices and languages involved in any verbal and non-verbal exchange, dialogue helps to clarify the complexities beneath language as the most important semiotic tool for mediating cognition and the physical world. The dialogic turn is crucial for understanding the works of Kramsch (1993; 1998a) and Scollon and Scollon's (2001a) discourse approach to culture that is dealt with in detail in the next section.

3.2.5   Discourse theory of culture

The dialogic turn – Bakhtin's cultural theory of the dialogical source of meaning - frames the notion of culture as Discourse with a capital "D" as elaborated by Gee:

> Discourse is a socially accepted association among ways of using language and other
> symbolic expressions, of thinking, feeling, believing, valuing, and acting, as well as using

various tools, technologies, or props that can be used to identify oneself as a member of

a socially meaningful group or 'social network'. (Gee, 2008. 161)

Kramsch, one of the leading scholars of this account of culture explains that "Discourse is something that offers various ways of making meaning through various symbolic systems" (2011b: 356). Her definition of culture as "membership in a discourse community that shares a common social space and history, and common imaginings" (Kramsch, 1998a: 10) brings to the fore the study of language in its sociocultural context and historical dimension (Kramsch, 2011b). The words used to communicate at specific moments and contexts not only have the function to transmit ideas, beliefs, and worldviews but they are also identifiers that link us to specific discourse communities and that also claim our membership to various social groups. The word culture, in this theory, has been substituted for discourse to assert that language expresses cultural identity, and embodies and symbolises "cultural reality" (Kramsch, 1998a: 3).

Kramsch's work underscores the close relationship between language and culture and its implications and challenges for language teaching and learning in global times, characterised by intermingled ways of life. Culture has become a more portable notion to construct meaning and imagined communities (Kramsch, 2011b). Culture is told through the different discourses that "give meaning to our lives" (ibid: 356) and by the common dreams and imaginings that are shared by all the members of a given discourse community.

Culture as discourse poses the challenge to language educators to depict language as a social practice, a social construct that is the product of self and other perceptions (Kramsch, 1993). This would imply the development of different abilities to enable learners to navigate between his/her own culture and that of the others. Kramsch (1993) proposed the concept of "third place or third culture" to locate oneself between the traditional dichotomies of C1/C2, NS/NNS, and L1/L2. Originally, this concept of "third place or culture" referred to an imagined space which was deeply rooted in a nation-state notion of culture, "we" and "they". However, this concept has been reframed as symbolic competence to meet the "need to find appropriate subject positions within and across the languages at hand" (Kramsch, 2009b: 200). Third place or third culture are spatial metaphors to capture the dialogic process of positioning the self both inside and outside the discourse of others and ours (Kramsch, 2011b). Kramsch (1993) requires the dialogic theory of Bakhtin to gradually guide learners to identify and explore the boundaries of the language and culture at work and explore himself/herself in the process.

Scollon *et al.* (2012) likewise underline that "the word culture is simply too broad a concept to be of much use in analysing communication between two or more people from different groups" (Scollon and Scollon, 2001b: 5). However, they also assert that the word "discourse" is almost as

dangerous as the word "culture" (Scollon *et al.*, 2012: 7) as this can have several different connotations for different people.   Therefore, "discourse system" is suggested instead. A discourse system is defined as a "cultural toolkit" which is composed by worldviews, ways of treating other people, different ways of communication, and methods of learning how to use these other tools (ibid). These tools, be they physical or abstract, serve to claim who we are, on one side, and to make claims about other people and the groups they and we are members of, on the other side.

These scholars distinguish between discourse communities and communities of practice and discourse systems. They explain that both discourse communities and communities of practice refer to "bounded groups of people (defined by the texts they use and by the practices they engage in together)" whereas discourse system refers to the "broader systems of communication in which members of communities participate" (Scollon *et al.*, 2012: 9). Discourse system can be either associated with the communication and interaction within a particular domain of large groups of people, the Confucian discourse system, for instance, or with small groups of people like families. Furthermore, it illustrates the type of participation a person may have in the different groups with which s/he interacts as this participation may not be the same in each circumstance of the individual. Thus, the focus is put the communication across discourse systems, or "interdiscourse communication", to explore the human communication. Interdiscourse communication does not only refer to the communication that occurs *between* people but *within* people as well (Scollon *et al.*, 2012: 10). There may be times when contradictions may emerge between the discourse systems the same person participates in, and the need to "reconcile" oneself depending on the situation (ibid: 10). Intercultural or "interdiscourse" communication aims to analyse "*people in social interaction with each other*" (ibid: 17) rather than communication between members of different national or ethnic groups.

Approaching culture as discourse posits that culture cannot be bound to a nation-state for two main reasons, people's intense mobility and communication technology. People's unceasing migration and instant communication mediated by computer-technology have compelled us to understand culture as "a dynamic discursive practice process, constructed and reconstructed in various ways by individuals engaged in struggles for symbolic meaning and for the control of subjectivities and interpretations of history" (Kramsch, 2013: 68). In the next section, this process of culture construction addresses its always in motion nature, which contends the static attribution to explain, as usually happens in the language teaching domain, the culture of a given socio-cultural group.

3.2.6   Culture as a process or a thing

The social and dialogic aspects of the theories presented above add understanding of the "processual" and interpersonal nature of culture (Zhu, 2014: 192). They allow us to view culture as a social process of meaning construction rather than a codified and reified system of symbols, practices, and characteristics. As seen in the process of codification of a language, section 2.1.2, to frame a standard language into a set of norms of use is akin to the nominalisation of culture as a structure or system typical of a given national group. Quintessentially, the role of culture has been to create boundaries of class, ethnicity, race, gender, in order to differentiate groups, and peoples. Therefore, nominalising and reifying culture into a structure or system reduces its interpretation at the level of an object (Street, 1993) or entity to which definable characteristics can be attributed. Hence, culture is something that can be clearly defined to differentiate peoples according to their practices, values, and beliefs. This perspective is compatible with the interpretation of language as a performative code through which people can express their worldviews and subjectivity in the exact same way and lend themselves intelligibly in any context. Thus, from this static perspective, effectiveness in communication is rooted in the idea of the proper use of a given code where culture becomes part of the knowledge a user of a language should have to guarantee accuracy. However, culture, as language, changes in the same way the different groups of a national culture do. Therefore, "the action approach" of culture (Zhu, 2014: 196) helps to understand its dynamic nature which brings to the fore the notion of culture as a "meaning-making process" (ibid).

Small culture (Holliday, 1999) and culture as a verb (Street, 1999; Scollon and Scollon, 2001b; Scollon *et al*., 2012) are two views that illustrate the process of change and construction of culture. Small culture is a term used by Halliday (1999: 248) to refer to "a dynamic, ongoing group process to enable group members to make sense of and operate meaningfully within those circumstances". Holliday distinguishes between "large" and "small" culture, the former to refer to the "prescribed ethnic, national and international entities" (1999: 240), and the latter to refer to "the composite of cohesive behaviour within any social grouping" (ibid: 247). He continues to explain that the large culture approach takes "ethnic, national, international groupings as the default" to explain and detail differences which are considered the "norm" among coherent and geographical groups (ibid: 240). The small culture notion is used to refer to any social grouping and it serves as a "heuristic means in the process of interpreting group behaviour" (ibid: 240). This notion has to do with activities taking place within a group, which enables us to "apply culture not only to the processes that give cohesion to group behaviour, but also to the processes that give cohesion to any behaviour, as long as it involves groups" (ibid: 250). Important to mention is the fact that small culture relates to "any cohesive social grouping with no necessary

subordination to large cultures" (ibid: 240). Hence, this approximation recognises "the role of people in culture-making and acknowledges commonalities that can be identified among people of the same age, occupation, ability, common experience, other than nationalities and ethnicities" (Zhu, 2014: 194).

Street (1993) likewise proposes a view of culture as a process of meaning making. This is in contrast to the common practice of its nominalisation in order to "hide its changing character and process nature" for control and power reasons (1993:27). However, Street explains that the most important aspect is to understand the process and the reasons of use, change, and even disuse of such differences between individuals. Street's (1993) reference to culture revolves around an active and creative process of meaning making that is both intersubjectively and contextually co-constructed and negotiated, "culture as a verb". Based on "culture as a verb", Scollon *et al.* (2012) state that culture is something we do and these forms are not always consistent because they are socially dependent. It is a process of meaning to oneself and to Others (Gee, 2008). Hence, for this to happen, we need to become aware of how we come to do things in specific ways as a result of the different groups we belong to. Scollon *et al.* (2012) also specify that people use different tools from those groups (family, communities, workplace, and institutions) to mean, but those tools are not only physical but also abstract such as concepts, ways of eating, feeling, valuing, interacting, treating people, to mention a few. Therefore, individuals will make use of their own tools to signify in specific contexts but also to be aware of the Others' tools to be open to actively negotiate and co-construct meanings that render communication effective. Although, Scollon *et al*. (2012) admit that most of the time we are not consciously aware of the processes that lead to the appropriation and use of cultural tools, they are not arbitrarily used. This emphasises the dynamic and evolving nature of culture as a process of continuous adaptation since this selection is based on "some range of restricted or shared meanings" (ibid: 6), and, with reference to their evolution and change, on the fact that those tools are not fixed "from generation to generation" (ibid: 7).

More than ever, given the complexity of interactions by the massive and intensive mobility and means of communication, culture needs to be understood less as a structured system and more as a social process of intersubjectivities. The cultural component has been identified as a major component of communication since Hymes' reaction (1972) to Chomsky's restricted notion of linguistic competence between the different models of communicative competence (Canale and Swain, 1980; Canale, 1983; Bachman, 1990; Celce-Murcia *et al*., 1995). An extensive comparison of these models is beyond the scope of this study though, in the next chapter, they will be reviewed and discussed through the intercultural communicative model (Byram, 1997). In these models, the relationship between language and culture is articulated through the components of

sociolinguistic competence (Hymes, 1972; Canale and Swain, 1980; Canale, 1983), pragmatic competence (Bachman, 1990), and actional competence (Celce-Murcia *et al*., 1995). These components relate the knowledge of correct forms and the skills to use them appropriately considering the social and cultural contexts as markers of proficiency in a second language. However, the aim is on specific target cultures, often referred to from an essentialised and reified way, and the model to attain is that of the native speaker's forms and behaviours (Brumfit, 2001; Leung, 2005). These different models have, implicitly or explicitly, considered pragmatic competence a key component of effective communication because it brings together "language, language users, and context of interaction" (Taguchi, 2015: 1) whereas culture constitutes a "framework" in which meanings are constructed and interpreted (McConachy and Hata, 2013: 294). Although the pragmatic component implies different processes such as the selection of lexico-grammar and non-linguistic resources which are meaningful for each of the participants during an interaction, culture and language are treated as fixed and learnable systems. Furthermore, these interactions are reduced to those between NSs and NNSs where culture is an a priori conception as is language a set of stable and fixed meanings; therefore, contexts of situation for co-construction and negotiation of meanings are not essential.

Models based on standardised uses and forms of language, as explained in 2.2.2, and categorisations of culture into different nouns and generalised practices (food, traditions, customs, or beliefs) become limited approximations to articulate their relationship in the language classroom. Therefore, the theories of language and culture (3.2, 3.3) discussed in this chapter help to identify the complexity of intercultural communication, and highlight the dynamic nature of language and culture that compel us to interpret culture as Street (1993) posits - "as a verb".

3.2.7   Summary and conclusion

In a compilation of definitions for the word culture, Spencer-Oatey (2012a) point out that it is a notoriously difficult concept to define, and makes reference to the exhaustive work done by the American anthropologists Kroeber and Kluckhohn, who had compiled a list of 164 different definitions by the early 1950s. The concept of culture is a subject of many academic fields, and that is why it is necessary to clarify "the sense and for what reasons" it will be used (Baker, 2015b: 46). This section reviewed those theoretical accounts that allow a deep understanding of the relationship of culture and language for intercultural communication and ELT. These theories will also be used to explore and analyse the perceptions and practices of teachers and learners regarding the use of ELF for intercultural communication and the related notion of ICC.

The approach of teaching culture in most ELT contexts seems to be pervasively influenced by the national paradigm (Kramsch, 2013, 2014), which is explained in detail in Chapter 4. For this reason, the cognitive theory was reviewed. Under this frame, culture entails a typical form as "geographically (and quite often nationally) distinct entities, as relatively unchanging and homogeneous" (Atkinson, 1999: 626). This theory views culture as a system of rules or norms that need to be learnt and that govern people's behaviours (Goodenough, 1964). This account of culture can be closely linked to the highly questioned reification of culture that basically consists in examining culture as a set of collective characteristics to describe monolithic structures (Kramsch, 2006a; Kramsch, 2011a). This approach results in a limited scope and focus as it does not consider the different aspects of present-day multicultural and multilingual societies. Therefore, cultures become the heuristic of a binary contrast and similarity based on the exotic and/or the most visible features captured through the human senses (Atkinson, 1999; Holliday, 1999; Alptekin, 2002; Young *et al.*, 2009).

The semiotic theories of culture define it as a system that shapes and constructs meanings considering different symbolic, contextual and social aspects (Geertz, 1973; Halliday 1975; 1989). Culture is made up of conceptual, physical and imagined symbols that are agreed and accepted, at times, by a specific group. These symbols, be they verbal or non-verbal, acquire their meaning through interaction and negotiation. The meaning of symbols is relative and specific to the user and the context of the situation. Relevant to meaning are the tools to transmit our thought, and they are varied and significant for each individual as they are the result of their past experiences and their membership to different social groups (Vygotsky, 1962, 1981). The dialogic approach (Kramsch, 1998a, 2006a; Scollon *et al.*, 2012) helps to understand the portability of the concept given the deterritorialised notion of one culture one language bound to specific national territories. It adds the imagined component to the social and historical understanding of culture and its relationship with language. Culture as discourse posits that culture and language are not monolithic structures. This is based on the notion of heteroglossia brought forward by Bakhtin (1986) that foregrounds the fact that each language is composed of many other voices or social languages. Each individual has different discourses which are adapted or constructed according to the participants and the context. With regard to the evolving and dynamic nature of culture, the last section focuses on culture as a process (Street, 1993; Halliday, 1999; Scollon *et al.*, 2012) of meaning making that brings to the fore the social and subjectivity dimensions which interplay in intercultural communication through the use of a contact language such as English. This view of culture posits actions, what people do, their behaviours, as the central point of analysis and interpretation. It favours the interpretative processes of those actions rather than the explanatory understanding of them.

This review of theories clarifies the diverse elements that can be more useful to understand the contingent, unpredictable and intercultural nature of encounters through English in a wide variety of personal and academic contexts. They also explain how encounters are embedded and constructed in, and through, language. Most importantly, these theories of culture made it more evident that there is a need to bring to the fore the subjective and symbolic dimensions to view learners as the embodiment of cultural systems. Therefore, they provide the necessary theoretical foundations to explore and analyse perceptions and practices of the participants of this study regarding the role of culture in communication and in language teaching.

3.3 Theories of language and culture

3.3.1 Introduction

In the field of language teaching, many would agree on the close relationship of language and culture and may perceive it as an inseparable dyad when learning a language. However, practice seldom reflects such beliefs and the reason may lie in the lack of understanding of the relationship. I consider it relevant to review two theoretical frameworks to explore how language is a means to identifying cultural aspects in the language of an individual. I will start with Linguistic Relativity Theory, sometimes better known as the "Sapir-Whorfian Hypothesis" which, in its latest form (Gumperz & Levinson, 1996), emphasizes language diversity and the sociocultural aspect of language. The second is a theory proposed by Risager (2006a), who exposes how a language can be separated from the culture it has been traditionally associated. She uses the term "languaculture" to explain culture in language. These two theories of language are relevant to identify aspects that makes language an inseparable component of the cultural background of an individual.

3.3.2 Linguistic relativity

Linguistic relativity is originally associated with the notion that language embodies an interpretation of reality and that language can influence thought about reality (Lucy, 1997). Its focus is cognitively-oriented and attempts to describe how people's experiences are coded in different ways according to their linguistic systems. Therefore, their worldview view will be as diverse as the number of languages an individual may know. The version of this theory developed by Whorf (1956) is usually viewed from an extreme position, linguistic determinism, in which language determines thought, and linguistic relativity, a weak version, in which language influences thought. As Sapir, quoted in Whorf, observed, "the fact of the matter is that the 'real world' is to a large extent unconsciously built up on the language habits of the group" (1956: 134).

Although this theory is cognitively-oriented and focused on first language bias, it has been influential in different analyses for second language acquisition in the areas of lexis, grammatical categories, or functional categories such as time or space (Lucy, 2012).

A more recent definition of linguistic relativity fosters the idea that "culture, through language, affects the way we think, especially perhaps our classification of the experienced world" (Gumperz and Levinson, 1996: 1). Nevertheless, stated in that way, this can lead to consider the inseparability of language and culture in an essentialised and reified understanding of the relationship. This entails culture being encoded in specific uses of lexis and grammar. Thus, it can be assumed that culture "influences or determines" (Zhu, 2014: 184) ways in which people interact.

However, thanks to the contributions and research from psychology, anthropology and sociolinguistics, "more attention is paid to linguistic and cultural difference – such diversity being viewed within the context of what we have learned about universals" (Gumperz and Levinson, 1991: 614). Thus, this theory has adopted a more intermediate stand because the sociocultural factors of context and use for meaning making have gained more attention. In line with theories of culture, language represents a means of understanding culture (Zhu, 2014) and the constitution of human thought. This hypothesis makes culture an essential and inseparable component of language learning when considering that communication and understanding are achievable between people from different linguacultural groups in the use of ELF for intercultural communication.

3.3.3 Languaculture

The relationship between culture and language has been considered as complex and by and large as two inseparable dimensions of human development, as seen in the theoretical frameworks for culture presented at the beginning of this chapter. Risager (2006a, 2007) has taken issue with the uncritical and simplistic inseparability of language and culture by underscoring the complexity of this nexus. Furthermore, she recognises the "multiple levels and flows that converge in the relationship" (Baker, 2015b: 80). Therefore, Risager describes her approach as "a cultural view of language" and interprets culture as meaning (2007: 170). For this study, the notions of languaculture and the language-culture nexus are relevant for the exploration of teachers' and learners' perceptions of culture teaching and learning by reason of the generalised tendency to view culture as inseparable from language. This national perspective, she explains, presupposes that "there is a culture for every language"; thus, any other cultural thing that is not related to this particular language, "is put out of sight" (Risager, 2008: 1). Hence, this theoretical framework

reminds us about the transnational processes of internationalisation and globalisation associated with people carrying languages all over the world.

The contested inseparability of language and culture is explained by Risager through the distinction between the "generic" and the "differential" sense of culture (2006a: 3-4).   In the generic sense, directly related to first language use, language and culture are two interwoven concepts where language is the primary meaning system of human kind whereby different cultural manifestations are construed and embodied. This is the universal, general perspective that says that "human culture always include language, and human language cannot be conceived without culture" (Risager, 2006a: 4). In contrast, the differential sense refers to the social phenomena of language and culture that develops among the social lives of individuals. It encompasses aspects of varieties of languages, heterogeneity, differences among different languages, and specific forms of cultural knowledge and practice (ibid). The separability of language and culture is evidently visible in the different modalities of mobility, migration, or tourism. The term languaculture highlights the "personal meaning resources and practices of the individual in shifting contexts" (Risager, 2008: 2)

The differential sense is suitable for the analysis and understanding of the complexities of modern, multilingual and multicultural societies where a language can function as a first, second or foreign language. Risager's definition of first, second and foreign language is based on the time when learning takes place and the societal functions of a language.   Thus, a first language is acquired in early childhood for daily life uses; a second language may be learned early on in life or later basically to participate in society; and a foreign language, according to her, is learned as a young person or adult and its learning is specific-goal oriented, for example to read specialised articles, to be certified as a language proficient user, to travel, or to participate in academic or work exchanges (Risager, 2006a: 7). Risager believes that the main source of conceiving language and culture as inseparable lies in the distinction between the generic and differential senses of culture, and that this lack of clarity impacts on the particular field of practice of second and foreign language teaching as this area belongs to the differential level.

Globalised societies are characterised by their complexity, and so is the area of second and foreign language teaching given that more than one languaculture is involved. Kramsch (2006a, 2009b), like Risager (2006a, 2007), shares the view that culture has a different connotation in post-modern times. Linguistic and cultural practices should be framed into patterns of mobility, migration, markets and global transactions in order to re-examine the tight connectedness of language and culture. The changing landscape of languages in the world, mainly by reason of social networks and telecommunications, asserts that culture can be separated from language

(Risager 2007). Risager proposes the term "languaculture" to theorise about "the deconnections and reconnections between language and culture as a result of migration and other processes of globalisation" (Risager, 2005: 190). The concept of languaculture foregrounds "the personal meaning resources and practices of the individual in shifting contexts" (Risager, 2008: 2). From a sociological point of view, language and culture can be separated from their context of "first language and transferred to a foreign – or second-language context" (Risager 2007: 177). However, from a psychological perspective, the languacultural resources of an individual are inseparable from his/her life context (ibid).

In the case of the varied uses of English as a global and international language, it would mean that there will be as many cultures as users of this language. Therefore, this perspective poses different challenges mainly for the language teacher who needs to develop awareness about the variation and variability of linguistic practices as well as the existence of local linguistic norms existence (Risager, 2007). This orientation will entail a redefinition of teaching approaches to foster a more critical perspective of the traditional nation-state perception of culture, which is bounded to specific languages and territories, and a more transnational view of language and culture (ibid.) This latter view focuses on the variation and variability that exist in linguistic practices as well as the linguistic and cultural complexity of present societies.

3.4   Culture and language in intercultural communication

Given the interdisciplinary nature of the notion of intercultural communication, it is difficult to give a fixed definition that is applicable to all the areas that make use of it (Byram and Guilherme, 2010; Jackson, 2014; Baker, 2015b). Traditionally, and problematically, it is viewed as the encounters of two national cultures (Scollon and Scollon, 2001a; Spencer-Oatey and Franklin, 2009) where a "homogenous set of cultural practices, products, and perspectives" is at the core (Kubota, 2012: 94). In this sense, intercultural communication is related to the encounter of the differences of two languages represented by two or more members of different social/cultural groups (Spencer-Oatey *et al.*, 2012b) as entities that are studied as "separate and separable" (Scollon and Scollon, 2001a: 539). Kramsch (1998a) explains that this type of assumptions can only allude to large "imagined communities" that can only exist at an abstract level. They become immensely broad to be supposedly real, such as "the Chinese or the Mexicans" (Piller, 2012).

Spencer-Oatey and Franklin (2009) note that if culture is associated with the membership of a social group, then nationality and mother tongue is only one of a number of different groups an individual belongs to. There are many other groups with which people affiliate, for instance religious groups, organisations, and professional groups, that can have a fundamental impact on

their members' worldviews and choice of language (ibid). Zhu (2014) likewise notes that cultural groups exist concurrently; thereby, a person can belong to several different "cultures" at the same time (Zhu, 2014: 189). The traditionally approximation of intercultural communication as communication between members of two or more different social/cultural groups where culture is reduced to nationality and tied to homogenous speech communities (Kotthoff and Spencer-Oatey, 2007; Spencer-Oatey *et al.*, 2012b) leaves aside the role of sociocultural contexts, especially in global contexts using English (Baker, 2011), that brings together people with different linguacultures (Risager, 2006a, 2007).

Despite the multidisciplinary nature of intercultural communication, Zhu offers a definition of it in which negotiation and interaction are central. She also adds the subjectivity of the participants. This is thus defined as "how individuals, in order to achieve their communication goals, negotiate cultural or linguistic difference which may be perceived relevant by at least one party in the interaction" (2014: 200). This approximation, placing negotiation and interaction at the core, can be more useful in terms of practice for the language classroom. In the field of ELT, the classroom itself is viewed as a site for intercultural communication (Piller, 2011; Zhu, 2014) as learning another language entails learning to interact with other people from different cultural backgrounds from the same language and the learners and users of that language in other contexts.

3.5   Summary and conclusion

The strong version of linguistic relativity (Whorf, 1956) proclaims that culture is embodied (the lexis and grammar of) in language. Therefore, language can influence thought about reality, and people's culture and worldviews are determined by the language they speak. According to Whorf, human thought would be controlled by language, and understanding would be limited to a mental system interpretation. If that was the case, communication and understanding among different people from diverse cultural backgrounds would be impossible as this would impede the understanding of meanings among them (Baker, 2015b). The weak version of this hypothesis, by which language influences thoughts and understanding of the world without controlling it, suggests that it is possible for people who speak more than one language to find a way to view and categorise the world in a language different to their first language. This perspective brings to the fore the fact that language and culture go beyond the national boundary attributed to the notion of one language and one culture.

In technologically-mediated societies composed of different social group affiliations and constant migration activity, language becomes a deterritorialised and denationalised concept (Risager,

2006a). Interconnectedness, rapidness, and mobility are factors that make any language a changing tool of communication in present societies. Therein, Risager's (2006a, 2007) differentiation between the generic and differential level of culture is crucial to the understanding of the inseparability and separability of language and culture. She proposes the term "linguaculture" to mean culture in language. She adds that language should be regarded from a transnational perspective where "languages are not territorially bound" (Risager 2005: 187). For her, language and culture can be separated sociologically but not psychologically as "people cannot migrate away from themselves" (Risager 2007: 176).

It has been shown from this review that the relationship of language and culture for intercultural communication should shift from the national perspective where language is simplistically viewed as an unproblematic and static entity (Piller, 2011) and a "homogenous set of cultural perspectives and practices" (Kubota, 2012: 94). This is unsustainable given the undeniable use and users of English in a wide range of social, academic, economic, and political realms (Gu, 2009) where it functions as lingua franca.

Chapter 4 Intercultural approaches to language education

4.1 Introduction

The intercultural dimension attached to the mission of education is often derived from the mottos of international agencies such as UNESCO, OECD, and the Council of Europe. They agree on mutual understanding and collaboration among different nations, and recognition of minority languages has led to the development of diverse strategies to make nations intercultural[i]. Given the importance of viewing culture as a crucial component in language learning, this chapter aims to explore the knowledge, skills, attributes, behaviours and attitudes that may be considered relevant for learners in HE contexts.

The importance of integrating intercultural competence into the teaching and learning of languages has become fundamental due to all the spaces that are associated with globalisation such as the mobility of academics, learners and workers, migration, and technological developments that entail flows of people (Canagarajah, 2013b; Liddicoat and Scarino, 2013). These flows of people have generated complex spaces where interactions between diverse people have made all languages and cultures more visible. Canagarajah (2013b) refers to those spaces as "contact zones" which have promoted the relevance of integrating the intercultural dimension with educational fields to equip learners with a set of competences at the personal and professional level to explore the opportunities of "a world that has become wide open to them" (Guilherme, 2012: 361). Although this reality may not be pervasive to all of them, intercultural awareness is needed for effective communication as any daily life context of any society is composed of a wide array of social and cultural groups. In linguistics and language teaching, the term competence has showed a continual development since what was first proposed by Chomsky (1965) and the subsequent models of communicative and intercultural competence.

This chapter will analyse and discuss those models that have attempted to frame the necessary type of knowledge, skills, behaviours and attitudes to effectively communicate in another language, in terms of language pedagogy. I will start with two of the most influential models: that of communicative competence and that of intercultural communicative competence (ICC). Then, symbolic competence, cultural and intercultural awareness will be addressed as complementary proposals that draw upon the shortcomings of communicative competence, followed by a section on the pedagogies that shed some light on how to incorporate the intercultural dimension into the classroom. The final part is composed of some empirical studies that describe the perceptions

and practices of the notion of ICC. This is followed by a discussion on the most relevant aspects of the nature and complexity of beliefs and how they may influence the perceptions of an individual on specific areas, topics and practices. The washback effect is included in this chapter because assessment has been found to be an influencing factor that may be hindering teachers' practices in relation to the development of specific intercultural knowledge, skills and behaviours to interact in English with a wide range of users of different socio-cultural backgrounds and languages in a wide variety of unpredicted contexts.

4.2   Communicative and intercultural competence in language teaching

Communicative and intercultural dimensions have become goals to attain in HE contexts to determine the knowledge, skills, behaviours and attitudes that allow learners to be globally competent and interculturally sensible in local and transnational environments (UNESCO, 2006; Ananiadou and Claro, 2009). The learning of languages is seen, in particular, as a "crucial element of effective intercultural education" (UNESCO, 2006: 19) since language is one expression of human culture and a tool to externalise one's own worldviews and value systems (ibid). Therefore, to reduce language to a code of literal meanings, prescribed uses of grammatical structures, or to the learning of uses and practices of specific socio-cultural groups would lead to strong linguistic determinism. Subsequently, this will lead to a limited understanding of the relationship of language and culture for intercultural communication, as explained in Chapter 3. As found in the existing literature, the word competence was brought to the field of language learning through vocational education to prioritise skills and behaviours rather than content knowledge (Byram and Guilherme, 2010). Gradually it acquired a wider connotation to refer not only to observable behaviours as "indicators of understanding and performance skills" (Byram, 2012c: 87) but also to a combination of knowledge, skills, attitudes, values and behaviours (Council of Europe, 2005).

In this section, I will revise some core elements that characterise communicative competence, intercultural communicative competence, symbolic competence and cultural and intercultural awareness as key and influential pedagogic models in the ELT field.

4.2.1   Communicative competence

The term competence here is initially associated with the early work on formal linguistic competence of Chomsky, who separated it from performance. He refers to competence as the perfect, idealised knowledge of a language by "an ideal speaker-listener, in a completely homogenous speech-community" (1965: 3) whereas he refers to performance as "the actual use

of language in concrete situations" (ibid: 4). This account of competence becomes problematic as it emphasises the abstract and mental capabilities of the user/speaker to produce and to understand language considering only one context. Opposed to Chomsky's notion of linguistic competence in terms of language structure, Hymes (1972) argued that a speaker needs to know how to use the language appropriately and defines communicative competence based on four major questions.

"I would suggest, then, that for language and for other forms of communication (culture), four questions arise:

1. Whether (and to what degree) something is formally *possible*;

2. Whether (and to what degree) something is *feasible* in virtue of the means of implementation available;

3. Whether (and to what degree) something is *appropriate* (adequate, happy, successful) in relation to a context in which it is used and evaluated;

4. Whether (and to what degree) something is in fact done, actually *performed*, and what its doing entails".

(Hymes, 1972: 281)

Question number one relates to Chomsky's formal linguistic competence and it corresponds to the traditional views of language acquisition that assume the mastery of idealised language systems as pedagogic goals (Brumfit, 2001). The other three questions are more concerned with actual use (Baker, 2015b) and they refer to what is feasible, appropriate to the social context, to performance and the unpredictability of language use.

Although Hymes' expanded view of communicative competence is an argument, it is constrained to the NS model and it was not designed for language teaching and learning. The models for language teaching were further developed independently in North America by Canale and Swain (1980, 1983), and by van Ek (1986) in Europe. Canale and Swain's model was proposed in terms of knowledge and skills and drew on Hymes and others. It consists of four components – grammatical competence, sociolinguistic competence, strategic competence and discourse competence. In Europe, van Ek (1986) adds the sociocultural and social competences to take into account the personal (values and beliefs) and the social development (attitudes and behaviours) of the learner as an individual given that foreign language teaching should not only be concerned with communication skills. His frame influenced one of the most documents for language testing, the CEFR (Council of Europe, 2001).

In the communicative competence model, the social dimension is reduced to specific situations and contexts which narrow the "projection of social interaction as a freely engaged, untrammelled and decontextualized human activity in classrooms everywhere" (Leung, 2005: 137). Another limitation resides in its prescriptive organisation of the four components with little relationship among them (Baker, 2015b). It is also contestable to consider an idealised NS at the core of any action, as a "yardstick" (Harden, 2011: 80) to measure a learner's knowledge and performance (Leung, 2005). Nonetheless, despite these constraints, the model has reached the level of an influential objective in related areas of language education such as communicative language teaching (Celce-Murcia *et al.*, 1995), language policy such as the CEFR (van Ek, 1986; Council of Europe, 2001), and testing (Bachman and Savignon, 1990; McNamara, 1995). The main reason may be attributed to the pedagogic guidelines and principles that provide language teaching professionals with a degree of "stability, transparency and certainty in existing knowledge" (Leung, 2005: 125). However, this model is not enough for the present complexities of intermingled societies and contexts where learners' needs are as diverse as the users of the English language. Clearly, the NS model has become inadequate as the final aspiration when learning another language. The aim should be that of developing and promoting more attitudinal and affective elements that help learners become more aware of their social and cultural uses of their own language to communicate with others who may be NS or NNSs. The focus of effectiveness is moved to the user's capacity to accommodate and to negotiate (Jenkins, 2006) rather than to "compensate for breakdowns in communication due to performance variables or to insufficient competences" (Canale and Swain, 1980: 30).

4.2.2   Intercultural communicative competence

Intercultural communicative competence (ICC) expands the concept of 'communicative competence' and focuses mainly on the contribution from foreign language teaching (Byram, 1997). Baker (2015b) points out that ICC is at times used synonymously with intercultural competence. However, this interpretation excludes the intercultural interactions that involve the use of a second or even a third language on the one hand (Baker, 2015b), and the crucial role of language in communication as a mediator of any transaction (Fantini, 2012) on the other. Although ICC emerges from communicative competence and intercultural competence, Byram (1997) states that both models have various commonalities. He recognizes the limitations of both predecessors, and also clarifies that his proposal on how to teach and assess intercultural communicative competence takes as a starting point the work of van Ek (1986).

The work of Michael Byram and colleagues is considered the most influential in language education (for example, Byram, 1997; Byram and Fleming, 1998; Byram *et al.*, 2001; Byram and

Feng, 2004; Byram, 2011, 2012c). One of the cornerstones of the ICC model is that it recognises the "inextricable links between 'learning language' and 'learning culture'" (Young *et al.*, 2009:152). Byram explains that language teaching and learning have been more concerned with communication at the level of efficient "information exchange" rather than with the "establishing and maintenance of human relationships" (1997: 33). The ICC model makes "use of former conceptions of communicative competence and the notions of linguistic, sociolinguistic, and discourse competence" (Baker, 2015b: 149). Therein, linguistic knowledge should be complemented with some other attitudinal factors and abilities such as willingness and acceptance. Byram (1997) summarised intercultural competence as "five savoirs" including knowledge, skills, attitudes and a fifth - "savoir s'engager", or critical cultural awareness, which is explained in detail in section 4.3.1.

- **Attitudes (*savoir être*)**: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.

- **Knowledge (*savoirs*)**: knowledge of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.

- **Skills of interpreting and relating (*savoir comprendre*)**: ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.

- **Skills of discovery and interaction (*savoir apprendre/faire*)**: Ability to acquire new knowledge of a culture and cultural practices, and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.

- **Critical cultural awareness/political education (*savoir s'engager*)**: ability to evaluate critically and on the basis of explicit criteria the perspectives, practices and products of one's own and other cultures and countries.

(Byram, 1997: 48-53)

The communicative approach to language learning emphasises the ability to use a language accurately and in a socially appropriate context in terms of NSs whereas the intercultural dimension - added in Byram's model, the fifth "savoir", critical cultural awareness, aims "to develop learners as intercultural speakers or mediators" (Byram *et al.*, 2002: 5). This term was coined by Byram and Zárate (1994, 1997) to refer to the capacity "to engage with complexity and multiple identities and to avoid the stereotyping which accompanies perceiving someone through a single identity" (Byram *et al.*, 2002: 9). Byram clarifies that the most appropriate term for the model is that of "intercultural speaker" because of the mediating role that language plays in interactions, and that "pre-supposes some linguistic competence" (2008: 68).

"Savoir s'engager" refers to the political dimension of language learning and operates on the assumption that an intercultural speaker should develop the ability to have a "rational and explicit standpoint" (Byram, 2009: 324). This fifth "savoir" is central to the ICC model and it aims at developing the capacity of the intercultural speaker to evaluate "critically" her/his one's own practices and products and those of others, be they cultures or countries (Byram 1997: 53). This means that the learner needs to be able to mediate between two cultures in linguistic and socio-cultural terms. "The best mediator" likewise mediates between oneself and others and can even develop the capacity to "take an external perspective on oneself" and, if necessary, adapt her/his behaviour and values and beliefs (ibid: 68). The intercultural speaker replaces the NS model as a goal to attain, but also that of the NNS (Risager, 2007) as attention is given to the role of the learner as a negotiator rather than an imitator of an idealised native speaker. The notion of the intercultural speaker prescribes what a learner needs to achieve considering her/his "personal experience of interaction with people of another culture involving the use of a foreign language" (Byram, 1997: 70).

Like all other existing models, Byram's ICC model comprises the three domains of a competence: the affective components (attitudes), the behavioural components (skills), and the cognitive components (knowledge or awareness) (Spitzberg and Changnon, 2009). The model fits well into what Spencer-Oatey and Franklin term the "ABCs of intercultural interactional competence (ICIC)" (2009: 79) which is composed of the elements mentioned above. This three-heading framework - affective, behavioural and cognitive - has been very "pervasive and provides a productive manner for considering the competencies needed for intercultural communication" (Baker 2015b: 110).

Although Byram's model recognizes the role of culture, it does not provide a "comprehensive theoretical discussion" of culture (Risager, 2004: 160) and there is little research to validate the Cultural Awareness model outside the classroom (Baker, 2009). The arguments presented lead us to think of the national bias implicit in the model. Byram believes that language teachers should equip their learners with knowledge, attitudes and skills when being in another country, or when relating to another person from a different country in their own context. The type of knowledge he prioritises is that of national cultures, as the following list demonstrates:

a) historical and contemporary relationships between one's own and one's interlocutor's countries.

b) the means of achieving contact with interlocutors from another country (…).

c) the types of cause and process of misunderstanding between interlocutors of diverse cultural origins.

d) the national memory of one's own country and how its events are related to and seen from the perspective of other countries.

e) the national memory of one's interlocutor's country and the perspective on them from one's own country.

f) the national definitions of geographical space in one's own country, and how these are perceived from the perspective of other countries

g) the national definitions of geographical space in one's own country, and how these are perceived from the perspective of other countries.

h) the processes and institutions of socialisation in one's own and one's interlocutor country.

i) social distinctions and their principal markers, in one's own country and one's interlocutors (…)

j) institutions, and perceptions of them, which impinge on daily life within one's own and one's interlocutor's country and which conduct and influence relationships between them (…)

k) the process of social interaction in one's interlocutor's country.

(Byram, 1997: 59 ff.)

The emphasis on national cultures can be attributed to the dominant tradition that prevails in foreign language teaching, that of "national divisions and national identities" (Byram, 1997: 19). Therefore, it is a "conscious strategy" (Risager, 2007: 124) that Byram utilises as a didactic necessity to simplify the complexity of the intercultural speaker in early stages of learning and the language teaching profession that is characterised by a tradition that focuses on national cultures with their national language (Byram, 2009; Kramsch, 2014). It is to be noted that Byram and Zarate's work is based on the national characteristics of native citizens of European nation states striving to understand each other across national boundaries within a united Europe. Thus, weak aspects of the rationale behind the national perspective lie in the fact the national aspect is one of the many components of an individual's culture (Kramsch, 1993; Spencer-Oatey and Franklin, 2009). Participants are social actors rather than "imitators of native speakers", as stated within the model (Byram, 1997: 21), or representatives of national cultures.

Considering national belonging as the only voice in an encounter neglects the other social groups a person can belong to, such as profession, age, sex, or ethnic background that are part of the

culture of a person (Spencer-Oatey and Franklin, 2009; Zhu, 2014). There is scarce attention to the psychological and social identities and relationships to culture (Byram, 2012b: 9). This narrow view of culture limits the relationship of culture and language and their separability (Risager, 2007). Language and culture are treated as separate entities as there is no direct relation among the "savoirs" proposed since they are stated in terms of objectives and guidelines. The middle "C" included in the ICC model is to emphasise that it was designed for language education, and that it is based on the early conceptions of Hymes' model of communicative competence.

Although the structure of the ICC model (Byram, 1997, 2009) is presented as a pedagogic goal in terms of objectives that can allow the language teacher to plan systematically the intercultural dimension and develop an evaluative and rational standpoint in learners, the model presents some "problems" (Byram, 2009: 324). There is "very little empirical research" that demonstrates the successful participation of an intercultural speaker who possesses and uses the competences comprised in the model (Baker, 2015: 152). The level of abstraction makes it similar to other models of intercultural competence which lack empirical data to demonstrate in practice the interconnectedness of the "savoirs" (ibid). Nonetheless, this ICC model undoubtedly contributes significantly to the field of ELT when it incorporates the notion of the intercultural speaker instead of the native speaker.

4.3   Cultural awareness (CA) and intercultural awareness (ICA)

4.3.1   Introduction

The cultural turn in ELT, the inclusion of intercultural competence to complement communicative competence, encourages teachers and learners to be aware of other peoples' cultures and their own. One relevant caveat of this cultural turn in language teaching is that teaching practices "remain the same and appear to be self-evident: to develop the ability to communicate" (Byram *et al.*, 2013: 251), with specific target cultures based on one language-one culture pedagogy. Levine and Phipps term this pedagogy a "functional skills acquisitional mode of being" in which the aim is to "get good at" the four skills and obtain the grades that support such abilities (2012: 1).

In the specific case of ELT, some fundamental assumptions require a revision of the pedagogical practices of English given the "linguistic, cultural and functional diversity" associated with it (Matsuda and Friedrich, 2012: 17). Considering that the majority of users of English are located in the Expanding Circle (Kachru, 1990) in which English is "neither a L1 nor an official L2" (Baker, 2012a: 63), the relationship of language and culture becomes more evident. There are several

frameworks for teaching language and culture together; however, in this section only (critical) cultural awareness and intercultural awareness (ICA) will be explored as they are explicitly focused on the field of applied linguistics and foreign language teaching.

4.3.2   (Critical) Cultural Awareness

Cultural awareness (henceforth CA) is a pedagogic approach that conceptualises the skills and knowledge that raise awareness of the relationship of language and culture (Byram, 1997; Guilherme, 2002; Risager, 2004). The term can be succinctly defined as the conscious understanding of the role that culture plays in language learning and communication (Baker, 2012a: 65). The notion of "critical awareness" posits that it is not sufficient to be "aware" of language and culture, but the nexus between the two sociologically and psychologically (Byram, 2012b: 6). This means that the individual needs to analyse and reflect on the social – language in its context - and the psychological – their own individual's use of language, dimensions of language and culture, to "create the link between their competences" (ibid: 7).

Byram's (1997) ICC model details the necessary knowledge, skills and attitudes for intercultural competence in the realm of language teaching and learning. As explained in section 4.2.2, the model was structured into five "savoirs" and the fifth "savoir", "savoir s'engager", focuses on the "ability to evaluate critically and, on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries." (Byram, 2009: 323). CA can be compared to the purposes of "politische Bildung" in the West German educational tradition that aims at "encouraging learners to reflect critically on the values, beliefs, and behaviours of their own society" (Byram, 2009: 323). CA, in Byram's terms, emphasises the ability of the intercultural speaker to evaluate rationally and explicitly documents and events of their own and other cultures to avoid superficial judgments. Thus, the intercultural speaker is expected to try and take account of the ideology and values of others and those of their own to interact and mediate in intercultural exchanges. The objective is the ability to deal with "moral dilemmas through reasoning" (ibid: 324). Whereas Byram states that awareness ensures that linguistic and cultural learning are not only "useful", "operational" but also "educational" and that they contribute to the *Bildung*[ii] (2012b: 11), Guilherme believes that operations such as "comparing, hypothesising, or acting" are not always carried out in a "critical mode" (2002: 222) as this depends on the definition and application of those operations.

The existing evidence of CA is as a teaching approach in the classroom in which the focus has been the NS-NNS interaction (e.g. Byram *et al.*, 2001; Roberts *et al.*, 2001). Although the CA model fosters the idea of an intercultural speaker, it suggests the British or the North American cultures

should be part of the cultural content of English foreign language pedagogy due to the dominance of those cultures (Byram, 1997). However, though critical cultural awareness is at the centre of the model, it does not clarify the relationships between linguistic competences and cultural competences, nor the language and culture nexus.

Another perspective of critical cultural awareness is provided by Guilherme, derived from Byram's work, who from the outset put together language and culture and framed the development of critical cultural awareness within the term "foreign language/culture education" (2002: 121). She defines this notion from a more political perspective, based on the tenets that foreign language/culture education needs to integrate two educational frameworks - Human Rights Education and Education for Democratic Citizenship. Therefore, the teacher is expected to become more concerned about issues of "communication and solidarity" (ibid: 159). She holds the idea that a critical intercultural speaker should develop a "philosophical, pedagogical, and political attitude towards culture" (ibid: 219). Therein, she considers as vital an interdisciplinary approach that includes the contributions from "cultural studies, intercultural communication and critical pedagogy" (ibid: 210) to frame a definition of critical cultural awareness that she states as follows:

> A reflective, exploratory, dialogical and active stance towards cultural knowledge and life that allows for dissonance, contradiction, and conflict as well as for consensus, concurrence, and transformation. It is a cognitive and emotional endeavour that aims at individual and collective emancipation, social justice, and political commitment.
> (Guilherme, 2002: 219)

Her proposal comprises a critical approach to native and foreign cultures from a post-modernist view and through a cyclical process. The focus is on a critical approach to culture from the "inside", the "(inter) cultural webs of meaning" and it does not conceive structures as wholes but rather as fragmented entities to be observed, interrogated, explored or scrutinised. The cyclical process includes a series of operations – evaluating, negotiating, exploring, reflection, comparing, questioning to mention some, complemented by a cognitive, an affective, and a pragmatic component.

This proposal is relevant for the present research because intercultural training has often been an "invisible" issue (Guilherme, 2002: 214), therefore Guilherme underlines the need to include critical cultural awareness in foreign language and culture classes at all levels and in teacher development programmes. She also underscores the role of higher education as crucial for promoting "critical disposition" and social responsibility (ibid: 223). All of this requires taking an ideological view of the world beyond our own culture and she reinforces the notion that, through

interaction with the Other, one is guided to self-reflection and to look at ourselves as foreigners to our own familiar, daily routines and forms of communication. In other words, the familiar becomes seen and heard until it is made strange. The possible limitation of this cultural awareness framework may be in the assumption that all educational entities observe the critical element as appropriate to develop in their contexts and the confidence of the educators themselves to develop this type of stance holistically.

Risager (2004) notes that there are very few approaches that aim to raise "consciousness of the social and political dimensions of the cultural landscape, and of power and hegemonic relationships between various cultural practices and universes of significance", but Byram's and Guilherme's are indeed structured attempts. Byram, for instance, recognizes that although political education in his proposal "does not impose or recommend any particular set of values, any particular standpoint" (1997: 44), not all language teachers feel comfortable with such an "explicit political dimension of language and culture teaching". Therefore, this can be ignored, omitted and even considered irrelevant for the context, or the learners' needs, interests or age.

CA is widely used in different disciplines but in foreign and second language teaching it is more salient (Risager, 2004). The main reason for such an extensive application may be attributed to the need to integrate the cultural dimension at all levels in language teaching. Risager agrees that CA has a more post-modernist connotation as it focuses on "cultural difference and the relationship to 'the Other' (2004: 159), no matter whether this 'Other' is different from a "national, ethnic, social, regional professional or institutional point of view" (Sercu, 2007: 66). One of the main features of CA is reflexivity, that is an understanding of one's own culture and the target culture and the comparisons between them (Baker, 2009: 82) which is complemented by the cognitive and affective dimensions approached from the different themes that have prevailed in the discussion of culture.

4.3.3 Intercultural Awareness (ICA)

ICA (Baker, 2009, 2011, 2012a, 2015b) is an extended notion of CA and a broad construction of the critical cultural awareness of the ICC model proposed by Byram (1997, 2009). This notion describes the knowledge, skills and attitudes that can be more relevant and applicable for intercultural communication in contexts where English is used as a global lingua franca. One of the most outstanding features of ICA is that it captures "the fluid, complex and emergent nature of the relationship of language and culture in intercultural communication" (Baker, 2015b: 163) because "English is not necessarily associated with any particular community" (Baker, 2012a: 202). ICA is defined as follows.

Intercultural awareness is 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, 2015b: 163).

In this definition, culture, unlike CA, is addressed without a direct link to countries or nationalities and the traditional dichotomies ´we/they´. ICA brings together the "fluid, dynamic notions of culture and language in intercultural communication" (Baker, 2011: 202). It establishes from the outset the relationship with language and the explicit knowledge one should possess of the role of culture in language use. The second part of the definition is associated with the skills and attitudes needed for interactions according to the situatedness of encounters. The definition is characterised through 12 elements which are progressively organised into three levels (Baker 2011). Level 1 and 2 are similar to the "savoirs" outlined in Byram's model of ICC as they aim to raise awareness of the individual's own cultural background and how this influences her/his own behaviours, beliefs, and values. The third level is an indicator of the ability of a person to "mediate and negotiate between diverse cultural frames of reference and communicative practices" as they may occur in "specific examples" of intercultural communication (Baker, 2015b: 166). Level 1, basic cultural awareness (CA), deals with first culture (C1) at a general level. The focus is on the cultural background of the individual and the consciousness of how this influences her/his own behaviours, beliefs and attitudes. Baker (2012) suggests starting with a reflection of the individual's C1 to understand others. This will develop the ability of the individual to articulate and compare her/his culture with a second culture (C2). All of this is expected to be done broadly and by means of stereotypes, which is the most common core knowledge (Baker, 2015b). Level 2, advanced cultural awareness, promotes a more complex understanding of culture and communication as cultures are seen as entities integrated by diverse social groups and the relativity of one's own cultural background and cultural practices (Baker, 2015b). Knowledge about other languacultures and cultural practices are part of this level even though this can still be at a national level. At this stage, the ability to make predictions about possible areas of misunderstandings is considered as this is required of knowledge and awareness. Participants are expected to go beyond generalisations during intercultural interactions (ibid). Level 3, intercultural awareness, requires the combination of the different skills acquired to interact and to apply knowledge not only to engage in an intercultural encounter but to negotiate when necessary. Culture has been understood in more depth and it is not bounded to specific native speaker communities; language is viewed beyond a coded system and a meaning system for communication.

The 3 levels delineate the knowledge, skills, and attitudes that users should develop and acquire to communicate throughout the complexity of diverse and multilingual contexts. It specifies that although it is presented in order, it does not imply that a learner should go through each level (Baker, 2011) as it is a model that allows flexibility and adaptability. Different to the CA perspective, the NS is not taken as the main point of reference (Baker, 2011); rather it fosters a deep understanding and awareness of C1. This first level may be key for generating the critical dimension alluded to in previous models, despite not being explicitly stated in any of the three levels. ICA compiles various notions, knowledge, skills, and attitudes of the CA and ICC models that are more relevant to a language such as English that is "in a constant tension between individual, local, regional, and global context" (Baker, 2011: 199). The proposal results in a viable course of action to develop intercultural competence for diverse and multilingual contexts where English is neither a first language nor a second official means of communication.

Baker (2015b) notes that the main limitation of the ICA model has to do with the level of abstraction of the components and the lack of empirical data. Nevertheless, Baker (2009, 2011) provides data collected from an empirical study on intercultural communication of English as a lingua franca (ELF) to illustrate the model of ICA (Baker, 2011: 205). One of the strengths of ICA is that it draws from a fluid, complex and emergent nature of culture and language for intercultural communication (Baker, 2012a: 67) where an in-depth understanding of culture is needed.

One relevant constraint to this point is the teacher's knowledge, skills, and attitudes regarding how to approach culture and language considering its emergent and dynamic nature. This may result in a challenging activity for a teacher who has not received any formal intercultural training (Guilherme, 2002) and who may not be fully aware of such relationships in his/her own language. The teacher plays a definitive role in deciding the relevance of this type of awareness among a community of learners with the same nationality and language and whose intercultural experiences may be only related to the first language. The dichotomy between willingness and the lack of training and knowledge can hinder the development of the expected behaviours that denote the "person's conscious attention to language and culture" (Byram, 2012b: 6) and the capacity to reflect on the language-culture nexus as "it exists in society and in their own selves" (ibid).

4.4   Symbolic competence

Symbolic competence is a term proposed by Kramsch (2006b; 2009b) to re-signify / provide us with a new meaning of the notions of communicative and intercultural competence. She explains that it does not replace communicative competence but adds a component that gives value to the

"subjective, aesthetic, historical and ideological" dimensions of language teaching which had not been emphasised (Kramsch, 2011b: 355). As a reaction mainly to the national accounts of culture in previous models for communicative and intercultural competence, Kramsch adopts a culture stance from a poststructuralist perspective where culture has become a discourse, "a social semiotic construction" (Kramsch, 2013: 68) which attempts to embrace for the realities of multilingual individuals in constant motion. As a more "portable notion" (Kramsch, 1998a), culture becomes a dynamic process that is constructed and deconstructed in every interaction where individuals engage in a negotiation for symbolic meanings.

Symbolic competence goes beyond tolerance, empathy, and understanding oneself and the other in their cultural contexts (Kramsch, 2006b). It is deemed to be the integration of three necessary abilities, the understanding of one's own "symbolic value of symbolic forms", the cultural memories evoked by different symbolic systems of Others; the ability to make use of the semiotic diversity of other languages to "reframe" the familiar and position oneself "between languages"; and a third ability which is to "look at and through" language, thus referring to the capacity to have the words to reflect upon experience and then to be able to select an appropriate symbolic form (Kramsch, 2009b: 201).

Symbolic competence is presented as a crucial ability to effectively interact in the complexity of multilingual exchanges of globalised societies in which diverse emotional, historical, social and cultural elements will be embodied in the use of another language. Kramsch and Whiteside (2008) underline the unpredictability and complexity of exchanges that language users have to manage nowadays to create relationships that do not necessarily depend on communication strategies but rather on participants, the topic and the intention of the speech acts. This will only be attainable under the condition that language users learn to see themselves both "through their own embodied history and subjectivity, and through the history and subjectivity of others" (Kramsch, 2008: 403). In the terms of Bakhtin (1981), this would refer to the responsibility to signify, that is to the use and interpretations of signs and to the appropriation of them for our own use and meaning, intention and style.

Symbolic Competence raises awareness of the different subject positions that the individual presents and represents herself/himself "discursively, psychologically, socially, and culturally through the use of symbolic systems" (Kramsch, 2009b: 20), and one of the most significant is language. Hence, Symbolic Competence criticizes the "unitary ideologies that result in reifying distinctions" (Baker, 2015b: 159) between L1/L2, C1/C2; us/them, or self/other which positions the user in between the two sides what Kramsch (1993) herself termed "the third places" in an earlier work. The notion of the third culture must be seen less as a "PLACE than as a symbolic

PROCESS of meaning-making" that sees beyond the dualities of national languages (L1-L2) and national cultures (C1/C2)" (Kramsch, 2011b: 355). Thereby, Symbolic Competence is proposed as a metaphor to eschew such dichotomies and to focus on the relationship itself and the heteroglossia within each of the opposite ends of L1 and L2, and C1 and C2 (Kramsch, 2009b).

Kramsch's proposal does not directly analyse English as a global lingua franca; rather Symbolic Competence embraces a type of competence where the focus is neither the communicative practices of specific target groups nor the static and reifying notion of culture. In contrast, it favours language users' need to develop the ability to decode meanings, messages, symbols and their level of awareness that the knowledge of other languages can have on their own subjectivity and production of oral and written language (Kramsch, 2012). Kramsch's focus is on "multilingual communication in communities where native speakers are still present […] or learners of foreign languages with identifiable target communities" (Baker, 2015b: 160), as is evident in the following citation:

> The symbolic power of language has been, of course, present in the training of teachers of English, French or German as second languages to immigrants, who are very aware of power inequalities between native speakers and non-native speakers and who learn the language in order to gain access to the world of the native speakers and become integrated into their culture. (Kramsch, 2011b: 365)

This stance may serve as a rallying point to discuss the power inequalities in contexts where other languages coexist with the official language such as the case of Spanish and Indigenous Languages in Mexico. Symbolic Competence can well contribute to the understanding and awareness of the inherited symbolism of other languages in a national, official language. This legacy needs to be reflected on, as when learning any other foreign language, and this will be part of the subjectivity of the individual that will be expressed in the use of some language metaphors and certain behaviours that can also help our own interpretation of events and that given by others (Kramsch, 2009b). This type of awareness is part of an intercultural education that seeks to combine this with education for social justice (Zotzmann and Hernández-Zamora, 2013) in a way that is similar to what Byram terms as "political education" and critical cultural awareness as the central *savoir* of his model for ICC (1997: 34). As said before, this element may not be "welcome" in all contexts. Therefore, the sensibility of the language teacher is relevant to decide on this component according to each cultural learning context.

4.5   Cultural and Intercultural Pedagogy in ELT

One of the most significant examples of globalisation flows in the realm of language teaching is the Communicative Language Teaching (CLT) approach considered as a "truly global method" (Block, 2008: 39). Its popularity and spread may be largely due to the shortcomings of previous approaches and methods (Bax, 2003). Yet CLT can be also instantiated by its lack of awareness of the "classroom itself as a social context" and the array of variables in educational settings such as the learners' attitudes and needs, materials, and the teacher experience (Savignon, 2002) that will question its suitability for the diverse contexts of English teaching and learning. Its implementation has resulted in a wide range of teaching practices that "are far less than communicative" (Whong, 2012: 14). However, the communicative approach to language learning emphasizes the ability to use a language accurately and socially adequately in terms of native speakers, which is an "unattainable ideal" and difficult to define (Byram, 2008: 57), and the intercultural dimension in language teaching aims "to develop learners as intercultural speakers or mediators" (Byram *et al.*, 2002: 5). This is more appropriate for current uses of English characterised by cultural diversity and the immediacy that technology encompasses. However, in language education, the intercultural dimension is often promoted through an account of culture from a "determinist, essentializing and stereotyping" perspective (Atkinson and Sohn, 2013: 670) as the development of language skills are prioritised (Levine and Phipps, 2012). In the next section, I will explore the characterisation of a cultural and intercultural approach to ELT that can serve to establish the most appropriate competences within a highly diverse society.

4.5.1   Cultural and National Approach to Language Teaching

The cultural element and the learning of a foreign language have been a dyad for more than two centuries, as the teaching of literature and realia (see Risager, 2007 for an authoritative overview) show. The cultural element in ELT, however, gained momentum with CLT and the related notion of communicative competence, which depicts the socio-cultural aspect as one of the indicators to determine success in communication (Canale and Swain, 1980; Canale, 1983). Nonetheless, the cultural approach in ELT does not problematize the relationship between language and culture and learning as the focus is on the linguistic systems and the "use of materials that are sanitised of cultural complexity" (Liddicoat and Scarino, 2013: 47). Under a national approach, culture is bounded to a national community and a national language situated in a specific territory, thus conceiving language and culture as inseparable (Kramsch, 2006a; Risager, 2006a). Risager refers to this stance as the "national paradigm" that rests on the assumption of the "national constituting the natural frame of reference" (2007: 191). This paradigm in language pedagogy comprises the discursive aspects of what characterises the CA and ICC models. The learning aims,

and products, are linguistics forms - an extensive and usually decontextualized set of lexis and the development of language skills.

The account of culture centralises its interpretation as something a person or a society possesses (Risager, 2006b), as a reified system shared by a group of people which is embodied in a number of things that determine the group's behaviours and beliefs. Thus, comparisons can be made through categorised general attributes attached to homogenised social groups (ibid). This account of culture as that coming from the cognitive perspective (Goodenough, 1964) assumes that culture is knowledge and, therefore, can be transmitted as incorruptible pieces of information. Therein, culture as a "thing" or as factual, historical knowledge may well easily be considered a fifth type of knowledge in the context of foreign language teaching (Kramsch, 1995) consisting of "the culture of the four Fs: food, fairs, folklore, and statistical facts" (Kramsch, 1991: 218); or practical, touristic instructions to behave in a foreign country (Young *et al.*, 2009; Kramsch, 2013). Culture as a fifth skill, as Kramsch notes, loses "sight of the mediating function of language in the social construction of culture" (1995: 87) and restricts language to an encoded system composed of fixed patterns that does not consider the different vernacular variants among groups conceived as homogeneous but imagined (Kramsch, 1998a).

4.5.2 Transnational paradigm in language teaching

Risager (2007) proposes a "transnational perspective" which aims at formulating a theoretically justified alternative to the national paradigm to recognize linguistic and cultural complexity as a result of local and transnational flows. Since the 1980s, this paradigm has been summarised as a series of accounts that "attempt to detect and systematise certain changes that characterise language subject at present" (ibid: 190). The transitional paradigm is deployed in three areas: language and languaculture (points 1-3); topics and their discursive construction in language teaching (points 4 -5); and, contexts and contacts (points 6 – 7).

1) The sole aim is not a national standard norm of native-language use and room is found for more inclusive language norms and various languacultures.

2) The teacher does not need to be a native speaker in the standard language, so long as he/she has an elevated level of competence.

3) Teaching is not only in the target language but, if necessary/possible, also in other languages, e.g. the students' first language.

4) Subjects and discourses can be of any type whatsoever, as long as work is mainly done in the target language – if the choice of subject can also be justified from a pedagogical point of view.

5) Subjects are contextualised nationally only if this is necessary (e.g. conditions relating to the French national education system) and are otherwise sought to be contextualised transnationally (locally/globally, see below), e.g. 'this phenomenon is characteristic for towns on the coast of Brittany' or 'we also find this phenomenon elsewhere in the world'.

6) Teaching does not have to take place in the country or countries in which the language is spoken as a first language but can take place anywhere in the world if this can also be justified from a pedagogical point of view.

7) Students can have contact with other people anywhere in the world, as long as this takes place mainly in the target language.

(Risager, 2007: 194)

Although this paradigm comprises awareness of the existence of variation and variability in linguistic practices and of the variety of linguistic norms, Risager states that the "ultimate aim (the decisive model) for language learning must be a variety (or several) used by native speakers" (2007: 197) or that of the teacher as long as s/he has a high level of competence. She considers that the most important goal for learning is a "language that functions as an everyday language in a language community" (Risager, 2007: 197). Like the models of communicative competence, ICC, and CA, the emphasis continues to be on a standardised speaker.

The transnational perspective provides the language teacher with a global perspective in which the linguistic and cultural practices change and spread through social networks. It also allows language teachers to consider how language and culture can be separable (Chapter 3, 3.3.3) considering the generic and differential sense of culture, and the complexity that this will mean in the classroom. Risager explains that, within this paradigm, teachers have to be able to "act reflexively to both the (nationally) standardised written-language norm(s) and the numerous more regionally and socially specific spoken language norms" (2007: 196) brought into many language classrooms by, for instance, mobility. Although the paradigm is termed transnational, the national continues to be a crucial focal point, but accompanied by "an awareness of the contingent nature of the national" (Risager: 2007: 195). One of the limitations of this approach, for the teaching and learning of a language such as English, is that it still considers the standard

norms of educated native speakers and powerful central-target cultures as the centripetal force of language learning.

4.5.3   The intercultural approach in ELT

Language learning is an intercultural activity by nature that encompasses learning about other cultures and peoples as well as learning about the learner's own culture and language. Therefore, it turns into an "intercultural endeavour" (Liddicoat and Scarino, 2013: 47; Zhu, 2014) where a manifold and deep interpretation of culture constitutes a cornerstone for awareness. This first stage can allow teachers to become aware of their own cultural background that shapes their beliefs, behaviours, attitudes, and ideas as well as those of their learners' (Liddicoat and Scarino, 2013) in order to be able to critically look at others. A more dynamic and symbolic approximation of culture together with a view of language as a dynamic and evolving system (Kramsch, 2006a) will lead to identifying the multifactorial relationship between language and culture for communication with different people from diverse cultural backgrounds.

Each language classroom is a highly complex environment where different individuals converge not only to learn factual information but also to learn to construct and deconstruct concepts, beliefs and behaviours in their own language and in an additional one. Considering language and culture as complex and changing systems, each learner's and the teacher's cultural representations, interpretations, expectations should become thematised and discussed (Kramsch, 2006a) to raise awareness of their own cultural backgrounds and the differences among the same members of the classroom. Bredella recognizes the classroom as "an essential space for the intercultural experience" (2003: 230) where learners have the opportunity to be reflective on their intercultural experience so as to learn from each other. The classroom is also a contact zone where learners can consciously systematise the strategies and competences they use in their own language for effective communication and collaboration; therein, they can develop the ability to transfer and compare them when communicating in a foreign language, as exposed in the levels of ICA (Baker, 2012a), section 4.3.2. Hence, the classroom is also where diverse cultural and multilingual entities engage to learn about many others, not only from those who speak a different language to that of the learners.

One of the most relevant aims of an intercultural approach for language teacher and learning is a shift from the model of the native speaker to that of the intercultural speaker. ELT has been characterised by placing emphasis on attaining native speaker norms or near native-like knowledge and social practices (Davies, 2003; Hackert, 2012; Galloway, 2014). The authority of the native speaker derives from Chomsky's ideal speaker, and this has reigned supreme in the

areas of grammar, the social behaviour, and the cultural knowledge that a language learner is expected to achieve (Kramsch, 2003b). For a language such as English, considering the wide scope of its use and diversity of contexts where it is learned, this notion becomes a narrow and problematic model to be the target learning in present times in which language is as evolving and dynamic as culture (Kohler, 2015). The implicit and imagined NS is usually confined to a "middle-class, ethnically dominant male citizenry of nation states" (Pratt in Kramsch, 2003b: 255) or a "white, middle-class, male and monolingual" (Baker, 2015b: 243). The NS model has become a pedagogic aim and "highly dependent on linguistic ability" (Harden, 2011: 83) with little contribution to intercultural communication where interactions may not include NSs at all. This model, Kramsch (1998b) suggests, should be replaced by a more "closer account of reality" as that of an intercultural speaker (Byram, 1997, 2008; Byram, 2009) who, in the process of learning a language, develops a mediating stance that allows him or her to decentre from his/her own "linguistic and cultural positionings" (Liddicoat, 2011: 838), and who can negotiate with a different culture (Byram, 2008). During the process of decentering, the learner develops the capacity to understand multiple perspectives, his or her own and that of the Other, and s/he is open and flexible to accepting and negotiating the various possible interpretations of the same message. An intercultural approach for language education promotes the intercultural speaker as a more "valid and attainable learner aim" (Young and Sachdev, 2011: 83).

Being intercultural and acting interculturally is a distinction between a condition and the attitudes that emerge from such a condition where language plays a fundamental role in acting as such (Byram, 2003, 2008). Being intercultural means the conscious acknowledging that we are shaped by our own culture just as others are (Bredella, 2003). This elemental condition can lead one to act interculturally, which presupposes "certain attitudes, knowledge and skills" (Byram, 2008: 69) but also requires some linguistic competence that allows the learner to mediate between cultures. Liddicoat (2011) explains that acting interculturally is manifested through the use of language and the capacity of the learner to realize that the interpretation and expression of meanings in messages is culture-embedded. Language learning becomes a decentering process in which learners learn to explore "the ways language and culture relate to lived realities – the learners' as well as that of the target community" (ibid: 838). The means to engage with another culture and language is through language as inter-related meaning-making systems to achieve learning (Liddicoat, 2011; Liddicoat and Scarino, 2013).

Kramsch (2006b), through her proposal of symbolic competence, focuses on the ability of the learner to interpret meanings from discourse features and the role of language throughout the three main components: "the production of complexity, the tolerance of ambiguity, and an appreciation of form as meaning" (ibid: 251). Through the three components, communication

shows that language goes beyond "rightness" and is rather the means to discuss openly the ambiguity of subjects' realities. Symbolic competence focuses on the "meaning of the form" that a learner should be able to negotiate as an intercultural speaker. This mediating process, as suggested above, will happen as long as s/he is aware of the same components in his or her own language and the strategies s/he deploys in his/her own language to fulfil effective communication. Therefore, Kramsch (2008) argues that in the teaching of a language, the focus should be on teaching a linguistic code as well as teaching meaning. The combination entails significant understanding among the situatedness and relationship of language and culture for learning purposes. She also underscores the subjective element to becoming aware that the interpretations of meanings can come from our own interpretations of events and interpretation given by others (Kramsch, 2009b). Liddicoat and Scarino add that teaching meaning is a way to recognize that the learner brings more than "one language and culture to the process of meaning-making and interpretation" (2013: 2). Teaching meaning is a way to teach learners to engage with the "process involved in making and interpreting meaning" through language, and "the memories, emotions, perceptions, experiences and life worlds" which are part of the extensive repertoire of the participants (ibid).

Given the wide diversity of contexts of use of English, awareness, and the ability to analyse, explain and elaborate this awareness becomes crucial for an intercultural approach in language education (Liddicoat and Scarino, 2013). Baker argues that since leaners need to be equipped with the knowledge, skills, behaviours and attitudes that permit them to interact in multilingual and multicultural contexts through English, they "need to be equipped with an awareness of the process of communication to actively engage with others" (2015b: 185). Nonetheless, the language classroom cannot provide learners with sufficient practice and contexts of the reality of variability that learners may encounter outside it, but teachers can help them to become aware that although they may be learning a "standardised" variety of English, there are many other varieties of English in the outside world (Maley, 2010). Hence, awareness acquires relevance in the intercultural domain to enable the learner to act and operate between cultures including their own outside the classroom.

4.6   Empirical studies and Intercultural Education in ELT

The intercultural approach to language teaching and learning centres on awareness between language and culture (Liddicoat, 2011). Overall, it is the act of learning about the Other and about the self, and the relationship between the self and Others (Liddicoat and Scarino, 2013). Notably, the intercultural shift in language teaching and learning was driven by Byram (1997) who elaborated a model that focuses on "how teachers can plan lessons on the basis of the objectives

and the learning outcomes they desire for their learners" (Byram, 2014: 212). Kramsch's (1993, 1998a, 2003a) work and her combination of "teaching and research" are outstanding in the field (Byram, 2014: 212). Since then, the recognition of the 'intercultural' in public discourses, official reports and documents has been rising, as shown in Chapter 2 (2.4, 2.5). In practice, greater interest is on how teachers perceive and operationalise the cultural dimension in their daily teaching practices as, despite its undeniable need, given the intensification of encounters associated with globalisation, migration and mobility, the language teaching profession is a "highly modernist profession" (Kramsch, 2014: 297). This implies that a large majority of language teachers continue to take for granted the correlation of a national language and their national culture, the existence of "standardized languages with their stable grammars and dictionaries, and the superiority of national languages over dialects" (ibid), to mention a few. Therefore, in the next section, some of the most outstanding empirical studies that represent the key themes of this research are presented.

The edited volume by Byram *et al.* (2001) is a series of practical examples and descriptions of good, innovative practice of learning and teaching languages and intercultural competence in several language classrooms: England, Bulgaria, Japan, Denmark, Czech Republic, France, and Austria. Yet, the chapters do not report empirical and systematic data-collection methods to exemplify a specific framework for intercultural communicative competence; however, they demonstrate how to operationalise key components described by Byram and Zarate's work on ICC (1994, 1997). From a practical perspective, the lessons included are valuable as they arise from the authors' experiences as language teachers in which the focus is on their contexts, as is the case of this present study - English teaching in Mexico.

The need for teaching practices that account for the context of teaching and the learners as social actors is researched in Byram and Grundy (2003). The reports can help teachers to orientate learners to become aware of language as a "bearer" of past conceptualisations and "newer conceptual metaphors of the cultures to which it comes to give voice" (Holme, 2003: 30). The studies on methodology reveal that the attitude of the participating teachers towards that shift of focus from traditional sole cultures, for example UK or USA, to alternative approaches such as India (Wandel, 2003), is not one of complete acceptance. Teachers feel very much compelled to teach "proper English" which is only associated with specific countries/cultures.

Empirical studies by Lázár (2011), Young and Sachdev (2011), and Sercu *et al.* (2005) are of relevance as they focus on exploring the perceptions and practices of language teachers about intercultural competence, mainly stemming from Byram's model (1997) on ICC, in different countries including Mexico. In Young and Sachdev (2011), and in Sercu *et al.* (2005), the

participating teachers agreed on the relevance of intercultural competence and also on the fact that there are factors that hinder its implementation in language education. For instance, "lack of time" and "extra work" have been identified as constant limitations in the studies by Sercu (2007) and Lázár (2011). Furthermore, passing language examinations (Lázár, 2010) and teaching language (Sercu *et al.,* 2005) are put ahead of cultural components.

The beliefs of the participating teachers in Young and Sachdev's (2011) study acknowledge that despite the general aims in the mission statements of their institutions, there is a lack of explicitness of ICC in the curricular guidance. Their unanimous consensus is that it should be taught as they interconnect ICC with competence and success of the use of a foreign language. However, teachers identified some "provisos" to the ICC model with regard to "savoir s'engager and savoir comprendre" (Young and Sachdev, 2011: 89). They believe that political and religious topics can cause tension, and that controversy and sensitivity are two complex aspects to be developed in class at the same time. Furthermore, ICC is not part of learners' aims, and the cultural content of published materials is superficial and must be supplemented or complemented. The evidence suggests that these participants are unable or unwilling to put it into practice although they recognize that the model may be successful and appropriate and even part of what can be considered being a "good EFL teacher" (ibid: 90).

In Sercu *et al.* (2005), the data collected also reveals a large gap between actual culture-teaching practice and the kind of teaching practice envisaged by intercultural competence teaching theorists (ibid: 76). Despite each country's teaching contexts, the study reports a "high degree of similarity" among the participating countries in this respect. As part of the large international study under the direction of Sercu *et al.* (2005), a report of Mexican teachers' perceptions of their role as mediators of language and culture was elaborated by Ryan and Sercu (2003). The teachers in this study expressed the reality that most of their students have not travelled or lived abroad, and that the country more commonly associated with English learning is the USA. They see themselves as more subject-oriented, and their main objective for language teaching and learning is the acquisition of proficiency whereas cultural objectives are ranked as much less important (ibid: 115). The understanding of "culture teaching" is defined in terms of the abilities to "handle intercultural contact situations and to empathize with people living in other countries" (ibid). The attitudes towards other cultures do not appear to be part of the culture teaching approach although they agree "completely" that intercultural competence should be taught in the classroom, and they endorse the acquisition of intercultural skills as this will increase learners' tolerance (ibid: 116). They report that they give information about what they have "read, learned, or heard about C2" and one common teaching practice is comparison between C1 and C2 (ibid: 116-117). The main source of information for cultural information comes from the

textbook. Among all the participating countries, Mexico and Bulgaria distinguish themselves as they appear to practice cultural teaching activities more often (Sercu *et al.*, 2005: 79). However, it is worthy of note that findings reveal that Mexican teachers do not talk to their pupils about their own experiences in a foreign country, but Mexico is one of the countries where teachers manifested their willingness to teach a "realistic image of a foreign culture as touch upon negatives sides of the foreign culture" (ibid: 136). These teachers also report that they deal more with different ethnic and social groups and international relations. They devote a substantial amount of time to clarifying the international position of "the USA vis-à-vis other countries" (ibid: 85).

Baker (2012b) demonstrates how the intercultural dimension of ELT can be incorporated into an e-learning environment in a HE context. This study reports on the generally positive responses of a group of learners who were engaged in the analysis and discussion of intercultural communication of ELF where the NS is not the model communicative standard to attain.   Another outstanding finding is the participants' view of the cultural dimension of language learning which they reported as "important and relevant" (ibid: 23).

Hino likewise exemplifies how to create pedagogical successful models for avoiding the NS norms in the Expanding Circle countries that empower learners "with vital tools to effectively express themselves in this age of globalization" (2012a: 41), and where the teacher uses his own English, Japanese English, as a sample representation. Hino (2012b) and Hino and Oda (2015) are insightful and practical demonstrations of how to approach and operationalise the notion of EIL and/or ELF through authentic tasks under the assumption that teachers should help their students participate in the "community of practice in EIL" (2015: 39), clarifying that EIL is often used interchangeably with ELF.

In the literature review of the existing empirical research on the practices of the teaching of culture and intercultural communication, it has been identified that these two components of language learning are not explicitly approached in class. There seem to be various reasons that make language teachers view culture as a rather accidental or unconscious element addressed in the classroom (Duff and Uchida, 1997). Kramsch (Byram and Kramsch, 2008; Kramsch, 2011a) points out the preoccupation, fear, and anxiousness that culture and politics can cause in them. They feel preoccupied about not being "qualified to teach culture" (Byram and Kramsch, 2008: 311), and they are fearful of teaching stereotypes and anxious to bring to the classroom the political aspect of language education. Language teachers "don't all agree that they should teach 'meaning' beyond the meanings captured by grammars and dictionaries" (ibid: 312). Accordingly, culture results in an "unwelcome" factor that arises in an unpredicted manner (Lazaraton, 2003).

Nevertheless culture and cultural difference are asserted to have a central role in classroom interactions (Young *et al.*, 2009), and they can also be used as a resource to foster language learning (Holliday, 1995; Lazaraton, 2003) when the teaching of it is actively, explicitly, and critically approached. The studies included accurately showed how different efforts have been made to incorporate the intercultural dimension into classroom practices and the possible reasons for not including it. These studies have also identified the emotional and cognitive dimensions that seem to be influencing teachers' practices. Hence, the next section will address the relationship between beliefs and teaching practices to better understand what may be hindering, in some contexts or cases, or supporting the intercultural dimension and the promotion of specific knowledge, skills and attitudes that equip learners to communicate in highly diverse intercultural situations with a wide range of users of English.

4.7   Teachers' beliefs and practices

Teacher's cognition has been characterised by a series of chained terms such as "beliefs, perceptions, assumptions, attitudes, values, personal principles, implicit and explicit theories", to mention some, characterised by a lack of a clear definition and often taken synonymously with knowledge (Pajares, 1992; Borg, 2003). Fives and Buehl (2012) contend that the difficulty concerning the conceptualisation of teachers' beliefs lies in the inconsistency of definition and use when examining these constructs "within and across fields" (2012: 473) rather than a lack of definition. Like other notions addressed in this study such as culture, intercultural communication, and ELF, teacher's beliefs have been defined according to their "characteristics" (implicit or explicit nature, stability, situated or generalized nature, relationship to knowledge) or "functions" (filter, frames, guides) (Buehl *et al*., 2015: 74) to understand how they influence teachers' perceptions and their practices.

Despite the inconsistency of use and the dynamic, complex, and contradictory characteristics (Barcelos and Kalaja, 2011), beliefs are generally referred to as "evaluative propositions which teachers hold consciously or unconsciously" and which teachers accept as true (Borg, 2001: 186). Similarly, Pajares views beliefs as "an individual's judgment of the truth or falsity of a proposition" (1992: 316). In both approximations, the evaluative aspect and the subjective dimension are emphasised, so these approximations, especially Pajares', seem more appropriate for this study. Beliefs and perceptions may be seen as interchangeable terms; however, for the purpose of this study, perception is used as an umbrella term to cover the participants' cognitive (beliefs) and affective (attitudes) processes to interpret or understand the issues of the present research (Richardson, 1996). Beliefs influence perceptions and the internal process of how information is selected, organised and interpreted that, in turn, will affect the behaviours in the classroom

(Pajares, 1992). "It has become an accepted idea that teachers' ways of thinking and understanding are vital components of their practices" (Nespor, 1987: 317). However, Buehl *et al*. recognize that teachers "possess beliefs about many different things related to teaching", for example about knowledge, students, and instruction; and that the level of specificity varies among all of them (2015: 74). Accordingly, how beliefs and practice converge, disconnect, or interrelate to define teaching tasks and organize knowledge and information relevant to those tasks becomes central to interpreting the perceptions and practices of the language teachers and participants of this study (Mansour, 2009). Therefore, when researching beliefs or perceptions to interpret specific teaching practices, as in this case, the intercultural dimension of English language teaching it is pivotal to remember the features that shape the belief system of an individual and their function in relation to knowledge.

Fives and Buehl extensively reviewed the inconsistency of how beliefs have been defined and found that the characteristic prevalent in those definitions include their "(a) implicit and explicit nature, (b) stability over time, (c)situated or generalized, and (e) existence as individual propositions or larger systems" (2012: 473). In a further review, Buehl *et al.* bring together those features "to understand the potential relationship between beliefs and practices as well as the possible internal and external factors that my support or hinder this connection" (2015: 74). Thus, they contend that beliefs can be explicit or implicit to the teacher, but they all "exist within a complex, interconnected, and multidimensional system" (Buehl *et al*., 2015: 74). Within this system, they explain, "beliefs may be grounded in primary beliefs or endorsed with more or less conviction […] or held in clusters, that are more or less isolated" (ibid:74). These characteristics may explain how "incompatible or inconsistent beliefs" can coexist" (ibid). Buehl *et al*. also believe that beliefs can change with time and/or experience and that they are "more or less stable or consistent within the individual" (2015: 74). Beliefs are subjective claims held within the individual that s/he accepts as being true (Nespor, 1987; Pajares, 1992), and distinct from knowledge that is "externally verifiable" (Buehl *et al*., 2015: 74).

The distinction between beliefs and knowledge has also been labelled as "blurry" (Borg, 2003: 86). In contrast to the fact that knowledge can be equated to a series of constructs or understandings derived from a given type or amount of knowledge, a belief or a system of beliefs can exist without having a knowledgeable base. The difference sources of knowledge identified by Fives and Buehl (2012) - formal education, observational learning, research findings, experience - are added elements for the analysis of this area of inquiry that influence the construction of the educational beliefs of a teacher. Nonetheless, it does not necessary result in solid statements that inform actions or behaviours. Therefore, the phrase "holding beliefs without knowledge or having

knowledge without beliefs" (Fives and Buehl, 2012: 477) exemplifies the complexity of the relationship between both constructs.

In relation to knowledge and actions, teachers' beliefs influence their classroom decisions and behaviours as explained through the different functions and roles of beliefs (Fives and Buehl, 2012; Pajares, 1992). The three main functions of beliefs - filtering, framing and guiding - determine, in that order of actions, the complex process of a belief becoming classroom actions (Fives and Buehl, 2012). The filtering function evaluates the relevance of contents and events as well as shaping what and how teachers learn about teaching. The role of beliefs as a "filter" becomes relevant in the context of teacher education to understand how teachers interpret new information and experiences: "an individual's reality is always seen through the lens of existing beliefs" (ibid: 478). The second function defines and frames problems and tasks. Once events or realities have been filtered and defined as a potential problem, the next step is the definition of standards of action to establish goals, efforts, and even to determine how a teacher may feel in the task. In this sense, beliefs have a major role in "defining teaching tasks and organizing the knowledge and information relevant to those tasks" (Mansour, 2009: 31). Hence, the great interest in identifying and clarifying the correspondence or lack it between teachers' beliefs and their practices has been the focus of many studies (Mansour, 2009; Barnard and Burns, 2012; Basturkmen, 2012; Buehl *et al.*, 2015; Fives and Gregorie Gill, 2015).

The relationship between teachers' beliefs and their practices is not a straightforward relationship but rather a complex and reciprocal one with "contradictory findings" (Basturkmen, 2012: 283). Instead of trying to categorise this relationship into beliefs influencing practice and vice versa or in terms of their disconnection, Buehl *et al*. posits a more "accurate alternative" where the relationship is seen as reciprocal and complex (2015: 78). That is to say, they influence one another and the "strength of this relationship" may depend on and vary across, individuals and context (ibid). Fives and Buehl (2012) consider that it is not a matter of congruence, rather the degree of congruence or incongruence between beliefs and practices and their possible consequences. Hence, the proposal is to seek to understand the "variations in the relations between beliefs and practices and the consequences of belief congruence and incongruence" (Buehl *et al.*, 2015: 79). This variation has to do with the teachers' experiences and the type and function of beliefs about a specific practice or action (ibid). Additionally, there are internal (for example, the interrelationship with other beliefs; knowledge, self-awareness and self-reflection) and external factors (such as classroom and school contexts, national-, state-, and district-level factors) to consider that may support or hinder the implementation of beliefs in teachers' daily practices. The subjective or psychological dimension understood as what the teachers know, believe, and think, what Borg (2003, 2012) names "the unobservable" and sometimes out of the

individual's awareness, adds to the understanding that beliefs are not isolated and static constructs. Apart from the internal factors, context including the physical conditions, the institution, the role of the subject to teach within the curriculum, and the learners among many other factors, can decidedly guide teachers' actions. Context changes and so do beliefs. A mental construction does not exist in isolation and is closely tied to other wider belief systems; therefore, its flexibility to be modified or changed may depend on contextual issues, previous experiences, and the teacher's own evaluation of dissatisfaction with present beliefs (Pajares, 1992; Fives and Buehl, 2012). For instance, in a study conducted by Young and Sachdev (2011) in which 36 experienced teachers from the UK, the USA, and France participated, context and beliefs seem to determine their actions. They reported that the ICC model (Byram, 1997) was a desirable aim in their practices. However, it was neither an explicit part of the curriculum nor an aim in "any of the major public examinations taken by their learners" in the schools where they worked (Young and Sachdev, 2011: 88). The teachers also added that there was a lack of explicit curricular guidance on this specific issue in their institutions' mission statements. Thus, it was not part of their teaching practices, although they believed that the intercultural dimension was an integral part of good language teaching and learning.

In relation to assessment, Gu (2016) conducted a nation-wide survey on EFL teachers' perception and practice of ICC assessment in China. The findings of 1170 participants from different universities revealed that, despite a general view among the respondents on the importance of assessing students' ICC, they valued knowledge as the most important ICC dimension. Their understanding of the components of ICC was "insufficient and inaccurate" (2016: 263) and the prevailing ideology was that CLT and linguistic competence were the priority of language assessment. Despite the positive attitude towards a more integrative way of assessing learners, their practices seemed to be constrained by different "lacks": a lack of conceptual clarification of ICC construct, lack of resources for material development, and lack of administrative support, all of which hindered appropriate assessing practices. In the two studies previously mentioned, assessment seems to have a significant effect on teaching practices. This leads to the discussion, in the next section (4.8), of the "washback" effect as an important factor that may influence classroom practices.

Unlike the previous studies (Young and Sachdev, 2011; Gu, 2016) where scarce knowledge seems to hinder the intercultural dimension in teachers' practices, Czura (2016) collected the perceptions of 162 Polish pre-service teachers through a questionnaire largely based on the instrument developed by Sercu (2005) and her collaborators to investigate teachers' perception of culture teaching in eight different countries. The Polish respondents' understanding of ICC was "accurate" (Czura, 2016: 94), but a detailed analysis of the questionnaire revealed an

inconsistency between the beliefs and the practice. This consisted of the beliefs of the future teachers about the integration of language and culture, and their resignation to not practising it "in the face of a limited number of contact hours with their students" (ibid). Although respondents had an acceptable understanding of what ICC implies, and of some of its main components, they seemed to lack expertise and experience in developing ICC in a classroom.

The language teachers' system of beliefs and knowledge about the notion of ICC, according to findings of the above studies, influenced the participants' perception of its applicability of it in their daily teaching practices. Although they have some accurate ideas of its meaning and implications in the classroom and acknowledge the relevance of it when teaching and learning a language, the lack of guidelines and expertise seemed to hinder the practice. This may be interpreted as contradictory but, as has been said previously, contradictory beliefs coexist and operate at the level of teachers' final decisions. Another relevant external aspect observed that affects practice is assessment, which is still not an integral part of international and local evaluations. In the next section, the washback effect is discussed because of its relevance in relation to the perceived belief that "only if something is tested is it important" (Shohamy, 1993: 3) to be taught.

4.8   Washback effect

Testing is a phenomenon that exerts a powerful influence on an entire environment or country (Paran, 2010), and there are different terms to refer to its influence and effects: washback, measurement-driven instruction, curriculum alignment, and systematic validity (Shohamy, 1993, Shohamy *et al.*, 1996). Each of them will vary in form and direction. Washback is the mostly commonly used term in the field of applied linguistics to refer to a "set of beliefs about the relationship between testing and teaching and learning" (Alderson and Wall, 1993; Hamp-Lyons, 1997: 295). The nature of the washback hypothesis assumes that teachers and learners do things "*they would not necessarily otherwise do* because of the test" (Alderson and Wall, 1993: 117). This partly explains the power and authority that a test can have to determine "what is taught, how it is taught, what is learned, and how it is learned" (Madaus, 1988: 29). Cheng and Curtis explain that this relationship is complex and that its effects are sometimes "planned and unplanned, positive and negative" (2004:7), where to determine the effects of a test, individuals and different "aspects of teaching and learning within a specific educational context" should be considered (Cheng, 2008: 351).

Washback is a hugely complex and elusive matter (Shohamy, 1993; Alderson, 2004; Spratt, 2005) whose effects cannot be simply categorised into negative or positive because it embraces

numerous mediating factors (Barnes, 2017). It is a phenomenon where other variables intervene or are brought into existence. Teacher and student factors, the status of the subject being tested, classroom resources and conditions, the socio-political context, the type of educational system of the country, and each institutional testing policy are some of the most common factors in determining the role and value of a test (Shohamy *et al.*, 1996; Spratt, 2005). Purportedly, the impacts of language tests seem to have a more direct washback effect on the content of teaching and materials used than on the teacher's methodology (Watanabe, 2004; Cheng, 2005; 2008). A test might influence "what is taught" and the teachers' behaviours, but it might hardly influence "how it is taught" or learners' behaviours (Messick, 1996: 2) since this will depend on the individual teacher rather than on the exam itself (Spratt, 2005: 16). The teacher factor is pivotal, and Spratt lists four main teacher-related factors that contribute to determining the occurrence, forms and degree of washback: "their beliefs, their attitudes, their educational level and experience, and their personalities" (Spatt, 2005:21. With regard to this, in section 4.7, teachers' beliefs and practices are discussed for a further analysis of their practices of ELF for intercultural communication and the related notion of ICC.

It is complex to determine whether washback can be beneficial or detrimental to students' learning (Leung and Lewkowicz, 2006). Hamps-Lyon (1997) has observed that if teachers teach to the test or assessment requirements, the educational results are not favourable, and the curriculum narrows to covering test contents. On the contrary, if testing or assessment requirements lead to teaching practices that promote and broaden learning, then this is considered a positive effect. Although washback is rooted in the notion that teachers teach to test, it becomes evident that teachers will not teach in the same way for the same exam. The introduction of new tests for curricular innovation does not guarantee that teachers will change their practices to meet the new objectives, as in the case of the intercultural component: "examinations cannot influence teachers to change their practices if they are not committed to the new ideas" (Wall, 2005: 283). The tests will only serve as "primary tools" (Shohamy, 1993: 2, 1996) to change aspects of education if there is a lack of teacher training that enables them to develop the necessary skills and knowledge to evaluate and implement according to new approaches or methods. Teachers are definitely key agents of change and innovations and they play a crucial role in determining the types and intensity of washback (Spratt, 2005).

In the field of language teaching, Paran talks about an "additional effect" - that of the different models of language competence, which partly originated to specify language competences for testing (2010:1) and for standardisation purposes, as in the case of the Common European Framework of Reference (CEFR) (Council of Europe, 2001). Although standardisation can be associated with a requirement for "fairness", it also acknowledges proficiency differences

between test takers (Leung and Lewkowicz, 2006) in "national (and local) contexts" (Morrow, 2004: 6). In all these competence models, linguistic competence appears on the first level, which may lead to believe that it has relevance over the other components; thus many countries are concerned with "teaching only language" (Paran, 2010: 3).

One of the drawbacks of the different models of communicative competence is that they do not show how skills and knowledge are related and, according to Bachman, do not "recognize the full context of language use" (1990: 82). Nor do they specify a clear set of guidelines to assess a test holistically, which would need to include knowledge, skills, and sociolinguistic or pragmatic aspects of language. There have been many attempts to design frameworks for measuring and assessing intercultural competence (Byram, 1997; Sercu, 2004; Alvarez, 2007), but it is a domain of language teaching that is hard to become observable and assessable (Sercu, 2010). One of the most elaborated models of intercultural competence and its assessment is Byram's ICC Model (1997) which proposes to assess "the five *savoirs*"in terms of objectives. However, he acknowledges "the gate-keeping function" of certification, which guarantees that the individual has acquired defined knowledge and abilities (1997: 106).

Intercultural competence is conceived as a "general humanistic goal" (Sercu, 2010:17), as presented in Chapter 2 regarding the internationalisation of HE. The international and intercultural dimensions have become part of the teaching, research and services of a HEI, and one of the key strategies of internationalisation of HE is the learning of other languages, mainly English. Notwithstanding this and its manifested relevance in the studies mentioned above (4.6), it seems to be out of the scope of most language tests. The absence of a holistic way of assessing this dimension, coupled with the reified notions of language and culture, contribute sparsely to going beyond the evaluation of some knowledge and skills. Sercu also believes that testing intercultural competence would imply assessing "several competencies" such as "interculture learning skills, social and interacting skills, critical thinking skills, and the ability to read" (ibid: 24). Unfortunately, a holistic measure is not available for teachers to "hold on to when planning practice activities and designing learning paths" (Sercu, 2010: 25). While there is no a systematic and adaptable framework to assess this dimension of language teaching and learning, it seems that it is not likely to be embraced in a test.

Despite being considered a closely integrated competence with "learning to know, do, and be" for 21st Century education (UNESCO, 2009; 2013: 9), and being part of mission statements of many HEIs around the world, the intercultural component does not seem to be guiding the classroom language practices. It is undoubtedly part of the rationale of the guiding actions within the processes of communication and learning of HE but, as long as it is not clearly requested as part of

the assessment of a language course, it can remain invisible, and unimportant. Thus, the basic washback hypothesis that states that tests drive teaching may be one of the justifications for not teaching it.

4.9   Summary and conclusion

The focus of this chapter was to review the theoretical frameworks and empirical research on the cultural dimension of language education. In the first part, the works of Chomsky on linguistic competence and performance and that of Hymes' on communicative competence were reviewed as theoretical underpinnings for further models of communicative competence developed by Canale and Swain (1980; Canale, 1983), van Ek (1986), and that of Byram's ICC (1997). Although the influence of Byram's model is widely accepted, it has been criticised for its lack of reflection on the relationship between culture and language, and the national perspective that continues to reside at its core. The shortcomings of these models led to considering three other related models: symbolic competence (Kramsch, 2006b, 2009b), cultural awareness (Byram, 1997; Guilherme, 2002; Risager, 2004), and ICA (Baker, 2011; 2012a) to determine the limitations and pervasive use of communicative competence.

The second part dealt with pedagogical orientations to include cultural dimensions in ELT. The three approaches examined were cultural and national approaches, the transnational paradigm and the intercultural approach to identify the knowledge, skills, behaviours and attitudes that are considered key within each approach. It also included a section on empirical studies that have explored the language teachers' understanding, application, and acceptance of the cultural component in their classes. Most findings suggest that, despite the existing literature, the cultural component continues to be a tangential issue and teachers seem to recognize the value of such an element, but the complexity makes it difficult to incorporate it to their teaching.

Another issue is that the models for intercultural competence and approaches for the intercultural dimension in ELT are pedagogic goals born mainly in Western or Anglo contexts (Spitzberg and Changnon, 2009: 43). These models have at the core of their discussion social and learning situations such as the case of immigrants, language classes where people from different nationalities need to learn the language and socio-cultural codes of the country they migrated to, or learning needs for national security (Wesche, 2004; Kramsch, 2005). Whereas migration and mobility are in the centre of their discussion, in Mexico deportation[iii] (Mexicans deported from the USA), native languages[iv], and the geographical extension of the country itself[v], among many others, may create a reality that problematises the uncritical implementation of an intercultural approach. Despite the fact that those topics are beyond the scope of this research, they are

brought to the fore to raise awareness of the particularities of the context of this study. In this case, the history, culture and language of Mexico are largely constituted by the numerous contributions of the native peoples and languages of this land. In this sense, the symbolic competence can allow the understanding and awareness of the inherited symbolism of native languages among Spanish speakers, and also of certain behaviours that can help our own interpretation of events and that given by others (Kramsch, 2009b). This legacy needs to be reflected as when learning any other foreign language, as this will be part of the subjectivity of the individual, our conscious or unconscious sense of self that will be expressed in the selection of some terms and, expressions, for which it can be hard to find an exact equivalent in meaning in another language.

The potential ethnocentricity of the origin of such approaches, specifically the critical element that is linked to the political and philosophical stance of CA, may go beyond the teacher's comfort zone. In turn, this may cause reactions in teachers, such as those expressed in the empirical studies where teachers find it inappropriate to raise political issues (Young and Sachdev, 2011) in the classroom, or in some other cases where the language itself foregrounds the understanding of historical and political events to comprehend a document, event or some daily expression as in the cases narrated by Byram and Kramsch (2008) for a German language course at college level. Furthermore, the wide array of intercultural experiences that learners may encounter in their specific use and need of a language, such as English, challenge the existing models for intercultural competence as "there is no single model of intercultural competence that fits every intercultural experience" (Guilherme, 2012: 357). Although this may represent a challenge, the findings by Baker (2012b), Hino (2012a, b), and Hino and Oda (2015) demonstrate the imperative need to find the means and strategies to incorporate the intercultural dimension and the approach of English as a lingua franca for intercultural communication. The experiences reported are of a high level of reflexion and acceptance of participating learners. The studies cited report data on what the teachers claim happens in their classes through a questionnaire (Sercu *et al.*, 2005), interviews, or focus groups (Young and Sachdev, 2011). Apart from those sources, the present study includes, class observations that allowed the researcher to identify the gap between the participants' conceptualisations of key notions with respect to culture teaching and ICC, and their implementation in daily teaching practices.

It is clear that the models presented are attempts to broaden teachers' horizons for the teaching implications of the cultural element in their classes, and these theoretical frameworks provide teachers with a systematic orientation for the implementation, assessment criteria, and planning of activities. The teacher is part of this learning as s/he needs to develop this capacity to reflect on herself/himself as a participant. Thus, the methodological orientations of her/his teaching

practice can problematise the relationship between language, culture and learning and the development of the competences required to help learners to become intercultural speakers. In this vein, language teaching becomes an endeavour (Liddicoat and Scarino, 2013) in which knowledge and attitudes are central to mediating, selecting, and adapting existing theories and models.

After the revision of the main models and approaches that inform an intercultural approach as well as some empirical studies, the last section focused on the features and functions of beliefs and their correspondence with knowledge and practice (Fives and Buehl, 2012; Buehl *et al*., 2015). This revision helped to understand how they affect perception and "strongly influence the processing of new information" (Pajares, 1992: 317). The researcher opted for the term perception to cover the cognitive and affective processes to collect the participants' views and understandings of the main issues of this research. Because teaching involves assessment (Paran, 2010) and considering the powerful influence testing exerts on its environment (Broadfoot, 2005), the wash back effect was reviewed in relation to how teachers tend to teach what will be tested (McNamara, 2000) in some situations. Furthermore, in language teaching, washback has an additional effect given that all the models of language competence originated in the need to specify language competences for testing (Paran, 2010). Therefore, research that explores and documents more local practices and beliefs may serve to take more informed decisions on curriculum design, teachers' training and materials development. The next chapter will detail the theoretical orientation and methods to collect the learners' and teachers' perceptions and practices in a Mexican context of a HEI where participants are teachers and learners of a compulsory language course for beginners. They all consented to answer a paper-based survey, to be interviewed, video- and audio-recorded, and participate in a focus group.

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i It must be recognised that intercultural discourse is not homogenous and has continental, national and regional "accents" (Dietz and Mateos Cortés, 2011) that will influence educational policies. Therefore, an educational policy in order to be culturally appropriate needs to be aware of the "exogenous interferences and its programmatic and practical implications" (ibid: 16). In Latin America, the preferred term is "interculturality" to refer to a historic condition whereas intercultural competence refers to an "individual set of skills that can be acquired and learned" (Medina-López-Portillo and Sinnigen, 2009: 250). Intercultural

concepts are embedded in a notion of "indigenous-led social movements" in different parts of the continent (ibid: 250) therefore to ignore this approach would imply a lack of awareness of the social-historical meanings attached to these conceptualizations. However, further discussion of this is beyond the scope of this assignment.

ii Bildung links the self to the world in the "most general, most animated and most unrestrained interplay" to strengthen the student's innate powers and character development. Bildung is part of the process of self-transformation (Løvlie and Standish, 2002: 318).

iii http://www.theguardian.com/global/2015/may/17/deported-to-mexico-immigration-america. The case of the increasing number of the Mexican-American children who have been deported to Mexico.

iv Although Mexico is the country with the highest indigenous population in Latin America, interculturality is an emergent phenomenon (Schemelkes, 2004; 2013). Spanish in Mexico coexists, according to official records, with more than 60 identified indigenous languages spoken throughout the country from north to south, the users of these languages who can pursue university studies are members of the younger generations (Schmelkes, 2003; Terborg *et al.*, 2006). There exists a national policy called "interculturality for all" which aims to promote, on one side, educational approaches for the recognition of diversity as a national value. On the other side, it makes a call for a policy that meets the educational needs of the indigenous population by constructing a bilingual pedagogical models to improve the delivery of education to these groups (http://www.dgespe.sep.gob.mx/planes/leprib/ed_todos).

v Mexico can be broadly divided into three large geographical areas: the northern (Border States), the central and the southern (highly touristic areas) and the use of English varies considerably.

Chapter 5   Research Methodology

5.1   Introduction

The previous chapters provided a theoretical basis (see Appendix A) for the exploration and analysis of teachers' and learners' perceptions and practices of intercultural communicative competence and offered a justification for an in-depth study. Chapter 4 outlined the theoretical frameworks of an intercultural approach to ELT to determine the type of competences needed to communicate within a highly intercultural and interconnected world through English as a lingua franca. This chapter moves onto the research design of this study. Firstly, the objectives and the research questions are outlined. Then, the overall methodology is discussed. It finalises with a brief outline of the limitations of this study.

5.2   Theoretical orientation of the study

This study employed a mixed method research but predominantly it is a qualitative study, as will be explained. Mixed methods are based on the assumption that diverse types of data can provide a more comprehensive analysis of the research problem (Creswell, 2003; 2014). This study initiated with the administration of a paper-based survey adapted and translated into Spanish from Baker (2012b), study carried out in a higher education institute in Thailand. One of the main reasons for choosing this survey is that the context where it was administered is similar to that of Mexico, a country of the expanding circle where English does not have an official status but it is used as a means of communication with NSs and NNSs for many economic, social, touristic, political reasons as being the closest neighbour of the USA. Furthermore, the topics explored in Baker's survey such as culture, intercultural communication, and English as a global lingua franca are issues of interest of this study as well (see section 5.7.1 for a further justification).

This study does not intend to make any general claims to be generalizable in other contexts or to use the quantitative results of the adapted survey to interpret the results of the application in this Mexican context. Hence, a follow-up semi-structured interview with a sub-sample of survey respondents was employed to explore in more detail issues addressed in the survey. The objective of combining these two methods was to obtain specific "voices" about the topics explored in the survey (Creswell, 2003: 22), further discussed in Chapter 6. The survey provided the opportunity to collect the learners' general perspectives and stances in relation to the main issues (awareness of Global Englishes, reasons for learning English, stances towards standard language and other cultures, and intercultural communication). The participants were 10

language teachers and 192 learners in total from the two venues where data were collected. The number of university students enrolled in these two basic, compulsory language courses, English I/II, during the data collection period, surpassed 3,000 including the different modalities in which these courses are offered: on-line, face-to-face instruction (the preferred modality), and blended-learning. In perspective, 192 may not be a representative sample of the population; however, the number is significantly large for the purposes of a piece of qualitative research that typically studies a relatively small number of individuals or situations to "preserve the individuality of each of these in their analyses" (Maxwell, 2009: 221).

As said from the outset, this study is predominantly qualitative because it is the best approach to investigate learners' and teachers' perceptions and teaching practices, and it allows different methods to research in-depth views and understandings (i.e. semi-structured interviews, classroom observations; focus groups) especially when such understandings encompass contextual conditions (Li and Wash, 2011). Qualitative research is "multimethod in focus" (Denzin and Lincoln, 2000), which allows the researcher to "establish different perspectives" on relevant issues (Keith, 2003: 10) as well as studying things in their "natural settings and locates the observer in the world" to access the subjective viewpoints and meanings people bring to them (Denzin and Lincoln, 2000: 4-5). These two features of qualitative research are key assumptions for the design of this study which seeks to explore how teachers and learners perceive the relationship of language and culture for intercultural communication in English as an international lingua franca within the Mexican context of a HEI. For example, the first round of interviews consisted of two parts, the first for obtaining background information about each teacher, and a second which explored the issues under study (Chapter 7). In the second round of interviews, held post-lesson, teachers were invited to comment on their teaching according to their claims in the first interview (Chapter 8). This provided a very insightful space for the researcher and each teacher observed as it gave the opportunity to clarify some of the researcher's field notes during the sessions observed, and the teacher's intentions for culture teaching. Different interpretations were at stake coloured by the own bias of the researcher and the theories revised, and each teacher's beliefs and understanding of the intercultural dimension of ELT. The combination of methods afforded the capability to identify and relate beliefs and practices (Li and Walsh, 2011: 53). The focus group interview was the last method utilised for data collection, encouraging the participating teachers to elaborate on their answers during the first interview and to share and construct the notions of ELF and ICC in relation to culture teaching (Chapter 9).

Given the complexity of each local context, the lack of generalizability that underlines qualitative research (Maxwell, 2009) fosters the description of local settings or population that may enrich the understanding of other situations depending on the degree of similarity (Guba, 1981). As

pointed out by Flick "more locally, temporally, and situationally narratives are now required" given the pluralization of life worlds (2009: 12). Generalisations, thus, would result in the essentialisation of qualities to individuals in all times and in all places (Guba, 1981; Guba and Lincoln, 1994) and this will contradict the subjectivity dimension of qualitative research as a relevant and important part of the process (Flick, 2009). Each individual's views, emotions, and perceptions are framed into singular worlds shaped by their socio-cultural histories. Therefore, a qualitative stance is the most appropriate to "uncover" emic (insider) views because of the "inapplicability of general data to individual case" or situations (Guba and Lincoln, 1994: 106) as qualitative inquiry is concerned with subjective opinions, experiences and feelings of individuals (Dörnyei, 2007). Lincoln and Guba (1985) explain that one of the techniques to avoid generalisations is through "thick description" (Geertz, 1973) which consists of describing in "sufficient detail" the setting, the participants, and the themes to evaluate the extent to which findings can be transferable to other situations and people. Although the researcher had some a priori themes to explore, her attitude was always open and sensitive to the emergent data stemming principally from the interviews after the observed sessions. The same happened for the analysis of data, which was audio- and video-recorded, stored and transcribed using specific conventions. Thought data was content-analysed, a detailed transcription was also made to keep the emotional and personal part raised by the issues explored in each participant. This was noticeable through the pauses, the long breathings, laughter and tones of voices before expressing a stance or their understanding of a notion. It helped the researcher to be more sensitive about the feelings and emotions expressed non-verbally during each interaction.

The emergent nature and socially-constructed dimensions contended in the theories selected (Chapter 3) to understand the relationship between language and culture for intercultural communication are in line with the emergent nature of qualitative research that states that any aspect of the research design is strictly conceived and that a study is "open and fluid" (Dörnyei, 2007: 37). Investigating individuals' perceptions and teaching practices is a local research activity that calls for description rather than the application of theory. Nielsen *et al.* posits that the "world – its processes and phenomena – should be described before they are theorized, understood before they are explained, and seen as concrete qualities rather than abstract quantities" (2008: 7). Therefore, this study aims at contributing to the description of teaching practices and the teachers and learners' understandings of the intercultural dimension el ELT.

Qualitative exploratory studies can inform not only other researchers but also teachers, institutional authorities, curriculum designers, and policy makers about what and how others in other settings are articulating and incorporating, as in this case, the intercultural dimension of the language and teaching domain in the context of internationalisation of HE. The findings obtained

can serve to identify training needs, pedagogical implications, and the type of evaluation required to ensure that all parties involved aim at the same institutional goal.

5.3   Aims of the study

As highlighted in Chapter 2, one of the key strategies of the internationalisation of HE is the learning mainly of English as it is one of the main international languages of communication in academic, economic, and social domains. Most HEIs in countries, belonging to the "Expanding Circle", such as Mexico have implemented the compulsory study of English for reasons of mutual understanding. In the context of internationalisation, the intercultural and international dimensions are expected to be added to teaching, research, and the services of a HEI (Knight, 2004, 2008). In the specific area of ELT, the intercultural dimension plays a decisive role in the definition of the competences, awareness and proficiency needed to communicate in highly interconnected and intercultural societies where English functions as the lingua franca. Although the rhetoric of internationalisation seems to respond to the global needs of communication through a series of actions such as that of the learning of other languages, mainly English, there is little discussion of the implications for classroom teaching practices and teachers' training needs considering the role of English as a global lingua franca (Jenkins, 2014; Scarino, 2014)

This study aims to collect the teachers' and learners' views on the use of English as a lingua franca for intercultural communication and how this is included in their daily teaching practices for the development of the ICC. The data were collected from the teachers and learners of two basic compulsory English courses that are part of the internationalisation strategies of a public HEI in Mexico.

The conceptual gap between the aspirations of communication as part of internationalisation and what happens in the language classroom may be dissociated (Maldonado-Maldonado, 2011; Diaz, 2013; Scarino, 2014). Therefore, it becomes paramount to provide some evidence that may help inform language teachers, teacher educators, and policy makers about the perceptions of learners on the use of English as a global lingua franca for intercultural communication, and the related notion of ICC in Mexico and elsewhere to reduce the operational voids of such aspirations. However, whether the language course is part of an institutional strategy or not, the perceptions and practices obtained regarding ELF, intercultural communication and ICC show a tendency to focus on idealised models of speakers, national languages bounded to national cultures, and narrow views of linguistic competence (Byram, 2014; Kramsch, 2014; Canagarajah, 2016).

In this study, the term perception is used to mean the interpretations, understandings, and views of the participants about the relationship between language and culture for intercultural in

communication, and in the development of competences. Perception acts as an umbrella term to mean how the participants, learners and teachers, interpret, understand, and view culture teaching and ICC in their daily teaching practices. Perception, as explained in Chapter 4 (4.7), is used here to include the affective (attitudes) and cognitive (beliefs) process (Richardson, 1996) of the participants to interpret or understand the issues of this research. Given the exploratory nature of this study, it seems more appropriate to use the word perception as the aim is to collect the participants' views and understandings and how these perceptions may influence, or can be influenced by, their teaching, the teaching context and learners' experiences.

5.4   Research questions

To collect the perceptions from both parties, the teachers and the learners, on the areas of ELF, intercultural communication and ICC, two research questions were elaborated to obtain the necessary data from the teachers' side, as well as two research questions to gather data from the learners' perspectives. The questions were elaborated to guide the study as follows:

RQ1: What are the perceptions of English language teachers from a Mexican State University towards English as a global lingua franca for intercultural communication?

RQ2: How do these teachers' perceptions of English as a global lingua franca relate to their teaching practices generally, and specifically for intercultural communicative competence (if at all)?

RQ3: What are the perceptions of students in this setting regarding English as a global lingua franca, and of intercultural communication?

RQ4: What influence do the students think their English courses have on their understanding of the use of English as a global lingua franca for intercultural communication?

5.5   Context of the study

The context chosen to undertake the fieldwork of this research was Mexico. Mexico is located in the expanding circle of English, and English is the official foreign language learned at school beginning in secondary school. The participants were ten English language teachers at a language centre of a public HEI and their undergraduate learners who were enrolled in two mandatory basic level English courses. The students were from different subject areas in the first and second year of their undergraduate studies. These specific courses were selected because they are part of the internationalisation strategies of this HEI, and they are designed under a competence-

based-approach in theory but, in practice, these courses are highly focused on linguistic and lexical features. These two courses of English, English I and English II, are delivered through the modalities of on-line, blended-learning and face to face instruction, the latter being the most requested option. Most of the face-to-face courses are delivered at the HEI's language centres, and schedules may vary from centre to centre. A group of second language teachers agrees upon the contents and forms of evaluation of these courses. English I and English II are part of the core compulsory courses that each university student must complete during the first two years of their studies. The language centres of this institution are the main entities in charge of the delivery of language courses through the different modalities. Approximately 70% of the student population opts for the face to face modality. Undergraduates, from different schools of the university, attend these courses which consist of seventy-five contact hours per semester. The materials vary as each language centre may decide on which book to use, and each teacher can use the supporting materials that s/he considers the most appropriate.

The total population of this HEI is approximately 80,000 students per academic year. It is organised into five campuses and has six language centres. The data were collected from two of the largest language centres. Each is located in different cities and, for the purposes of this research, they will be referred to as Campus A (CA) and Campus B (CB). The student population in both locations is characterised by its diversity as students have different origins and come from different parts of the Mexican Republic.

5.6   Participants

The participants in the piloting sessions were also members of the same university community but from a different location.   The piloting took place at the home location of the researcher at a smaller branch campus. In the piloting study, four teachers participated – one male and three females. Two of them were observed - one from English I and one from English II while the other two were interviewed (see Appendix F). This phase allowed me to practice and test the clarity of questions as well as control the time in order to plan the rounds of interviews with the target participants. For the students' part, ten university students, a mixture from both courses, answered the survey, which also permitted me to monitor the time it took on average to answer it. This was useful, largely because I was going to administer the survey in the target venues before teachers were interviewed and observed. The results of the pilot study are not discussed here; however, some findings from them are referred to in different chapters of this study when they informed or affected the research design or content of methods.

In the main study, ten teachers, five from CA and five from CB, all of whom majored in ELT and graduated from the Language Faculty of the same institution of this study, participated in this research study. This means that they were instructed in a similar way to their students and, in some cases, they had had the same teachers when they were students themselves. The selection of participants was decided in agreement with the academic coordinator of each centre. In each centre, the coordinator provided information related to the years of experience of the teachers and the courses which they were assigned from August 2013 to February 2014. The level of acquaintance that they had with the researcher was also taken into consideration. The teachers contacted did not have a close relationship with the researcher which permitted me to develop a genuine interest to explore their perceptions as I only knew two of the ten teachers before the study. The participating teachers were interested in finding out information about the doctoral programme rather than in the researcher herself. Novice and experienced teachers were invited to participate from each location and, despite the effort to keep a balance between the number of male and female teachers, there were four men and six women. This was largely due to the fact that language teaching in Mexico is predominantly a female activity.

This sample is typical as the syllabus for the courses selected is the same for the entire university (Appendix P). This syllabus is agreed upon and is designed by a collegiate committee of teachers who represent the different entities that deliver these two courses at this university. The course is theoretically structured into a four-skill scheme that is expected to focus on the development of competences and effective communication. The local teachers of each language centre decide on the textbook and the selection of materials for these two courses.

Students who participated in this study were mostly students of the teachers observed (Appendix G). These students were in the first or second year of their studies, and their level of English was low in general.   This group of learners was composed of 16 male and 14 female students from different areas of study, and their ages range from 18 to 23 years old (Chapter 6, Table 1). The groups observed were composed of local students who were from the same city where the campuses are located, as well as students who come from nearby towns and even other states in Mexico.

5.7   Research Methods

The classroom is a highly complex environment where different individuals converge to learn factual information but also to learn how to construct and deconstruct concepts. Dörnyei separates the classroom environment into two dimensions - that of the "instructional context" and that of the "social context" (2007: 186). The first one has to do with the different influences

stemming from the teacher, the learners, or the teaching methods, whereas the social one refers to the classroom as the physical space where emotions, personal ties and identity develop. Therefore, understanding and researching the complex operation of a classroom environment requires the deployment of different methods to collect data and integrate a solid and reliable analysis of the phenomenon selected (Hammersley, 1998).

Thus, for this study, semi-structured interviews (explained in detail in Chapter 7) in conjunction with classroom observations (explained in detail in Chapter 8), and a focus group (detailed in Chapter 9) were used to explore the perceptions of ten language teachers of English in a Mexican context (see Appendix B). In the case of the learners, a paper-based survey was administered to 192 undergraduates, complemented by a sub-sample of interviews. Only 30 participating students were interviewed face-to-face. The procedure for the selection of the learners to be interviewed is explained in detail in Chapter 6. Data were collected intensively from October to December 2013 (Appendix C). Additionally, the curriculum and some documentation on intercultural language education were reviewed to contextualise the study.

5.7.1   Survey

Surveys are one of the most traditional and flexible questionnaire types employed to collect data on the prevailing thinking, attitudes or behaviours among a large population (Tymms, 2012). This is the main reason for having selected a survey in the format of a paper-based close-question design. This type of survey permits data collection on a one-shot basis and gathers standardized information by using the same instrument and questions for all the participants, or among a sample group (Cohen *et al.*, 2011). The average number of students enrolled each semester in the courses of English I and II at this institution varies from 2,500 to 3,000 located on the five campuses in their different locations of the state. Therefore, a survey seemed the most appropriate instrument to explore the learners' perceptions of the different issues of this study. Furthermore, surveys allow the researcher to obtain a general insight into the stances of the respondents that permits further and in-depth exploration of some specific aspects of the data collected. Surveys are usually complemented with interviews in mixed-method approaches.

The survey was adapted and translated from Baker (2012b, see Appendix D). This questionnaire aimed "to collect background data about the participants including their experiences and perceptions of learning English and importantly on intercultural communication through English" (ibid: 7). These experiences and perceptions are issues related to the learners' attitudes of a HEI towards different types of Englishes, their reasons for learning English, factors that help in intercultural communication through English, the participants' views of their own and other

cultures, and their understanding of culture. The original survey was designed for an on-line course to develop knowledge and understanding of the previously listed issues. This aim, in the case of this study, helped to explore the participating students' perceptions of ELF and of intercultural communication as well as the influence that learners considered their English courses had had on their understanding of the use of ELF for intercultural communication. Therefore, its administration resulted guiding and insightful to identify, for instance, the sources of information that raise learners' awareness, apart form their courses, on those issues. Furthermore, according to the criteria listed by Denzin and Lincoln (1985), the administration of the same survey in other contexts provides more credibility and confirmability to the findings and interpretations by being replicated in a different context. It was translated into Spanish because the respondents were in a beginner's course of English and it was not the intention to make them feel intimidated or stressed.

The survey was structured in three parts and each part could contain more than one section. The type of items included are closed responses, Likert-type responses, multiple choice, and rank ordering. The first part has only one section, Section A, and seeks to explore learners' preferences and levels of awareness regarding varieties of English. Part two is composed of two sections, B and C. Section B ranks the students' reasons for studying English. In section C, students are required to rank the factors that help in intercultural communication between non-native speakers. Part three has three sections. Section D is focused on obtaining learners' perceptions of different types of English. Section E explores their perceptions regarding intercultural communication. Finally, section F focuses on the students' views of their own culture and the culture of English-speaking countries.

I decided to print the survey as it was a reliable way to ensure a greater number of respondents. The survey was administered to six different groups at each location. Five of them were students of the language teachers who accepted to participate in the study. Then, three students from each group observed were selected to be interviewed, according to parameters described in detail in Chapter 6.

The survey was administered to twelve groups, eight groups of English I and four groups of English II. The period of application of this survey was from October 1st. to October 9th. (Appendix C), when there are more groups of English I as it is the entry period of new students. In this HEI, courses start every August and formal teaching instruction ends in November. The researcher administered the printed survey as it gave her the opportunity to present the aim of the study and to reduce the students' concerns about the assessment aspect of the project. The students were a suitable sample of the students who enrol in these courses at the different campuses of

this HEI as mentioned above (section 5.6). Previous to the administration of the survey, the teachers informed their learners about the study, and the only concern of the students was whether the survey was in Spanish or in English. All participating students were cooperative which made its administration possible. The survey was administered during class time and its application lasted a maximum of 20 minutes. This was carried out before the class observation phase started. The total number of students who answered the survey was 192 although, during the analysis, some surveys had to be discarded as some participants omitted answering some sections.

5.7.2   Semi-structured interviews

Qualitative interviews are the most widely used method used to investigate "participants' identities, experiences, beliefs, and orientations" (Talmy, 2010: 128). Therein, the instrumental view as a means of obtaining factual knowledge through rigorous and standardised techniques is one side of the dimensions of this method. Interviews are also considered a "social encounter" (Mann, 2011: 8) where meaning and knowledge are co-constructed between the interviewee and the interviewer (Talmy and Richards, 2011).   The social encounter contends that interviews cannot be simply "a site for information exchange" (Cohen *et al.*, 2011: 410). The social and active dimensions emphasise interviews as a "site of, and occasion for producing reportable knowledge" (Holstein and Gubrium, 1995: 114) that is not only elicited but co-constructed through the interaction of both the researcher and the participant.

"We talk to people because we want to know how they describe their experiences or articulate their reasons for action" (Brinkmann and Kvale, 2015: 3). Given the exploratory nature of this study, the aims were on the *'hows'* rather than the *'whats'*. Viewing an interview as a social encounter rather than a space to obtain information helped to diminish the researcher's concerns of formulating the appropriate question and the interviewees to give the right answers. It led to understanding the relevance of exploring how the participating teachers and learners perceive the cultural dimension in ELT, and how the teachers articulate theirs views, understandings and even prior experiences into their daily teaching practices.

The format selected was that of semi-structured interviews to frame the areas to be explored during the encounters. Although a guideline was designed (Appendix F), it was used mainly as a prompt to guide the interview. This guide asked specific questions to integrate a profile for each teacher followed by a series of questions, sometimes formulated as topics according to the flow of the conversation, to obtain their general perceptions about culture and its related topics. As mentioned earlier, two rounds of interviews were designed for the teachers, one before they

were observed and a second after the observation phase had concluded (this is explained in detail in Chapter 7). The first encounter with each teacher was also an opportunity to remind them about the non-evaluative aim of the study and to give them the option to code-switch when they felt than an explanation "can be fuller in" their L1, as is suggested when both parties have access to L1 and L2 (Mann, 2011:15). The language selected to conduct the interviews and discussion was English for two main reasons. The first was to avoid the participants relating the word culture in Spanish to ethnicity, and the second was because, at this HEI, English is the common language in almost any academic encounter.

The second interview took place after each participant was observed for a minimum of three hours and it was structured in terms of exploited or unexploited 'culture teaching moments', based on an observation framework (see Appendix H). This slot of time was determined considering the duration of a lesson, which may take between three and four hours in this context. This second interview was also meant to be a conversation moment to allow participants to relate and clarify the teachers' claims during the first interview and their teaching practices. During this encounter, some extracts from the first interview were read to each teacher to discuss the interpretation and relation of their responses to observed practice. This meant an opportunity for the researcher and the participant to comment on the possible conclusions and interpretations of the observed. These two rounds of interviews complemented each other as the first interview helped to keep focused during the class observations. Thus, it enabled me as a researcher to find relationships and identify any mismatch between views and their articulation in the language classroom.

Learners were likewise interviewed after the administration of the paper-based survey. As the number of participants was too large to interview all of them, only thirty were selected. This is explained in further detail in Chapter 6. Given that one of the weaknesses of items contained in surveys is that they have to be simple and straightforward, the information collected can be catalogued as providing a "thin description of the target phenomena" (Dörnyei, 2007: 115). For this reason, a sample of students who answered the survey were interviewed to expand on their answers. The interview, in these cases, functions as an exploratory tool to expand on the information provided by the participants. The interview was structured according to the sections of the survey administered (Appendix E), and the questions were directly related to the answers given in the survey. Thirty students were interviewed out of the 192 who answered the survey, fifteen students from CA, and fifteen from CB (Appendix G). These students were selected according to the divergence on their answers but the sample also included students whose responses represented the most common trends. A large majority of students had similar

answers, so the selection was based on those participants who showed a significant difference to the rest.

Interviews were audio-recorded and transcribed using some adapted conventions (see Appendix I) from the Vienna-Oxford International Corpus of English (VOICE).

5.7.3   Classroom observation

Observations offer the opportunity to gather 'live' and direct data from naturally occurring social situations and is one of the main data sources for empirical research (Dörnyei, 2007; Cohen *et al.*, 2011). Observation can take many forms; however, Hopkins distinguishes between three essential phases of effective classroom observation that are "a planning meeting, the classroom observation itself and a feedback discussion" (2008: 78). These steps are key for establishing rapport between the observer and the observed. During the planning stage, each of the participating teachers was individually approached to allow me to present the study, its aims and ask for their consent to participate in the study. All of the teachers accepted and we proceeded to decide on the most suitable week to start the observation rounds. During this stage, the non-evaluative purpose of the observation for both teachers and learners was clearly stated. Each participant was observed three days in a row or until a total time of three hours was completed (Appendix C). This variation was due to the delivery and organisation of the courses at the institution. It was also agreed where to position the observer with the video camera in the classroom to avoid students feeling intimidated.

An observation framework was created (Appendix H) based on the ICC model by Byram (1997) and that of Baker (2012a) on intercultural awareness (ICA) to focus on the teaching moments of culture. The role of the observer was non-participatory but overt as participants were aware of the purpose of the observer (Cohen *et al*., 2011). The observation was direct and tape-recorded as this can offer a more "unfiltered observational record" than human observation of all behaviours and transactions of the phenomenon observed (Simpson and Tuson, 2003: 51). Videotape recording, according to Lincoln and Denzin, can provide "a kind of benchmark against which later data analysis and interpretations could be tested for adequacy" (1985: 313). Although only the researcher can see this material, it allows individuals to capture the teaching moments and interactions that normally escape the human eye. This material allowed the researcher to observe the class afterwards and relate it to the teachers' claims during the first round of interviews.   The detailed description of this method is discussed further in Chapter 8.

The final stage, the feedback, as suggested by Hopkins (2008), was a conversational and social interactional moment with each teacher observed with the aim of discussing some 'moments' of

the class related to the intercultural dimension of language teaching. This meeting took place after the three hours of observation time were completed and in a semi-structured format as the points dealt with were directly selected from the first round of interviews and the teaching actions observed. This final meeting with the participant teacher was an opportunity to avoid assumptions regarding the teacher's decisions, explanations or the language used in class. This stage was crucial as it allowed the researcher to identify the gaps between what teachers usually claim to do and what truly happens in the classroom regarding cultural aspects.

5.7.4 Focus group

A Focus Group is defined as a "research technique that collects data through group interaction on a topic determined by the researcher" (Morgan, 1996: 130). They are typified into the group interview format and have several operational and quality content advantages. It is a rather economical and rapid way to collect large amounts of rich qualitative data on a range of issues. Data on feelings, attitudes, values and opinions can be elicited during focus groups (FGs) as data emerge from group interactions and social gatherings (Dörnyei, 2007; Cohen *et al.*, 2011). Focus groups can be self-contained or used in conjunction with other research methods, as is the case of this study (Morgan, 1996; Puchta and Potter, 2004). The most frequent pairing of FGs is with in-depth individual interviews or surveys. The two FGs organised for the participating teachers at each location had the aim of obtaining data along with the two rounds of interviews and classroom observations. As Cohen *et al*. observe "focus groups might be useful to triangulate with more traditional forms of interviewing, questionnaires observation, etc." (2011: 436).

FGs can be used at the beginning of, during or at the end of a study. The purpose varies depends on the stage of implementation (Puchta and Potter, 2004). In the case of this study, FGs were the last method utilised to collect data, after two rounds of semi-structured interviews and a series of class observations had been carried out. These sessions provided a moment where teachers could share and discuss issues directly related to classroom teaching. One of their limitations may be that participants may feel intimidated to share their views as they may 'lose face' in front of their community.

In a FG, the researcher's role shifts from that of interviewer to that of an active moderator to prompt and guide the group discussion. The researcher is also entrusted with keeping a balance of participations to avoid someone dominating the floor (Morgan, 1996; Dörnyei, 2007). As a moderator, the researcher has to be an attentive listener and promote a respectful and safe environment for participation. This can be viewed as a disadvantage of FGs. However, I consider that this can be overcome through a piloting session along with videotaping as this can give the

researcher the opportunity to self-assess her/his role during the discussion and to develop some strategies to manage dominant participants.

The use of FGs is an appropriate tool to gather specific data in a short period of time and permit the participants to interact, and "query and explain themselves to each other" (Morgan 1996: 139), key issues of the present study. The format followed during this study was a semi-structured type of focus group (Dörnyei, 2007) that included some open and closed-ended questions (see Appendix K). The detailed description of the FGs is explained in greater depth in Chapter 9.

5.8   Data analysis

Qualitative research is characterised by studying things in their natural settings and locating the observer in the world (Denzin and Lincoln, 2000). Therefore, given the exploratory nature of this study, the qualitative approach was appropriate as it was intended to describe and understand the perceptions and practices of the participants in the language classroom of a Mexican HEI using different methods. Therefore, a 'qualitative stance' (Nielsen *et al.*, 2008) seems the most appropriate approach for this study as it posits that the "world – its processes and phenomena – should be described before they are theorized, understood before they are explained, and seen as concrete qualities rather than abstract quantities" (ibid: 7).

The data gathered from the instruments described in section 5.7 was content-analysed. Content analysis is "a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use"(Krippendorff, 2004: 18). In this case, the methods utilised generated an extensive amount of written information that was transcribed for its codification and categorisation (see Appendices L, M, N, O, and note that the names that appear in the examples are pseudonyms). One of the advantages of content analysis is that of reducing "copious amounts of written data into manageable and comprehensible proportions" (Cohen *et al.*, 2011: 559). Analysis will be dealt with in more detail in the following chapters of findings (6, 7, 8, and 9). However, it is suggested that the analysis of data start at the early stages of the research process (Richards, 2003; Silverman, 2005). The type of methods utilised in this study to collect data allowed the researcher to start identifying some information that could be rapidly codified according to the research questions. Significantly, the first round of interviews and the classroom observations were the two most code-generating moments of this study as they required an immediate revision for its development. These two methods gave structure and content to the second round of interviews. Therefore, the researcher had to start transcribing the sections from the first interview that were directly related to the teaching practices observed. As

the lessons were video-taped, this permitted the researcher to review those teaching moments in greater detail, and complemented them with the field notes which provided content and structure for a second encounter with each of the participating teachers.

The same process was experienced with the learners as they were first administered a paper-based survey. The results from the survey were complemented with semi-structured interviews. To select the possible interviewees, the researcher manually counted and analysed the frequency of answers of each section of the survey to have an overview of tendencies of each topic explored. The various sections of the survey served as a guide to develop the type of questions for the interview, and they also generated data that could be codified into themes.

The interviews were carried out in Spanish, the first language of the researcher and the participants, because of the learners' basic command of the language. A sample of learners was selected for the interview and it was structured according to the sections contained in the survey. It is worthy to note that the researcher was open and flexible during the encounter with each participating student.

Coding is the initial step towards a more rigorous analysis and interpretation of the data (Saldaña, 2009). Thus, early coding activity emerges systematically during the development of the research as I could experience it myself. Coding is a main feature of, and the starting point for, most qualitative research (Bryman, 2004). Charmaz (2006) distinguishes two main phases of the coding technique. The initial coding is when every detail is coded, and the second phase, called 'selective or focused' coding, entails the different decisions of the researcher on the selection of the most significant codes for the study. During the transcription of the teachers' and learners' interviews and the focus group discussion, a large number of codes emerged which were aggregated to the pre-coding when data were stored in the software QSR NVIVO 10. As the study progressed, the initial codes were refined and clustered together according to similarities and regularities to further integrate data into categories (Saldaña, 2009). Considering the theoretical framework (Chapters 2, 3, and 4) during the entire process of coding, identifying categories and themes was a useful guide to help me to understand the phenomena observed as "thinking theoretically is an integral part of the process of data analysis" (Priest, 2010: 162).

5.9   Validity /Trustworthiness

Qualitative research is often contestable in terms of validity and reliability (Lazaraton, 2003; Dörnyei, 2007) as it involves an "interpretative, naturalistic approach of the world and its emphasis is on the qualities of entities" (Denzin and Lincoln, 2000: 3). Therefore, the methods used to capture such qualities and the social nature of reality pose a challenge to researchers and

to types of method. Lincoln and Guba (1985) introduced the concept of 'trustworthiness" for the validity of qualitative studies. They proposed four components: credibility (confidence in the 'truth' of the findings); transferability (the findings can be applicable in other contexts); dependability (the findings are consistent and could be repeated); and confirmability (the neutrality of the findings derived from the respondents and not from the researcher bias). These are the naturalistic equivalents for the conventional criteria of quantitative research - internal and external validity, reliability and objectivity. However, different paradigms make different knowledge claims and what "counts as significant knowledge vary from paradigm to paradigm", as pointed out by Lincoln and Guba (1985: 301). Nevertheless, this taxonomy is the most influential validity typology (Dörnyei, 2007) which encompasses a number of techniques for establishing trustworthiness such as prolonged engagement in the field, persistent observation, triangulation of data sources, peer and member checks, negative case analysis, thick description, a reflexive researcher journal, and creating an audit trail.

Dörnyei considers that "typologies are admittedly not too practical in themselves" (2007: 59), yet they are useful to generate trustworthiness in qualitative studies. As documented in this chapter, some of these techniques have been followed in this research: triangulation of data sources (see 5.7); member checks in the second round of teachers' interviews; after class observations; and learners' interview after the administration of the survey (see 5.7.2). A research journal was kept during the different processes of the project as part of an audit trail. Data was stored in NVIVO 10, SPSS 22, Excel 2013, the 192 paper-based surveys and a research journal (Appendix Q). During the classroom observations I kept a hand-written journal where I annotated all my comments from my observations and from the video and audio files.

5.10   Limitations of the study

Some of the constraints of this study may lie in the time frame employed to collect data, and the sample size of participants. Data were collected from October to December in 2013, at the main venue of a Mexican HEI and at its second largest branch campus. The time planned to collect data was relatively short but the willingness and support of the participants was crucial to obtain the data planned. The researcher spent the necessary time to complete each phase concurrently at both locations which implied several hours of commuting between both campuses. The information collected from the participating group of teachers and learners at both venues is insightful rather than generalised as it opened the possibility for further areas of research.

This university is ranked among the ten top Mexican universities as it meets the criteria of being "accredited, licensed and/or chartered by the appropriate Mexican higher education-related

organization, offering at least four-year undergraduate degrees, and/or postgraduate degrees, and delivering courses predominantly in a traditional face-to-face, non-distance education format" (UniRank, 2017). According to official figures, during that period, 3,792 university students enrolled in the two basic mandatory English courses in the face-to-face modality at the two venues where the study was conducted. Although the number of students who answered the paper-based survey was approximately 5% of the population, 192 students, from which only 30 were interviewed (see Chapter 6 for further details), this can be seen as a representative sample as qualitative research involves the "investigation of a small number of naturally occurring cases (…) in order to document complexity" (Hammersley, 2013: 13). It can, in fact, sometimes involve just one case. This convenient and purposeful sample embodies a source of information that characterises the population of learners at other branch campuses of this institution for the following reasons: the groups are comprised by local students from the cities where the two campuses are located as well as students from nearby cities and from other states within the Mexican Republic, which also happens in the other branch campuses of this institution; the learners are from different faculties of the institution, and they attend the language centres for language classroom instruction; a large majority are in the first or second year of their studies; classes are delivered weekly in different time schedules and the number of learners per group is between 15 and 25.

The learners' responses, in the survey and during the interviews, to their reasons for learning English were unexpected since they ranked the compulsory option as the lowest reason for studying the language. During the first round of interviews, teachers affirmed that students' only interest is 'to pass the course' while the survey and the interview gave evidence of the opposite. In retrospect, this could have been more exploited during the interviews with the language teachers. Notwithstanding, I decided to share the findings about the learners' reasons for learning English (see Appendix D, section B) with the teachers at the beginning of the FGs, and these surprised them.

The bias of the researcher in the case of this study may also be considered a limitation. Although my role as an insider of the community researched allowed me to identify common practices and perceptions between the participants during the piloting and the teachers who formally participated in the study, this also limited my ability to register behaviours and stances that, from an outsider's perspective, may be relevant.

5.11   Summary

Qualitative research provides us with the opportunity to examine small communities locally and temporally. "The era of big narratives and theories is over" (Flick, 2009: 12), and localised empirical studies in unstable and changing societies confront social researchers with new social contexts and perspectives (ibid). As Hammersley underlines, in contrast with quantitative social science, qualitative research emphasizes the "essential role of subjectivity" by recognizing that data, and inferences from them, are "always shaped by the social and personal characteristics of the researcher (2013: 13). The subjectivity feature of any study involves the participation of the inquirer as an observer, interviewer, ethnographer, but at the same time as a member of the research community that evokes the reflective and dialogic sides of the researcher's participation.

This qualitative study attempted to collect the perceptions and teaching practices of language teachers of English and learners enrolled in two basic mandatory English language courses, which are part of the internationalisation strategies of a Mexican HEI. The aims were to identify how teachers and learners perceive and integrate the intercultural dimension in the language classroom. The areas of research were the use of English as a lingua franca for intercultural communication and the related notion of ICC. Therein, different methods were used to triangulate the data mainly to avoid narrow interpretations of the findings. The data were audio- and video-recorded and transcribed. The transcription took many hours but resulted in useful insights as the researcher had the opportunity to identify predominant patterns.

In qualitative inquiries, validity and reliability criteria are replaced by the terms 'trustworthiness, authenticity, credibility, rigour and veracity" (Dörnyei, 2007: 49), a typology proposed by Lincoln and Guba (1985) that is widely accepted in naturalistic inquiry. These techniques encourage the use of different methods that allow researchers to view the situation from different perspectives, and describe and interpret in depth what has been observed and recorded. The researcher's bias will always be a limitation in any qualitative study. As an insider of the community researched, there may be many aspects that can escape her/his eyes; however, the richness of qualitative inquiry lays precisely in the detailed description that can make the researcher aware of her/her own bias when interpreting and analysing data. The process of identifying themes and categories reminds us that human relationships and practices are not finite and confined to generalisations. Given the pluralization of life worlds, "more locally, temporally, and situationally narratives are now required", as pointed out by Flick (2009: 12). Specific groups of people in their local contexts can contribute to identifying and understanding factors that may be fostering or hindering certain beliefs, perceptions, and practices on specific topics.

Chapter 6   The learners' perceptions

6.1   Introduction

The current chapter addresses two of the research questions, those about the learner's perspectives by analysing the results from a paper-based survey and exploring the interview data.

> RQ3: What are the perceptions of students in this setting of English as a global language and of intercultural communication?

> RQ4: What influence do the students think their English courses have on their understanding of the use of English as a global lingua franca for intercultural communication?

The chapter begins with an explanation of the administration of the paper-based survey that seeks to obtain background data from the participant learners. The results are presented through graphs and a brief interpretation of the main findings. In the second part, the analysis of the interview data is presented. The interview aimed to explore the perceptions of the learners of English as a global lingua franca and intercultural communication. It also identifies the sources of influence of the learners' understandings and stances towards those areas. Following this, a brief concluding section summarises the results.

6.2   Paper-based survey

The first set of questionnaires was administered to 192 Mexican learners of English who were enrolled in two basic compulsory courses of English (I, II) in a Mexican HEI. The data was collected from two different locations of the same institution that, for the purpose of this study, are referred to as Campus A (CA) and Campus B (CB) but, as the results did not diverge significantly, will be presented together. The survey was administered to twelve groups, eight groups of English I and four groups of English II during the period October 1st to October 9th, 2013 (Table 1). The age of the respondents ranged from 18 to 32 years old with 19 as the average age, with 53% being female students and 47% male.

The data was not split into females' and males' answers, as neither is a study of gender nor is there an important difference between the groups. 90% of the participants were students of the teachers who took part in this study.

	CA	CB	Total	English I	English II	Total
Women	51	50	**101**	76	25	**101**
Men	47	44	**91**	68	23	**91**
Total	**98**	**94**	**192**	**144**	**48**	**192**

Table 1: Participating students

The survey was adapted from Baker (2012b, see Appendix D) and translated given that the level of English of the participants is low and it was not the intention to make them feel intimidated or stressed. This questionnaire aimed "to collect background data about the participants including their experiences of and attitudes towards learning English, and most importantly, their attitudes towards intercultural communication through English" (ibid: 7). It is divided into three parts. The first part has only one section (A), the second part has two sections (B, C), and part number three has three sections (D, E, F). The first three sections (A, B, C) consist of ranked questions whereas the other three (D, E, F) are Likert-scale items. Section A aims to identify participants' preferences towards specific varieties of English. In section B, learners were asked to rank their priorities when learning English. In section C, respondents have to rank the most relevant factors for intercultural communication between interlocutors whose first language is not English. Sections D, E, and F explore the perceptions of Standard English, intercultural communication and their own culture in relation to other cultures. The results of each section are presented in graphs and include a description of the findings using descriptive statistics. The valid cases in each section vary as some of the participants misunderstood the instructions or did not answer the entire section. The most common situations were when the learners ranked the variables only with numbers one and two, or one number was repeated. In the Likert-scale items, they answered "yes/no" instead of using a number to express their level of agreement as explained and exemplified in the instructions.

World Englishes (WE)

159	141	75	27	4	3	2	2	0
USA	UK	Canada	Australia	India	Other	Ghana	Panama	Belize

Valid N= 192
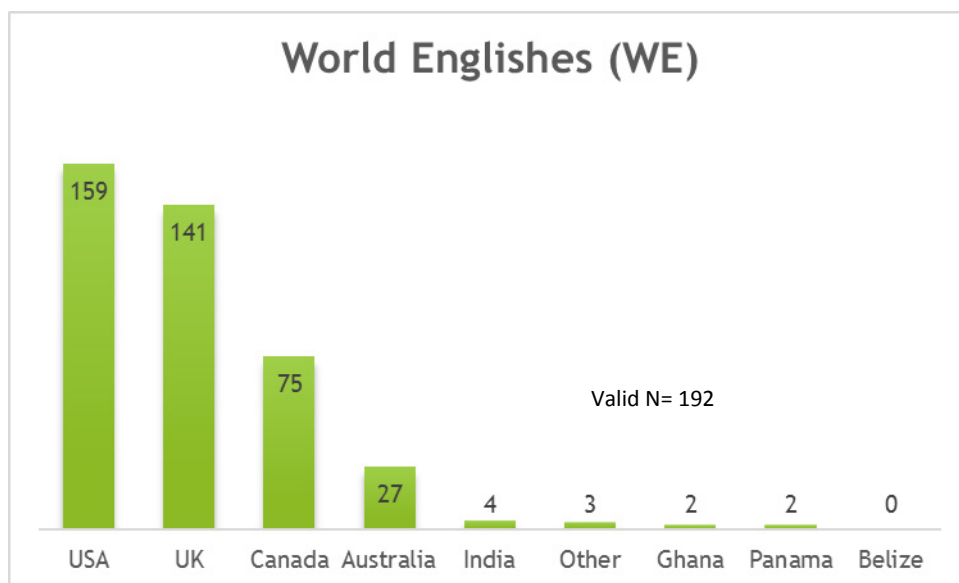
Graph 1: Learners' preferred varieties of English

The matrix of Part 1, Section A included eight varieties of English and the option of "other" to open the possibility for the learners to mention any other variety they could be interested in. The list of varieties included the name of countries where English has a different role for communication. The section embraces countries where English is the primary language, countries where it is used as a second official language and countries where English has a local use, as in the case of Panama. Only one student indicated that none of the varieties displayed were of his interest and neither had he any preference to learn any other type. Only one student annotated a different variety from the given list. As shown in Graph 1, the USA variety was ranked as the most preferred variety to learn followed by the UK, Canada and Australia. For the other Englishes included in the options, there seems to be a lack of knowledge or a lack of interest towards learning them. This is explored in more detail during the interviews.

In Part 2, Section B, learners were required to rank their reason for learning English from one to ten, one being the most important and ten the least important. Graph 2 shows the priorities they have for learning the language. The most remarkable result in this section is the reason related to the obligation of studying English, which they ranked as the second least important. This result contradicts the teachers' beliefs about their learners' reasons for learning English. The extended belief among the participating teachers was that learners enrolled in these courses with no specific reason for learning English and their interest is only to obtain the credits for their academic records. The valid cases also demonstrate that speaking English does not provide more recognition within their social and cultural communities. The learners' main reason for learning English has to do with work and communication, as is illustrated in the following graph.

Reasons for learning English

Legend:
- It will allow me to find a better job.
- it will allow me to converse with people from different countries and nationalities.
- I want to travel to different countries and be able to communicate.
- it will allow me to know and learn about other cultures whose languages are difficult.
- it will allow me to meet and converse with English native speakers.
- it will allow me to keep myself updated about technology and some other health areas
- it will allow me to talk about my own culture in personal and academic contexts.
- it is a fun and enjoyable experience.
- it is a mandatory course and my GPA can be affected if I don't get a good grade.
- People who speak English in Mexico are more respected than those who do not

Most important - least important

Valid N = 186

Graph 2: Learners' reasons for learning English

In Part 2, Section C, the findings of which are shown in Graph 3, is also a ranking item and it explores what the participants identify as the most relevant factors for successful intercultural communication in encounters where English is the lingua franca. It is interesting to note that they are not interested in acquiring a native-like accent. In spite of the fact that they consider it imperative to know about the way their interlocutor uses English, they seem not to give much value to the relationship between language and culture, as the table shows. The aspect they evaluate as most relevant is the use of exact words and expressions.

Factors for succesful intercultural communication

Legend:
- Knowing about the way other non-native English speakers use English (e.g. their accent and vocabulary).
- Knowing and using the exact words and expressions in English.
- Knowing about intercultural communication.
- Knowing and using the correct native-like grammar.
- Knowing about the culture and language of the other person.
- Knowing about the relationship between language and culture.
- Having a native-like pronunciation.

From the most important to the least important

Valid N = 189

Graph 3: Intercultural communication factors

In the following sections, the items were designed using a Likert-scale to explore learners' perceptions. The mean in Part 3, Section D, shown in Graph 4, about the notion of Standard English is a non-committal stance, which may imply that either the learners are not certain about the concept or they did not want to expose their true views regarding the variables listed.
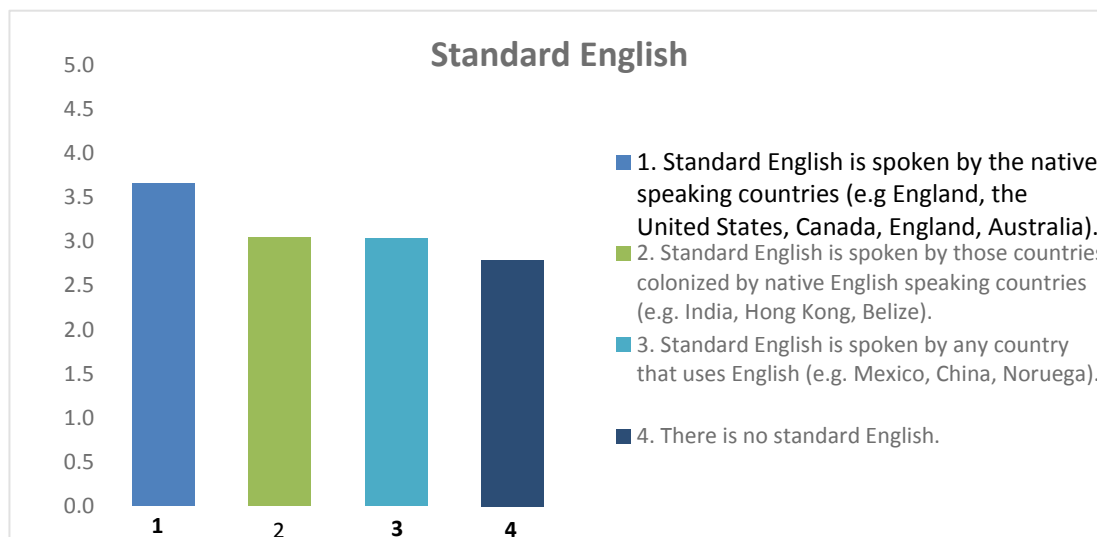
Graph 4: Learners' view of Standard English
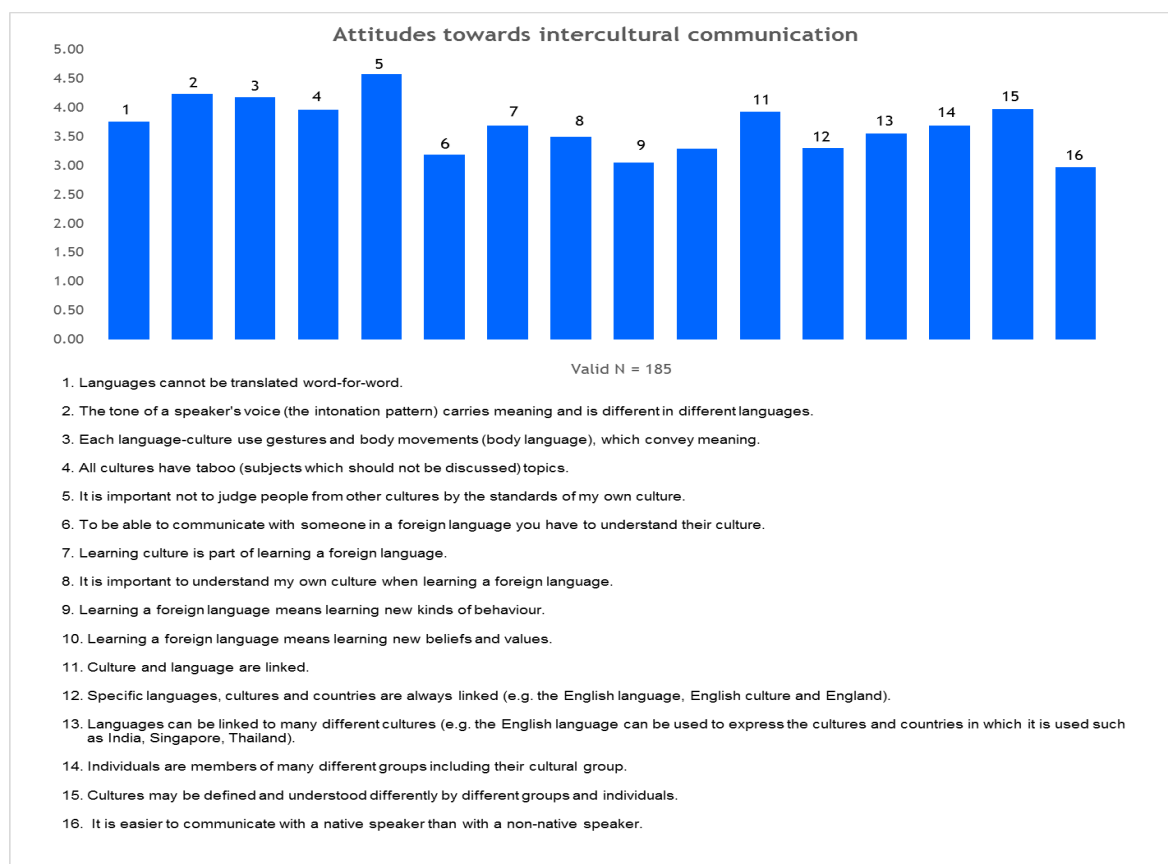
Graph 5: Learners' perceptions of intercultural communication

Part 3, Section F, Graph 5 about learners' perceptions of intercultural communication, the mean from each variable ranges from 2.97 to 4.57, which indicates that learners have a neutral opinion in five variables (6, 9, 10, 12, 16) related to culture, beliefs, values, the relationship between one language-one culture, and communication with a native and a non-native speaker. For the rest of the variables, they are mostly in agreement with each of the different aspects that intercultural communication embraces.

Attitudes towards own and other cultures

Valid N = 188

- 1. Mexico is country with high-level cultural values compared to English speaking countries.
- 2. Family in Mexico is the most important different to English speaking countries.
- 3. Mexico is the only country with a national drink, tequila, different to English speaking countries.
- 4. Mexican people are more sympathetic and friendly than English speaking people.
- 5. Mexican Science and Literature are better than English speaking countries' Science and Literature.
- 6. Mexican food is healthier and richer than English speaking countries' food.
- 7. Mexican people have better manners than people from English speaking countries.
- 8. Mexican lifestyles are better than English speaking countries' lifestyles.
- 9. Mexican Spanish is easier to learn than English.
- 10. Mexican sense of humour is funnier than English speakers' sense of humor.

Graph 6: Learners' views on their own culture and others'

Part 3, Section F, the last section of the survey, the findings of which are presented in Graph 6, is composed of variables that explore learners' views of their own culture and the culture of English-speaking countries. Similar to the results in Graph 4, the answers are neutral and in four cases, they show disagreement. Students seem not to agree with the suppositions that their own culture is superior to other cultures in areas of science, literature, manners or lifestyle. They do not even consider that learning Spanish is easier than English.

In sum, the findings demonstrate that although the learners are enrolled in these two compulsory courses of English, work and communication are their main reasons for learning this language. The communication aspect of the English language that they most agreed on seems to have led them to evaluate as high priority those variables that detailed what an effective and intercultural encounter entails. They consider that attitudes, accent, different meanings of words and expressions of each user, and awareness of a priori judgements based on one's own system of values of beliefs are crucial elements in any type of communication. Their interest in a specific variety of English from the USA, may contradict the results of Graph 3 where knowing how non-

native speakers use the language provides evidence of a need for further exploration. The interview can add some insights for a better understanding of such results as well as a deeper understanding of their knowledge and attitudes towards other varieties. The survey also opens the possibility to explore the learners' knowledge and experience regarding those areas where results show a neutral stance, as in the case of Graph 4 for Standard English and Graph 6 about their view on their own culture in relation to others.

6.3   Students' Interviews

This section presents and analyses the expanded answers of a sample of 30 students who were interviewed after the administration of the questionnaire survey. Their responses aim to explore their perceptions of related issues of English as a global lingua franca for intercultural communication. The questions sought to expand on the preferences and opinions expressed in the different sections of the survey towards some varieties of English, their main reasons for learning this language, the factors they identified as key for effective communication, their views of other cultures, and the relationship between language and culture for intercultural communication. Their understanding of standard language and the type of information they associate with an accent were also examined.

The results from the survey described statistically served to gather a large amount of information (Tymms, 2012) from the students to answer RQ3 and RQ4 in part. However, the main methodology for the analysis of the data is content analysis, which allows for codification and categorization of open responses (Gibbs, 2007).

6.3.1   Criteria for selecting participants

After the administration of the paper-based survey, three students from each of the groups were invited to be interviewed. These students were in the classes of the teachers who were part of the study. Each interview was conducted in Spanish, the first language of the participants, and it lasted between 15 and 25 minutes. This decision was to avoid frustration to communicate their ideas as they are enrolled in a basic course of English. I interviewed 30 students (15 males and 15 females), 15 students from each setting, and 3 learners from each of the groups of the teachers whose class was observed. The main parameters for the selection was based on the answers given to sections A, B, and C of the survey (Appendix D), where learners had to indicate preferences and ranked their answers in order of importance. I decided to base my selection of these sections due to the fact that the items of the other sections were Likert-scale items, the results showed a non-committal stance in the case of Section D about the concept of a standard

language, and a general agreement for the statements of Section E and F related to intercultural communication and other cultures. The last parameter employed to select the interviewees was the number of responses that represented the general tendencies of each section. Therefore, the first parameter of selection was their interest in learning a different type of English a part from the traditional UK or USA varieties as indicated in Section A of the survey. As shown in Graph 1 above, only ten participants indicated a different variety from that of the countries belonging to the Inner Circle countries. It was possible to contact and agree on conducting a meeting with seven of those students including the learner who said that he was not interested in any of the given options. Participants whose selection was either the USA, or the UK, or both were also included. Another selected group was integrated by those who indicated more than two varieties of English from the Inner Circle countries.

The second parameter was the ranked answers for learning English. According to the results, the two least important reasons for learning English were because it is an obligation or because of prestige. Only five participants ranked as the most important reason the option related to the obligatory nature of the course. Therefore, two students who fell into this category were invited to be interviewed: one of them, who ranked this option with number one, the most important, and a second student who ranked it with number five. This latter participant called the attention of the researcher as he used the number one for the next sections of the survey. He seemed to have ignored the instructions or misunderstood them.

The third criterion was based on those who marked as one of the most important factors for successful communication the option of "knowing about the relationship between language and culture". This option was ranked in general as the second least important factor as observed in Graph 3.

6.3.2   Interview data analysis procedure

Each interview was audio-recorded and transcribed using some adapted conventions (see Appendix I) from the Vienna-Oxford International Corpus of English (VOICE). Although these transcriptions were in Spanish, the list of conventions provided in VOICE helped to establish a corpus for further transcriptions of the participating teachers who were interviewed in English. The data which emerged from the interviews were analysed through content analysis as it is "a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use" (Krippendorff, 2004). One of the advantages of content analysis is that of reducing "copious amounts of written data to manageable and comprehensible proportions" (Cohen *et al.*, 2011: 559).

The codify approach was a mixture of preconceived and emergent codes based on the research themes and main issues of this study (Richards, 2003). I used QSR NVivo 10 to store the transcriptions of the recorded and transcribed data. Thereby, I transcribed the entire interviews to identify the pre-established codes that could answer the research questions directly or indirectly, as well as to identify some other themes that arose during the coding in NVivo. I read the transcription of the 30 interviews several times to identify the main themes to create the nodes into the software. Then, I proceeded to create relationships among the themes (Appendix J). The major themes were ELF, intercultural communication, and the course contributions from the teachers' culture teaching practices. To explore ELF, learners were asked about Standard English, and their preferred varieties to determine their awareness of the role of English in global contexts. However, other varieties apart from the American, British, Canadian and Australian were rarely mentioned. The interviewed students shared their general view of English and they linked it to their preferred variety, AmE and BrE.

For intercultural communication, I had two main categories: components for effective communication and language and culture relationship. The first category aimed to obtain the knowledge, skills, or attitudes that contributed to communicate effectively with people from the same nationality and with foreigners. For the language and culture category, culture understanding and the culture of others were explored. Accent was not considered as a code but it was regularly referred to as an identifier of culture membership in terms of one's geographical origin. Very few references were found to the teachers' culture teaching practices that contributed to learners' understanding of the role of English in the world, or the role of culture in communication. The teacher was one of the sources of information that influences their views. This also coincided with what teachers commented on their practices for culture teaching (Chapter 7, 7.5). However, students referred more widely to the experiences shared by close friends and family who had been abroad and the media that made them aware of different cultures and practices. They mentioned that their participation in the study made them realize other aspects of language learning, which resulted as an "indirect source" of influence.

The interviews were exported into the software as CA and CB, and a research journal was created for each location to annotate the relationships that were identified during the coding process. The annotations were done in Spanish most of the time because this is the first language of the researcher. In the following sections, the excerpts were translated from Spanish into English with the aim of maintaining the tone and intention of the interviewee.

6.4 English as a global language

The reasons for learning English and the learners' preferences towards specific types of English allowed me to identify their views on the use and status of English. Before interviewees started explaining why they had chosen certain varieties, they expressed how they view English. The answers involved how they perceived the use of English worldwide and their stances towards other varieties, although these were not frequently referred to.

6.4.1 The English language

The learners described English as a "basic, key, worldwide spoken" language they need to know and as a necessary skill in order to be considered as literate and educated in present times. The learning of English represents a way to have a good job, as illustrated in Graph 2 two, section 6.2, and as a means of communication to have access to other cultures.

Example 6.1

1. C: well I think that english only for::: (.) well to communicate no? it is not to
2. be a better person or for but [rather for]
3. G: [IT DOES NOT] MAKE YOU A BETTER PERSON.
4. C: no. it does not change the person you are, right?

Example 6.2

1. E: right now english is well how do you say? in influenced? i:::n many places
2. and (.) well that helps us as well to stand out and if we want I don't know to
3. become known in our field of studies or things like these (.) well then
4. english helps [a lot]

6.4.2 Standard English

The results from the survey showed a non-committal stance that could imply learners may not have a clear idea of what is meant by Standard English. When they were interviewed, it was confirmed that the concept for them was confusing. A standard language for them meant the bases of a language, the original, the basic knowledge that can be used and understood everywhere, the common form of different languages. However, they also agreed that it is difficult to define what standard is as the notion may vary according to each person's age and the generation s/he belongs to. The example below is interesting as this participant explained that, through the stories of other people, he became more aware of the complexity of thinking of only one standard.

Example 6.3

1. F: well first I would ask (.) what what to what it is referred with standard
2. spanish like if it was (.) a BASE language RIGHT? a common language (.) but

3. to tell you the truth (.) I don't know what the standard is.
4. G: that's right (hh).
5. F: yes because no (.) yes (.) I don't know what is the standard of the spanish
6. language I don't know.
7. G: ok and you think then that there is neither standard English in english
8. right?
9. F: ujm
10. G: [what do you think?]
11. F: [because] there are many.
12. G: correct.
13. F: there is no one single standard there are several.
14. G: there are several.
15. F: ujm.
16. G: then (.) we couldn't talk about about that type right?
17. F: ujm (.) because if we take let's say in the state of Louisiana (.) in the
18. United States and if we think of some more (.) different I don't know of
19. Califo:::rnia.
20. G: a:::h
21. F: [yes]
22. G: [and] how do you know that] please tell me.
23. F: well I just know it because I have (.) friends, classmates who who've lived
24. there and they tell me that to say (.) in the state of Kansas they speak very
25. peculiar or in in California they speak with a lot of erer
26. G: [ok]
27. F: as there are also many mexicans there (.) well they usually mix a lot:::
28. [and]
29. G: [a:::h]
30. F: and in fact in the United States I have been told that there is a mess of all
31. of that.
32. G: @@@
33. F: there are japanese, [chinese]
34. G: [a:::h]
35. F: afroamericans and they combine everything and they give their own style
36. (.) they speak so to speak as they want their own english.
37. G: EXACTLY oh LOOK
38. F: [yes]
39. G: at your answers @@@. exactly so each one
40. F: yes.
41. G. speak their own english.
42. F: yes each one speaks their own english and there is not (.) you would say
43. a standard there is not a standard of the english language they all have now their own
44. standard.

6.4.3   American (AmE) and British English (BrE)

In graph number one, section 6.2, AmE is the most preferred variety followed by BrE. These

results are related to the economic and political power of the United States (Ex. 6.4) and to the

formality and "pureness" attributed to BrE (Ex. 6.5).

Example 6.4

1. J: psss apart from the power (.) of being an economic power (.) well I think::: that:::

2. it's the country that is innovating almost everything [right now]
3. G: [ujm]
4. J: technologically speaking (.) well it is also the country that have more agreements
5. with companies
6. G: ujm
7. J: always, almost every single business man is northamerican. but apart from this
8. as I was telling you it is an empire at the level of (.) what could it be? intellectual?
9. that they have the capacity to develop in that domain. I am NOT SAYING that
10. other countries don't have it
11. G: ujm
12. J: they DO have it (.) but well the point is that they are very CLEVER. I mean they
13. KNOW how to progress quickly than others. this is what I mean.

Example 6.5

1. F: the::: british english because well it is like the father of the english language
2. no?
3. G: ujm
4. F: it is the most (.) it's posh or [formal like]
5. G: [@@@]
6. F: the nicest (.) the other the (.) american is like the most COMMON.
7. G: [right]
8. F: [the]
9. G: let me see if I understand "fresa" (posh) in the same way that you are using
10. "fresa"
11. just to CLARIFY and [not to]
12. F: [like]
13. G: [like em]
14. F: the nicest something like FINE
15. G: [a:::h]
16. F: [like FINE]
17. G: ok. like fine.
18. F: fine.
19. G: for you posh is a synonym of fine.
20. F: in that in this occasion.
21. G: in this occasion [yes]
22. F: [that I used it]
23. G: [ok]
24. F: this english is finer this (.) this english.
25. G: ujm
26. F: like more like nicer. the other the american is like more more like::: how can
27. I say (.) MORE COMMON.

6.4.4 World Englishes

As Graph 1 indicates, only 10 learners showed some interest in learning other varieties of English.
There seems to be an extended lack of knowledge regarding varieties of English (Ex. 6.6, line 1).
There is some type of uncertainty or insecurity which may be a result of the lack of knowledge, on
how to refer to the English spoken by someone who is not a "hundred percent American" (Ex. 6.7,
line 12), in this case the English of "black race people" (line 17). This student hesitated about how
to refer to Afro-American citizens and, in a quiet tone, he said "morenitos" which in Spanish can

be translated as "tanned or dark". "Morenitos" in Spanish does not have any racist connotation. This participant admitted that he was unsure about the name to refer to the English used by Afro-Americans.

Example 6.6

1. C: well the truth is that I don't don't know much of those::: englishes [that is]
2. G: [ok]
3. C: a big difference no? and er::: I have been told that the philippine::: is er::: the
4. best spoken that is the the is better PRONOUNCED and the one (.) that does not
5. have many let's say (.) technical words or things like that.
6. G: ujm
7. C: and so I would like to learn it because I suppose that they are all related to it no?
8. G: it is possible besides if you are planning to go to the other [SIDE:::]
9. C: [right]
10. G: this can possibly::: bring you [closer]
11. C: [yes]
12. G: to another. do you think that de depending on the type of english in how we say
13. things are there any variations?
14. C: well::: as I told you I don't don't know what the difference is [between them].

Example 6.7

1. A: well that the black race people they speak it MORE SHARPLY, MORE QUICKLY.
2. G: ok.
3. A: I mean like not very (.) they just speak to you with (.) without any intonation in the
4. pronunciation. they talk to you very quickly. as I said to you I listened the:::
5. chats of my peers and like I was catching ideas no? like chunks right? but definitely
6. the black race people is::: it is like a tongue twister I mean THEIR ENGLISH IS QUITE
7. FLAT.
8. G: ok.
9. A: different to a person who is a hundred per cent american yes::: they do have
10. their OWN IDIOMS but::: but I could understand them a bit more.
11. G: ujm
12. A: like the intonation or::: or certain words
13. G: and and that's why you indicated that you were interested in other type of
14. english but you did not specify which. that called my attention.
15. A: oh well no. that there well::: that is yes but (hh) <smiling>
16. G: @@@
17. A: well that one. the english of::: of the black race.
18. G: RIGHT
19. A: but I just did not know how to name it whether english of the black race or::: or
20. it is a different type of English?
21. G: [AH::: right YOU DIDN'T KNOW]
22. A: [I would like to:::] to use their::: well LEARN how they speak.

6.5   Effective communication

The participants identified knowledge of the language, the culture, and some attitudes as respect, empathy, interest and non-verbal language as key components of effective communication.

6.5.1   Type of knowledge and attitudes

The most important knowledge is that of the other person's socio-cultural background to know how to speak and behave (Ex. 6.8, line 4). They considered that in order to avoid an uncomfortable situation, it is fundamental to know what words and body language could have a different meaning between the participants (Ex. 6.9, lines 1.2). Respect and empathy, showing interest and being open were also mentioned (Ex. 6.10, line3).

Example 6.8

1. M: knowledge
2. G: [knowledge]
3. M: [learning] (.) but in a certain way I consider that WHO (.) who speaks
4. english very well but ignores the culture (.) of the country from he is visiting
5. or travelling although he speaks perfectly the language (.) but if he doesn't
6. know the culture, if you don't know the customs, the way of living of that
7. place (.) THERE IS going to be at some point where the person won't be
8. coherent with what he says to what he tries to say.
9. G: [ujm:::]

Example 6.9

1. E: sometimes language is not the only important thing (.) right? but also body
2. language (.) sometimes using signs or gestures well we can make ourselves
3. understood.
4. G: so what you are saying is that not only words communicate?
5. E: [gestures]
6. G:[gestures]
7. E: expressions body expressions of people FOR ME communicate a lot <fast>

Example 6.10

1. O: try to respect his beliefs I think so because::: (.) m::: because for him for
2. example if I had to live with a student from another country and I see that next
3. to his bed he has some sort of "saint" or a candle. something. let's respect that
4. right? I mean when talking to each other avoid asking what is that silly thing or
5. something like that. NO. try to respect and instead ask what is that? where
6. does it come from? why do you do it? I feel that would be the right way of
7. dealing with it. it is not about just having a conversation and talk about
8. anything that happened during the day.

6.5.2   The accent as identifier

Reference to the accent was a pattern mentioned in different moments of the interview and for different reasons. In this case, the accent functions as an identifier of membership of a different socio-cultural group (Ex. 6.11, line 2). For most of them, this meant a warning to be ready to adapt and accommodate to the circumstances (Ex. 612, lines 11-12)

Example 6.11

1. E: maybe yes (.) I mean::: (.) for example::: (.) in the ACCENT there we can see
2. from which culture (.) from what culture [belongs to]
3. G: [WHAT] INFORMATION can give you an accent?
4. E: sometimes the (.) the nationality of the person <fast>
5. G: ok.
6. E: or::: (.) the place the person is from, from where the person belongs to.

Example 6.12

1. J: well::: as I was telling you <fast> I think that (.) it depends on each of us the
2. way to interpret it (.) the interpretation of each person (.) it is going to dePEND
3. as you say differ depending on the culTUres (.) e:::h it is like if I went and I met I
4. don't know. I mexican (.) go there speaking english (.)
5. G: ujm
6. J: and I don't know I meet::: (.) a friend from Honduras for example.
7. G: that's RIGHT.
8. J: e:::h he (.) each ONE (.) would speak english (.) differently.
9. G: ujm
10. J: er part of the pronunciation is not going to be the same (.) because the
11. ACCENT (.) of each dialect is very DISTINCT (.) then when we proNOUNCE (.) we
12. try to do it the best you can but well (.) each one has their own different WAY
13. (.) and::: speaking of cultures (.) e:::h it would be a bit different (.) in itself (.)
14. and I think::: (.) that at the same time it would be good as well because in that
15. way you are getting the NOTION (.) that::: each different language (.) then you
16. look at yourself and you judge yourself and you start telling to your yourself (.)
17. AH well in these words we coincide and you look for a more exact way of
18. interpreting.

6.5.3   The role of vocabulary and grammar

The general answer to the question about knowledge of vocabulary and grammar as sufficient for effective communication was a categorical "no". The interviewees admitted that, at beginners' levels of learning, vocabulary and grammar are indispensable. Given the relevance of vocabulary and grammar at early learning stages, they consider that knowledge of words and language structures can avoid misunderstandings. They were highly aware of the socio-cultural information needed for effective communication, be it in their native or in a foreign language.   They agreed that context, their own culture, the Other's culture, and attitudes are features that interfere in an encounter.

Example 6.13

1. do you think is it is it enough to know only about grammar and vocabulary to
2. be to communicate?
3. I: to communicate to have a basic COMMUNICATION? YEAH but if you wanna
4. go like more (.) advanced so like more into seeing things you gotta understand
5. the culture sometimes (.) to get a fully (.) I don't know (.) communication I
6. should say? er or to get to [understand]
7. G: [understanding?]
8. I: understanding better their background that kind of thing from their culture.

9. G: [ujm]
10. I: [(?)] like I said if you say something that is not appropriate. they just can get
11. upset. that's NO the way you wanna like have a conversation [with someone]
12. <soft>

6.6 Language and culture relationship in communication

During the different stages of the interview, participants referred to the notion of culture to support their answers. They tended to relate it to how specific socio-cultural groups use language. The culture of the other person is perceived as relevant for effective communication to avoid misunderstandings and nuisances caused by a wrong use of a word or expression, or through body language.

6.6.1 Culture understanding

Culture is understood as the bases that determine who we are and what we do. It was described as a set of characteristics that distinguish one group of people from a specific place from another. These characteristics include language, traditions, music, festivals, food, customs, the way of thinking, dressing, speaking and living, beliefs, moral and ethical principles. However, the disagreement expressed by one of the learners about having or not having culture (Ex. 6.14, lines 9-10) was notable as it implies that her view of culture is beyond a possession since culture is not only a "thing". They referred to the subjectivity aspect of culture as "worldviews" (Ex. 6.15), locality (Ex. 16), and the history behind an individual or a region (6.17, line 5) that gives context to actions in specific locations.

Example 6.14

1. M: well I think that culture for ME (.) is all those actions that a person (.) does
2. (.) doesn't it?
3. G: ujm <soft>
4. M: whatever that action IS.
5. G: yes.
6. M: because it is (.) LEARNT from the place you come from (.) where that person
7. was born right? from the environment and all her activities are abide by her
8. own culture (.) for example I have heard that very often (.) many::: people say
9. (.) as an offense that that person does not have any culture (.) and I think that
10. is not all true I mean EVERYBODY we have culture because all the actions that
11. that we do in any given moment is that it is part of our (.) of the culture in
12. which (.) we have in which we live in right? that which was TAUGHT or we have
13. been taught.

Example 6.15

1. C: Any form of::: understanding of::: the world and::: in conjunction with this
2. understanding it carries out as well a language and with that language
3. TRADITIONS that come from::: from the way from::: like from a paradigm of

120

4. how we view the world. EH::: and for me that is culture.

Example 6.16

1. M: I might be confusing what culture means with our traditions, (.) however
2. they are distinct concepts but they're related somehow (.) it sounds a bit
3. confusing RIGHT? but culture FOR ME is the way of living (.) of a group of
4. people living in the same place (.)
5. G: ujm
6. M: I mean in the same context (.) where they carry on daily activities that allow
7. them to be acknowledged to the outside to other communities in this respect
8. or to other countries, states in the way they live in how they live. for me that is
9. culture.

Example 6.17

1. E: LIKE SOME PRINCIPLES that a society has. a way of developing, of thinking,
2. of::: doing things (…) (.) AH it also includes something HISTORICAL (.) our
3. ancentors
4. G: ujm
5. E: historical facts that have been influential in this (.) that space, region. that is
6. how I see culture

6.6.2   Culture and language relationship

The relationship between culture and language was directly related to the words and expressions
that identify and differentiate speakers of a language (Ex. 6.18, line 6) as well as the accent
(6.5.2). The accent was instantiated as a marker of belonging to a specific socio-cultural group
(Ex. 6.19, line 4).

Example 6.18

1. G: and::: the (.) you have you think that the::: the language and culture have to
2. do something (.) when we communicate?
3. R: I think that YES because in the countries well (.) the language is related
4. somehow (hh) <smiling> with culture right?
5. G: of course
6. R: in some expressions we use I mean in reference to the culture of that
7. country or something like that.

Example 6.19

1. E: maybe yes (.) m::: (.) for example IN THE ACCENT there we can tell from what
2. culture (.) to what culture [belongs to]. sometimes the nationality of the
3. person <fast> or the place where he belongs to

6.6.3   Others' culture

The participants considered the culture of the Other as relevant and as important as theirs. They
do not see any culture as superior and disregard the fact of underestimating any other cultural
group. They also emphasised that considering a culture superior is a very personal stance (Ex.
6.20). Interestingly, in Example 6.21, the student raised the issue of the consequence of the

existence of a 'superior culture', which he thinks would lead us to have only one culture as everybody will aspire to be like that specific superior culture. Thus, identity will be lost.

Example 6.20

1. OUR CULTURE IS BETTER than that of other countries?
2. H: well my feeling is that it depends on each person.
3. G: ujm
4. H: I could say no but I could say to you that yes but you could say no because I
5. think that no that it is better there in ANOTHER COUNTRY or::: because there it
6. is::: yes it depends on the person.

Example 6.21

1. A: no::: because if::: (.) NO I don't think so because if we talked about some
2. cultures being better than others <soft> I think that::: we would all aim at
3. having <soft> a way of::: of SAME CULTURE
4. G: ok::::
5. A: and then we would lose our culture <soft>. I think that we all are. EVERY
6. SINGLE COUNTRY <soft> we are different in our culture and that is precisely
7. what makes us UNIQUE and gave us IDENTITY.

6.7   Sources of learners' perceptions and interests

During the transcriptions of the interviews, I identified three main sources that seem to influence the learners' views and opinions: the teacher, Others' intercultural experiences, and the media. The teachers' explanations and experiences shared during class, the experiences told by others, for example, close friends or family who have been abroad, and what learners have observed in the media through movies, TV series, and music make up these three sources. A fourth indirect source was the administration of the survey. Their participation in the study made them reflect on their learning goals and the socio-cultural aspects associated with English that they had not taken into account before.

6.7.1   The language teacher

The experiences shared by teachers, either the language teacher or any other, during class time seem to influence learners' perceptions. Example 6.22 can be a situation that most language teachers have experienced when they inquire about the traditional comparison between AmE and BrE and the superiority of one of them. Example 6.23 shows how the experience of a teacher in an English speaking country made the student more aware of the amount of oral practice in English during class time.

Example 6.22

1. H: well, I've basically heard comments because IT'S MY FIRST level and I DON'T
2. KNOW much english but I've heard comments that british english is the b::: b:::

3. THE BEST [basically].
4. G: [ujm] in what sense they have told you is the best?
5. H: the::: because of the PRONUNciation.
6. G: ok, ok.
7. H: that's what I have been told. and I think that that may be true. BUT er::: a
8. comment that my tea my teacher made was that::: IT IS THE SAME the bri british
9. english and the american english and that the only difference is the pronunciation.
10. G: ujm
11. H: but she said that they were NEITHER BAD NOR GOOD::: none of them.
12. G: ok.
13. H: that they were the same.

Example 6.23

1. for example. I have a teacher who says that he went to study his PhD in England I
2. think
3. G: oh right.
4. R: and that despite all the english courses he has taken:::: (.) and the time he
5. had studied english there it was not not enough um::: to be able to get on well
6. there.
7. G: what did your teacher tell you he needed or that he felt it would have been
8. useful to know?
9. R: well::: he says that the pronunciation they have is too (hh) <smiling> FLUENT
10. for someone who does not practice a lot of time like for example here in Mexico
11. that we always speak spanish.
12. G: ok.
13. R: we seldom speak in [english].
14. G: [right].
15. R: (?) that we do practice during the courses but that it is only for a certain period
16. of time but very::: it is not enough the time of practice (.) well. this is what I have
17. been told

6.7.2   Others' intercultural experiences

The intercultural experiences of others, as mentioned by some of the learners interviewed, were used to support their interests and opinions about other socio-cultural groups.   The following example shows how the character from a movie and the experience of a person as an immigrant in the USA raised the learner's interest towards a specific variety of English and how it demystified a generalised perception of a national group.

Example 6.24

1. G: so when you see NORTHAMERICANS o BRITISH people or CANADIANS you think
2. that THEY ARE ALL THE SAME?
3. C: no.
4. G: NO? you think NO?
5. C: it may seem that no.
6. G: @@@ ok.
7. C: yes. because my dad for example is in the United States.
8. G: oh really?
9. C: yeah and he TELLS ME that for example:::: certain type of americans well:::
10. are::: they dress in a slovenly way or things like that no?

11. ujm
12. and::: he also says to me that he had met another person that::: STUDIES A LOT,
13. WORKS and what I want to men <softly> is that we are all different in the culture

6.7.3   The media

Movies and music seem to be a relevant source of information. Constant references to movies, as in the previous example, as well as movie characters and bands made the learner become more aware of the diverse range of users of English. The example below was chosen as the participant mentioned a Mexican band composed of teenagers that became very famous for singing English covers. The media often emphasized the ability of the young vocalist to imitate and reproduce the accent and tone of a popular British singer, Adele. The interviewee used this example to justify her preferences. She added that she heard from the media that using a specific variety of English, in this case, BrE, represents a challenge and a class distinction as BrE is considered more proper and "pure" than any other variety.

   Example 6.25

1. P: well because I simply sometimes hear from the news that::: the english
2. er for example the m::: (.) the british english
3. G: yeah
4. P: that it is that::: not everyone KNOWS.
5. G: ujm
6. P: or e I have also heard a::: band that
7. G: yeah
8. P: where they were three guys it seems em the:::: m::: the girl was a girl
9. who sang an Adele's song
10. G: oh yes yes
11. P: [yeah]
12. G: [of what] was their name? the Vazquez sound?
13. P: [that's right]
14. G: [those]
15. P: I forgot the name and::: and that was more recognised because it was:::
16. as they said it was not any kind of english
17. G: [a:::]
18. P: [but] because of the level of english that the girl had that is that was the
19. most the most e:::h to say it somehow the important was more (?) <fast,
20. quiet>
21. G: um::: and that you heard on tv?
22. a::: YES.

6.7.4   The survey

The learners interviewed admitted that the administration of the survey made them become aware of different issues related to the learning of a language such as English, and their personal goals. They added that this was possible thanks to the administration of the survey.

Example 6.26

1. G: well, e:::m here the first question that I would like to ask you is that if you
2. have any comment or opinion about the survey you answered.
3. O: well::: it was very interesting because::: not everyone worries::::: about
4. knowing why we want to speak english or or or whether we are interested in
5. culture itself or only the language as such to socialize or things like this.

Example 6.27

1. M: well::: the truth is that for me was interesting (.) because::: from my point of
2. view I was thinking that we were going to use english (.) for example we that
3. we are studying law (.) that we will only use it for example only to translate::::
4. or to help other people in some other cases (.) if they are foreigners (.) but I
5. don't know it made me think that english can not only be used for those
6. situations. english really can help to get to know the culture of someone else
7. (.) because it helps you a lot when you go to a person who don't speak your
8. language (.) and well now english (.) really it is the language that is spoken all
9. around the world (.) with that::: with that language you can communicate with
10. anyone who comes to your country or if you go to a different one.

6.8   Summary and conclusions

The learners' main reasons for learning English is instrumental given that the USA is the main destination country for future work or study opportunities for Mexicans. The ability to speak English is seen as a passport for obtaining a better job both nationally and overseas. Therefore, their preference for the AmE variety and the USA itself is, to a certain extent, expected due to the closeness of Mexico and the strong influence that TV and music from the USA have in the country (Graph 1). Interestingly, they reported having heard that the BrE variety is purer and more "snobbish". The AmE variety, in their perception, is not as pure as BrE due to influences exerted by the diverse people from all over the world who live in the USA. The role of English in a global context is discussed in more detail in the chapter discussion. Very little reference was found for other varieties, and any interest in them stems from movie characters, sports, musical bands, or even religious reasons. One of the participating students expressed their desire to learn Indian English by reason of taking the Word of God to India as people are killed for religious conflicts in that country. When they were asked about their understanding of a standard language, they had to use themselves as an example of standard users of Spanish. The general conclusion was that everybody uses the language in their own way and that there are other factors such as age that should be considered to define standard.

The examples for effective communication demonstrated that learners are aware that communication goes beyond the correct and precise use of language and that they have to be prepared to negotiate meanings and to adapt to the situation. They consider that respect and empathy are important in any personal encounter.

Culture is "everything" that people say and do. They think that culture is deep inside our decisions, our way of thinking and our behaviours, all of which underlie our system of beliefs. They referred to the subjectivity dimension of culture, and interestingly one participant strongly disagreed with the idea of having or not having culture. In the discussion chapter, their definition of culture is analysed and contrasted with that of the teachers. It is worth noting that respondents definitely disagree with the idea of superiority of cultures. They strongly believe that every culture has its own value. This tendency can be observed in Graph 6 where their position is neutral.

The information received through music and movies seems to raise the learners' interest in other socio-cultural groups, as reported during the interview. Such is the case of the student who could not clearly define the variety of English spoken by black people in the USA that he did not consider "a hundred percent" North American citizens. The media, music, movies, the experiences and stories of other people were identified as the recurrent sources that learners used to support their opinions, views and stances during the interview. The information that stemmed from those sources gave the learner a perspective of the variety of users and situations related to the English language. They did not report any specific contributions from the course that could have helped them to be more aware of the diversity of users and the related notion of English as a global lingua franca. The language teacher's knowledge and experiences were mentioned as one of the sources to clarify some of the differences in pronunciation, for instance between the common varieties of AmE and BrE.

Only two students reported having been abroad through belonging to a folk music band during high school. As they did not receive any training for an intercultural encounter and their level of English was low, the description of their experience was reduced to linguistic situations and framed into a tourist-like experience. However, these short sojourns were inspirational to the learning of another language to share and exchange knowledge and ideas.

Learners' needs are varied and it entails a great responsibility for the language teacher. S/he may need to review their frame of reference to determine the most appropriate type of knowledge, skills, attitudes, values, awareness and proficiency that are needed to communicate in English as a lingua franca in complex and intercultural contexts within their own country. In the discussion chapter, learners' perceptions will be related to teaching needs and practices.

Chapter 7   Teachers' first round of interviews

7.1   Introduction

After analysing and discussing the learners' perceptions of ELF for intercultural communication in Chapter 6, this chapter and the subsequent Chapters 8 and 9 will partly address the two research questions, RQ1 and RQ2. These aim to explore teachers' perspectives on English as a lingua franca for intercultural communication and their teaching practices, and whether these perceptions relate generally or specifically for intercultural communicative competence.

> **RQ 1**: What are the perceptions of English language teachers from a Mexican State University on English as a global lingua franca for intercultural communication?
>
> **RQ 2**: How do these teachers' perceptions of English as a global lingua franca relate to their teaching practices generally and specifically for intercultural communicative competence (if at all)?

The chapter begins with the description of the type of questions that served as a guide for the semi-structured interview, followed by a description of the participants and the data analysis procedure. The first categories overview the teachers' views on their learners' needs and interests towards English language learning as a mandatory endeavour. Then, two major areas are explored - English for intercultural communication and their teaching practices. The last part summarises the main findings.

7.2   Teachers' interview

I revised two questionnaires, Sercu *et al.* (2005, Appendix A) and Guilherme (2002, Appendix A), to elaborate a guiding list of questions for the first round of interviews. The interview consisted of 31 questions which were used as a guide. It was structured into two sections (see Appendix F). The first set of questions (Qs 1- 11) seeks to obtain information to integrate a profile of each participating teacher. It also addresses issues that can allow the researcher to explore the historicity of the participants regarding intercultural learning matters. The information provided was on the teachers' years of experience, language knowledge, experiences abroad, type of foreign contacts, and type of training on intercultural issues. The last question was on how they learnt about culture when they were students.

The second set of questions (Qs 1-20) aimed to explore three areas: questions about their learners, their reasons for learning English, and how they meet their learners' needs. Then, using globalisation as the context, they were asked about the needs and objectives of ELT; how they consider they prepare learners to communicate in global and intercultural times; and how globalisation affects language teaching in a country like Mexico. The third area was devoted to exploring their teaching practices in relation to the intercultural dimension and intercultural communication. They were prompted to share information about frequency, topics, examples, and countries as well as how they approach those issues in basic mandatory courses. The questions on culture teaching were aimed at obtaining data that could be related it to the class observations.

This first formal encounter with each of the language teachers was also a moment to clarify the non-evaluative purpose of their participation. They were encouraged to share their views confidently and to switch into Spanish whenever they felt that an explanation could be fuller in L1 (Mann, 2011). Participants and the researcher speak Spanish as their L1, but the interview was conducted in English for two main reasons. Firstly, it was to avoid the participants relating the word culture in Spanish to ethnicity and, secondly, because English is the common language in almost any academic encounter at this institution.

7.2.1   Criteria for selecting participants

The sampling for this project is convenient and partly purposive (Dörnyei, 2007; Cohen *et al.*, 2011), consisting of ten language teachers of English from two language centres in the same Mexican HEI of the researcher. As explained in Chapter 5 (5.4), this HEI has five branch campuses and the participating teachers belong to the two largest campuses, whereas the researcher is from a smaller campus. For the practicalities of this study, the different locations will be referred to as Campus A (CA) and Campus B (CB). The distance between the researcher's home campus and CA is 170 kilometres, and between CB and the researcher's location is 110 kilometres. My experience as a language teacher is in a language centre. My previous collaboration with the International Affairs Office, in conjunction with my knowledge of the organisation and structure of this HEI, permitted me to have immediate access to the type of courses and teachers of interest to be researched.

Before formally inviting the teachers to be part of this study, I presented the project to the General Director the language centres who authorised my intervention and who put me in contact with the local coordinator of each venue. I met the local coordinator to identify the teachers who were teaching the courses of English I and II during the period of August –

December 2013. There were various possible candidates, but some factors were taken into consideration to finally make a decision. A close or personal relationship between the researcher and the teacher was considered as a factor to invite the teacher to participate in the study, and the class times of the available courses were relevant, as the researcher needed time to plan and organise the interview and observation rounds. In addition, the seniority and willingness of each teacher was taken into account.

After the teachers consented to be part of the study, a time and place was established for the first interview, which on average lasted between 40 and 50 minutes, with only two interviews lasting approximately 30 minutes. Five teachers from CA were interviewed, and five from CB (Appendix C) - 6 women and 4 men. This reflects the fact that, in Mexico, language teaching is predominantly a female activity. In the end, both novice and experienced teachers were included, and their teaching experience ranged between five and twenty-eight years (Table 2).

Campus A			Campus B		
Participants	Gender	Years of experience	Participants	Gender	Years of Experience
CAT1	Male	15 years	CBT1	Female	6 years
CAT2	Male	28 years	CBT2	Female	12 years
CAT3	Male	5 years	CBT3	Female	18 years
CAT4	Female	13 years	CBT4	Female	24 years
CAT5	Female	12 years	CBT5	Male	24 years

Table 2: Participating language teachers

The ten language teachers each hold a BA in ELT. They reported having taught English in Mexico at different levels, primary school, high school and university. They have experience in conversation, reading comprehension and content courses in English, and at this HEI, they have taught basic mandatory courses for university students. The main language of instruction for nine of the participants is English, though there was one teacher of French.

Only two of the participant teachers said that they had lived abroad in two English-speaking countries for a long period, and two of them had never been abroad. The rest have visited the USA, Canada, Jamaica or Belize for touristic reasons. However, they all reported having contact with foreigners as colleagues or friends.

7.2.2 Data analysis procedure

The procedure for the analysis was similar to that described for the learners (Chap. 6.3.2). Each interview was audio-recorded and transcribed using some adapted conventions (see Appendix I)

from the Vienna-Oxford International Corpus of English (VOICE). VOICE is a compilation of the use of ELF by speakers from a variety of first languages background (Seidlhofer, 2004). Thus, VOICE was found appropriate for this context as it helped to determine the conventions to transcribe the teachers' interviews. The interview was conducted mostly in English though Spanish, the first language of both researcher and teachers, was occasionally used. Teachers were encouraged to express in Spanish some of their ideas if they felt more comfortable doing so.

The data was analysed through content analysis as it is "a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use" (Krippendorff, 2004). One of the advantages of content analysis is that of reducing "copious amounts of written data to manageable and comprehensible proportions" (Cohen *et al.*, 2011: 559), as in the case of this first round of interviews.

The approach to coding was a mix of a list of preconceived codes from the research themes as well as codes that emerged from the data (Richards, 2003). The main themes that emerged were intercultural communication and culture teaching (Appendix J). The categories for intercultural communication were similar to those of the learners, and they included effective communication, the use of English in global contexts, communication in multicultural contexts, and Standard English. For culture teaching, codes were created for data on teachers' experiences as learners, objectives for ELT, language and culture relationship, approach to culture teaching, examples, topics and cultures to describe their practices.

I used QSR NVivo 10 to store the transcriptions of the recorded data. The interviews were exported into the software as CA and CB, and a research journal was created in the software where reflections were annotated, most of the time in Spanish. I transcribed the entire interviews (see Appendix M) to identify the pre-established codes that directly or indirectly answered the research questions as well as to identify some other themes that emerged during the coding in NVivo. Having the complete transcriptions permitted me to go back to the interview as needed to identify and relate the categories to the whole context. The total of the minutes transcribed was 227 for CA teachers, and 201 minutes for CB teachers. I read each interview at least three times, the first time to become familiar with the data. In the second reading, I started to identify patterns for pre-established and emerging codes to create the nodes in the software. The third reading lead to the identification of areas that could be further explored during class observations.

7.3 Teachers' perception of learners' needs and interests

This first section describes the teachers' opinions about the university students who are enrolled in these two basic mandatory English courses, and what they believe to be the reasons why these students learn the language. Teachers expressed the belief that the large majority of the learners are not motivated, and that English is not relevant in their studies, and that only a few of them "really want to" (Ex. 7.1, line 7). They all agreed that students take the courses because they are mandatory (Ex. 7.1, lines 11-12). Therefore, teachers considered the teaching of English in these types of courses to be a difficult task despite the implementation of activities that can raise learners' interest and awareness of the daily use of English (Ex. 7.2. lines 2-3).

Example 7.1

1. G: what are the main reasons your learners want to learn english?
2. CBT2: (hh) (.) well. (.) UNFORTUNATELY. most of them they came here blank
3. english because of an obligation because they need to to study their english one
4. and two because of their careers.
5. G: ujm
6. CBT2: a:::sk them. you know there are (.) few students that came here to study
7. english because really they really want it. they really want to to to study the::: the
8. language unfortunately. at the beginning of the course I almost always a::: talk
9. with them a little bit about this. the the reasons and why this is it very important
10. to study another language e::: specially english. they almost they almost always say
11. oh I never (.) think about this. you know? I always come here they say I always
12. come here to study (.) because this is part of my career and that's the only reason.

Example 7.2

1. CAT3: that's very very difficult to a certain extent you know cause a (.) you have to
2. find a way to motivate them and i::: it's HARD because when you have a person doesn't
3. want to take that class. (.) sometimes you don't know what to do. AM what I DO is try I try
4. to relate the topics from the course (.) to their::: to their either their LIVES or their a:::
5. their programmes for example when I teach let's say sicknesses and parts of the body I
6. teach at the dentistry department.

7.4 Intercultural communication

This section presents what the teachers perceive to be the key components in communication, what type of knowledge and skills are needed to communicate in global contexts, and how they prepare learners to communicate in multicultural contexts.

7.4.1 English in global contexts

Knowing how to communicate in English and having information about other socio-cultural groups were identified as key to meeting the needs of present societies (Ex. 7.3), and technology and mass media are sources of knowledge that keep us informed (Ex. 7.4). Although those needs

were identified, what was not expressed was how both types of knowledge relate to the further development of specific skills or attitudes to meet those needs.

Example 7.3

1. CBT3: communication. I think people should know how to communicate in english.
2. a:::nd apart from that communication involves I think em::: tho:::se cultural aspects,
3. tho:::se a:::m eo:::m way the people think.
4. CBT3: I mean other e::: people from other countries the way they think they the way
5. they::: they::: o::: FACE LIFE. I don't know. I think it is important for us TO KNOW
6. G: ujm
7. CBT3: e::: A LOT about them.
8. G: ujm right.
9. CBT3: because otherwise you know the::: we can get into trouble if we don't understand
10. those different   cultures
11. G: e::: right. i:::n what kind of troubles can you visualise we can face?
12. CBT3: m::: ok maybe we can HURT their feelings.
13. G: ujm
14. CBT3: aja in some way. e::: maybe we can feel a:::m m::: (.) BOTHERED or we can bother
15. them.
16. G: [right]
17. CBT3: [if we] don't no::: understand.
18. G: [ujm]
19. CBT3: [or know] their their culture, their way of thinking.

Example 7.4

1. CAT3:   AH. (.) all the (.) MASS MEDIA you know
2. G: ujm
3. CAT3:   like mass media is ALL over the world so everybody know or ALMOST
4. everybody knows about football::: you know especially Europe you know and the
5. SINGER:::S and and culture they get to know culture through mass media internet you
6. know facebook and uh you know youtube and twitter and all that (.) so those those things
7. are you know very outstanding in this globalised world and those things HELP to make this
8. world more globalised in my opinion

7.4.2   Effective communication

The key elements that, according to them, characterise effective communication are the physical surroundings, such as street noise or any other possible interference (Ex. 7.5), knowledge of vocabulary, pronunciation and grammar (Ex. 7.6). These aspects can help learners transmit their ideas. With regard to other more attitudinal aspects, interest and willingness were identified as key to an effective exchange (Ex. 7.7).

Example 7.5

1. CAT5: yeah. for example here we are in a::: private room so we have no noise
2. G: ok
3. CAT5: so it is gonna be more effective the communication that we are having because
4. we are not having e:::
5. CAT5: <snorts> external e::: noise that IS AFFECTING that

6. G: ok <soft>
7. CAT5:   but if you are::: away if you are::: I don't know <snorts> let's say (.) downtown e:::
8. let's say <L1Sp> CAT5:   plaza Lerdo having the interview
9. G: aja
10. CAT5: you are gonna have e::: elements that [are]
11. G: [ah ok]
12. CAT5: affecting
13. G: [the physical environment] do you mean?
14. CAT5: [the physical environment]

Example 7.6

1. G: aja for effective communication?
2. CAT4:   ok so::: ok m::: it's necessary to to have a vocabulary
3. G: ujm
4. CAT4:   ok so vocabulary verbs ok and e::: the organization of our [ideas]
5. G: [ujm]
6. CAT4:   of we are expressing ok (.) even if this is not exactly grammatically well said.

Example 7.7

1. G: SO WHAT ASPECTS do you consider KEY for effective communication in english
2. with NATIVE and NON-NATIVE speakers?
3. CBT5:   be willing to learn
4. G: ujm
5. CBT5:   being open (.) yes? being um::: um::: yes w willing to learn like open yes? like
6. (.) le learn um::: what to do when to do it (.) yes? like (.) yeah I would say like willing to
7. learn WILLINGNESS to [learn]

7.4.3   Communication in multicultural contexts

Teachers recognised that they do not explicitly prepare their learners to communicate in
multicultural contexts, although they acknowledged it as necessary. They think this is a complex
task to fulfil in a beginners' course (Ex. 7.8, lines 3-4) and that the textbook offers some lessons
that make reference to "multiculturality" (Ex. 7.9, lines 7-9). In Example 7.10, line 4, it is again
brought to the fore that 'knowledge' is being able to communicate, and linguistic competence is
an aim that can help learners to communicate 'better'.

Example 7.8

1. G.   how do you prepare your STUDENTS to communicate in a multicultural context?
2. CAT4:   ok so I think e::: I try to to to give them the (.) at least the basic the basic
3. TOOLS ok so talking about students e::: english one and english two well (.) we can't do a
4. lot because is a very very basic level ok so::: but we we give them the basis aja and we e:::
5. well try to motivate them (.) to go [BEYOND]

Example 7.9

1. CBT4:   well (.) e::: som::::e SOME LESSONS well have that e::: some activities that may
2. raise the::: the awareness that we live in a multicultural world. right? a:::nd e::: there are
3. SOME LESSONS that that are based on that but a ESPECIALLY THE ADVANCED courses not
4. the basic levels. aja? so the::: the users, the::: the learners, e may have that note well

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5. that idea that we have to RESPE:::CT PEOPLE the way they THINK, the way they A:::RE. aja
6. but I think is in in THE LEVELS in the::: the e::: MORE ADVANCED LEVELS than IN BASIC
7. LEVELS

<u>Example 7.10</u>

1. CAT1:   no? that's why em::: e::: as teachers a::: as in the area of education we need to
2. promote exactly those aspects in which students em::: develop a an::: develop a:::bilities,
3. capacities a::: to keep in touch with the world no? in the case of english of course we are
4. going to prepare our students to have better e linguistic competence for communication
5. no?

7.4.4   Standard English

The interpretation of Standard English varies between the participating teachers. Whereas one group relates it to the basic ability to use the language that everybody can understand (Ex. 7.11), another group of teachers relates it to formal and academic written language (Ex. 7.12). However, the majority of the interviewees questioned their own understanding of the term standard and agreed that there were many issues to consider. As NNSs, they considered that they could be influenced by many standard varieties of English (Ex. 7.13, lines 14-15). It seems that this is the first time that they were asked about what Standard English is and they reflected a certain difficulty in defining the notion.

<u>Example 7.11</u>

1. G: can we define the word standard English?
2. CAT5:   it's like say standard SPANISH ok?
3. G: @@@ RIGHT @@@ right.
4. CAT5:   m::: as (.) I would say that it is kind of [DIFFICULT]
5. G: [ujm]
6. CAT5:   standard English could be the english that the or::: (.) what what you can say?
7. G: <smiles>
8. CAT5:   I don't know it's the first time (.) I'm (.) being asked that part. no. I don't know.
9. G: <smiles> ok. it's kind of hard to define for you the word.
10. CAT5:   yeah. I would say what is standard?
11. G: ujm
12. CAT5:   when you are able to communicate probably?
13. G: [ok]
14. CAT5:   [could be]
15. G: why do you find it difficult to define?
16. CAT5:   because (.) what comes to my mind is for example a::: <smacks lips> the word
17. the lexis that you are using
18. G: ujm
19. CAT5:   the way you're going to pronounce, the way you're going to::: get your
20. message across. I mean there are many things that are im IMPLICIT when you are
21. [communicating]
22. G: [a:::h ok]
23. CAT5:   SO (.) that's why I say to be STANDARD is::: (.) it's kind of difficult to me.

Example 7.12

1. CBT4: well what does that means? well (.) I (.) standard when I::: think about
2. stan:::dard english maybe it is difficult to say e:::m (.) <smacks lips> well we usually
3. think about e::: HAVING the::: the (.) the SKILLS for communicating BUT aja but with
4. with certain if I could QUALITY? right? if we could e::: name it e academically?
5. G: standard for you is more like like quality?
6. CBT4: more [e:::]
7. G: [aja]
8. CBT4: related to::: to academic? language. when I think about sta [standard English]
9. G: [aja. right.]
10. CBT4: or to reach certain THRESHOLD LEVEL right? so people could e READ, WRITE,
11. SPEAK (.) to have all the abilities (.) for communicating (.) aja and (.) but I I relate it
12. more e in academic fields right?
13. G: ujm
14. CBT4: RE:::AD basic english (.) but e not only to READ it but to WRITE IT, and to SPEAK
15. and to listen basic english (.) and then intermediate english, advanced english. @@@
16. I don't know but yes I definitely relate it to academic english.

Example 7.13

1. CBT1:   oh my goodness I::: I think that there is no standard English.
2. G: no standard @@@ why not?
3. CBT1:   @@@ (hhh) oh (.) what is standard English? a (.) like what (.) it's just a (.) it is
4. the english that we try to (.) to transmit (.) the english that the:::y they undersTAND and
5. everybody understands (.) [ok]
6. G: [so wll wll] your first answer was that there is no standard English right? but why
7. do you think that there is no standard English?
8. CBT1:   well it's because maybe if you ask a::: (.) a a perso:::n who is from (.) a:::
9. AUSTRALIA [or Canada]
10. G: [ujm]
11. CBT1:   and you ask them if e what is standard English they will say well (.) my english
12. maybe
13. G: right
14. CBT1:   and here in::: and here here e me as non-native speaker I have influence from
15. (.) different teachers (.)

7.5   Culture teaching practices

There seems to be some enthusiasm for the cultural topic (Ex. 7.14, line 3) but time constrains
and the need for evaluation in these two compulsory basic courses limit the possibility to
integrate it explicitly into their daily teaching practices (Ex. 7.15). The focus of the class is on
linguistic aspects and they believe that they teach culture indirectly as this dimension is implicit in
the materials and contents of the course book. The priority is to teach some contents that help
learners to 'pass the exam' (Ex. 7.16, lines 8-10) where the teacher clearly explains how these
learners are evaluated.

Example 7.14

1. G: what do you understand by culture teaching in a foreign language teaching

2. context?
3. CAT2:   WELL::: it's important and it's interesting I really I love [culture]
4. G: [ujm]
5. CAT2:   because::: m::: probably because::: because we studied (.) english at the
6. university I mean we studied e::: <L1Sp> idiomas and <L1Sp> idiomas is part of the:::
7. <L1Sp> humanidades area
8. G: ujm
9. CAT2:   an:::d so::: in one reason we are::: (.) INVOLVED (.) in::: in culture because
10. culture belongs to <L1Sp> HUMANIDADES>
11. G: [right]
12. CAT2:   [so that's] why probably an english teacher e::: it's important and it's in:::
13. CULTURE is interesting.

Example 7.15

1. G: how do you distribute your time between culture teaching and language teaching
2. what would you say?
3. CBT3:   m:::: m m m m <smacks lips> that's a good question (.) in some way it is involved.
4. G: ujm
5. CBT3:   no? in some way. but i::: if I think that (.) I would like to give them to::: a:::m ask
6. them maybe to::: read [something else]
7. G: [ujm]
8. CBT3:   about culture but sometimes time is not enough. we have to focus on the:::
9. content a:::nd the::: the cultural aspects that are included in the unit are CONSIDERED (.)
10. there.

Example 7.16

1. CAT3:   um I I mainly focus on language.
2. G: [on language?]
3. CAT3:   [because] the problem is that they have to pass the exam (.) and they are not
4. evaluated on culture.
5. G: [m:::::]
6. CAT3:   [and] that's a big problem you know
7. G: ok
8. CAT3:   cause if I ask them you know how do people would greet in the United States
9. that's not a question in the exam. the question in the exam is fill in the blanks and sa::y
10. you know hello. space. are you. so you have to put the half yeah.
11. G: [ujm]
12. CAT3:   [I do it] you know but I have to focus more on language I would say like 90 and
13. 10%. 90 for language and 10% for culture.

7.5.1   Teachers' experience as learners

The teachers did not have a clear and specific memory of how they learned about culture. The

source of information was fundamentally their teachers who had made them read about some

cultural information (Example 7.17, lines 4-5), or by sharing cultural aspects in an informal way

(Example 7.18, line 18).   They did not refer to any specific methodology or approach.

Example 7.17

1. G: and when you were a learner how do you learn about culture?
2. CAT4:   ok m::: I think I did it e::: only through what's what teachers gave you [ok e:::]

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3. G: [and what]
4. CAT4:   about for example about e::: anthologies they gave us some readings ok in
5. order to know the culture, the history about that e that place.
6. G: ujm
7. CAT4:   but e::: but we didn't we didn't go beyond ujm
8. G: so it was basically history?
9. CAT4:   basically history YES:::
10. G: ujm
11. CAT4:   I remember it was history and well we have a::: a phonetic class but it was it
12. was that ok and (.) I remember <smacks lips> in our in our e::: english lessons or french
13. lessons sometimes teachers gave us for example some comics aja that represent the the
14. topic represented the::: THE LI:::FE some::: some (.) e::: points about the (.) how people
15. e::: daily daily life

Example 7.18

1. CBT5:   well when I was a student we didn't have like a class which was based on
2. cu:::lture but some of our teachers use to tell us like (.) different things like (.) I remember
3. for example one of my french teachers (.) he used to show us like (.) pictures or m::: slides
4. (.) from FRANCE (.)
5. G: [ujm]
6. CBT5:   [yes] from France (.) and he a::: he sometimes told us stories about (.) the time
7. when he visited France or (.) what he did in France how people are different from
8. Mexicans so (.) that that's the way he used to teach us like (.) culture
9. G: [ujm]
10. CBT5:   [but] it was mainly french culture
11. G   [ok]
12. CBT5:   [but] the class was like (.) FRENCH general FRENCH (.) not (.) french uh::: of::: (.)
13. CULTURAL FRENCH
14. CBT5:   PEOPLE or something [like this]
15. G: [ok ujm]
16. CBT5:   [yes]
17. G: [like] it's more like giving information [about culture]
18. CBT5:   [exactly] (.) it was like a very informal information about culture but that's the
19. way I u::: (.) I learned something about (.) culture in France

7.5.2   Objectives for ELT

Although the participants recognised that the knowledge of language should go beyond the syntax level, their views tended to generalise such learning. Given that the United States is the closest and most influential neighbour of Mexico, this country appears as a frequent point of reference to be explored in more depth. Both examples (7.19, 7.20) underscored the need to be informed about specific national groups to be compared and analysed with Mexico.

Example 7.19

1. G: how do you see that the the the OBJECTIVES of english teaching should be?
2. CAT4:   ok so <clears throat> I consider we have to::: we have to show students ok the
3. elements of a different that language is not the language by (.) itself
4. G: ok
5. CAT4:   the language is a culture (.) aja and you have to well why not you have to talk
6. about that culture when we have not not always but when when we have the time ok the

7. OPPORTUNITY that's the point the opportunity we talk about HABITS ok habits from other
8. cultures american, english in my french e::: lesson well I (.) we we discuss a little bit ok so
9. we in Mexico we are in this way so what about other countries? how what do you know
10. about it? aja are they different?, are they similar? so and well for example the the it's a
11. kind because we have sometimes to::: (.) avoid sterioti stereotypes

Example 7.20

1. CBT5:　　　as I told you (.) I think we should teach::: students not only the language
2. G:　ok
3. CBT5:　　　yes (.) but because (.) well that's important obviously (.) but we also need to
4. learn HOW TO USE the language or what we use the language FOR:::
5. G:　ok
6. CBT5:　　　language is just a vehicle to communicate with people (.) but the most
7. important things are the IDEAS (.) so (.) I'm able to speak ENGLISH? (.) so but if I visit the
8. States and then I have to do like BUSINESS with americans (.) I need to know abou:::t (.)
9. the the objectives or of the (.) WHAT THEY WANT FROM::: ME (.) as a mexican business
10. man (.) and what I want from them as m::: my::: (.) foreign partners.
11. G:　[ok]
12. CBT5:　　　[so] how can we know about technology:::, about economi:::cs, ab about
13. everything (.) not not only the language but have like more information aBOUT (.) those
14. countries (.) wh where (.) I would have the chance to be working in
15. G:　ujm
16. CBT5:　　　like France or (.) Canada (.) the United [States and]
17. G:　[do you think] we can be so specific aBOU:::T specific countries?
18. CBT5:　　　yes I think we should be more interested i:::n in learning more about the States
19. or France or Canada:::
20. G:　why::: do you think about the States, France and Canada?
21. CBT5:　　　well the States because it's is (.) it's we are very close to the [States]
22. G:　[ok]
23. CBT5:　　　yes like (.) we we we are like neighbours (.)
24. G:　[ujm]
25. CBT5:　　　[so] m::: we they know about Mexico (.) we have like the (.) close contact
26. with the the States (.) but I think they're making more um::: they're taking more
27. advantage of the fact of being our neighbours than we ARE

7.5.3　　Language and culture relationship

The immediate answer to the question whether language and culture were related or not was an

empathetic affirmative statement, and the relationship seemed for them self-evident. Lexis, in the

personal uses of expressions and words, in daily life activities, food, and body language is where

the relationship becomes self-evident. They perceive language and culture as two inseparable

and overlapping notions for describing the Other (Ex. 7.21, lines 12-13; Ex. 7.22, line 2). The

relationship is explained through examples of activities used in class (Ex. 7.21, Line 4) or examples

of culture as common or daily practices (Ex. 7.22, lines 3-6).

Example 7.21

1. G:　do you think that language and culture are related?
2. CBT1:　　　<mouth sound> yes of course.
3. G:　how do you see the relationship?

4. CBT1:   <sights> for example a (.) in one of my class we were e::: (.) checking proverbs
5. G: ujm.
6. CBT1:   and::: they did not understand at the beginning were like well what is this? ok
7. so even when they say it is raining cats and dogs
8. G: ujm
9. CBT1:   like a teacher why raining cats and dogs I mean we don't say that in here in
10. Mexico (hh) we say <L1Sp> está lloviendo a cántaros
11. G: ujm.
12. CBT1:   no? and WELL (.) we need to understand that it is a different culture (.) I mean
13. it is different from our culture and (.) that is the way that sometimes IMPACTS when we
14. don't understand so for that reason I think that is very important to know culture and the
15. language at the same time.

Example 7.22

1. G: how can you descri:::be that relationship between culture and language?
2. CBT2:   WE:::LL it's the way that PEOPLE LIVE you know is the the::: (.) if we::: we have
3. the::: the costumes to get up what time what time <soft> you know the::: it's the customs
4. involves so many things for example the people, the way the people work, how do they
5. work, how do they li:::ve, their what about their families, their what about their their
6. holidays. everything is culture. [you know?]
7. G: [so:::] and how is that reflected in language?
8. CBT2:   yes a:::my STUDENTS?
9. G: no no. I mean that everything you are saying about culture.
10. CBT2:   ujm
11. G: so::: all of that how can be related to language?
12. CBT2:   we:::ll you need to::: to learn how to express the (.) the (.) the way that people
13. live no?

7.5.4   Approach

A single methodology or approach for teaching culture was not identified. The main reason

seems to be that it is not stated in the aims of these courses; therefore, it is an occasional

content. Culture teaching depends on 'opportunities' and on the course topics (Example 7.23,

lines 4-5). The common activities are reduced to comparisons, frequently between Mexico and

the USA or UK culture (example 7.25, line 4). Though not planned, according to the teachers, it is

"involved or implicit" (Ex. 7.25, lines 6-7).

Example 7.23

1. CAT4:   ok I::: <clears throat> (.) e::: <clears throat> I don't (.) I don't say ok so this time is
2. for (.) language and this time is for culture I don't do it in that [way]
3. G: [ah ok]
4. CAT4:   in fact I don't do it ok so I'm HONEST I don't do it in that way so when I have the
5. opportunity ok so it's it depends on the situation we are for example if we::: if the topic is
6. (.) a::: if the topic is e::: HABITS, DAILY ROUTINE.
7. G.   ok
8. CAT4:   ok so during the class ok I I if I have the opportunity I give them a reading (.) a
9. short if I find a reading to::: to show how people e::: dail::: the daily activities o people e:::
10. americans or english daily activities. ok I give them a text to show the difference how

11. they are different from us, the things ok so to for example when we are talking about
12. FOOD

Example 7.24

1. CAT3:   yeah I would try to [compare it to]
2. G: [compare]
3. CAT3:   a mexican culture with british culture. I I had the opportunity to teach a
4. course called british culture. and and I think that things that worked best for me was
5. comparing cultures always comparing them and telling them
6. G: ujm
7. CAT3:   while we do this in our mexican culture (.) some people in the UK would do
8. this. you know. in THIS way
9. CAT3:   and WHY:::? just because it's culture as some people would do it in Arabia in a
10. different way some italians would do it in a different way you know but basically
11. comparing the cultures

Example 7.25

1. CBT3:   m:::: m m m m <smacks lips> that's a good question (.) in some way it is involved.
2. G: ujm
3. CBT3:   no? in some way. but i::: if I think that (.) I would like to give them to::: a::: ask
4. them maybe to::: read [something else]
5. G: [ujm]
6. CBT3:   about culture but sometimes time is not enough. we have to focus on the:::
7. content a:::nd the::: the cultural aspects that are included in the unit are CONSIDERED (.)
8. there.
9. G: [ujm]
10. CBT3:   [maybe we:::] we can give them for the their explanation but I would like I
11. WOULD LIKE to give them EXTRA READINGS but (.) as::: I said I don't have enough time
12. for doing that so I tried to (.) to give them based on the on the::: units.

7.5.5   Cultures associated in class

There were few references to other varieties of English apart from those of the USA, UK or

Canada. Teachers were not asked about any preferred variety, they were asked about the

countries, cultures, and peoples they usually refer to in their daily teaching practices. Their

responses were USA and UK cultures (Ex. 7.26, lines 4-5; Ex. 7.27, lines 1, 3, 4) mainly. They also

included countries they feel familiar with (Ex. 7.27, line 11-12), and those countries instantiated in

the course book (Ex. 7.28).

Example 7.26

1. CAT1:   (hhh) em well of course typical a american english as well as the::: ENGLISH the
2. british.
3. G: when when you say american english what do you mean by american english?
4. CAT1:   american english well when when I say that e you know the differences between
5. american english and british english e american English because e e in our COURSES e::: at
6. at least here in the language centre we use the methodology
7. G: [ujm]
8. CAT1:   [use] methodology an:::d well PROGRAMMES based on american english
9. G: aja but what [american]

10. CAT1:   [and]
11. G: what type of american english or american english from::: from where? you mean
12. the USA::.?
13. CAT1:   e [yes]
14. G: [and the USA]
15. CAT1:   [e yeah]
16. G: when you say [USA] [what do you mean]
17. CAT1:   context of course [no?]
18. G: [right]

Example 7. 27

1. CBT5:   Canada,
2. G: [aja]
3. CBT5:   [the] States, Australia, England
4. G: whe when you say the States what do you mean?
5. CBT5:   the United States
6. G: LIKE E:::H any specific region or::: states? [BECAUSE]
7. CBT5:   [yea:::h]
8. G: the US is very big [right? so]
9. CBT5:   [yeah yeah]
10. G: so when you say I refer to the States what do you mean exactly by the States?
11. CBT5:   California, Los Angeles, Dallas, Boston, wh where my friends come from.
12. G: [ja (hhh)] OH right [when you where your friends come from ja (hhh)]
13. CBT5:   [SO I USUALLY TELL] I USUALLY TALK a::: about Canada, the States, Australia,
14. England because my friends are from these countries.
15. G: SO you feel a lot more familiar (.)[with that information]
16. CBT5:   [yeah (.) because] I have friends from England, Australia, Canada, the States
17. [so:::]
18. G: [and] when you say England you mean England th the COUNTRY or only that that
19. piece of [land]
20. CBT5:   [ujm yeah yeah]
21. G: [aja] and when you talk about England wh em::: (.) what area::: or what places do
22. you refer?
23. CBT5:   my students come from (.) my my friends come from London

Example 7.28

1. CAT5:   ah WELL I get it now. well m::: our book the book that we are having the
2. textbook that we are having is american
3. G: ok.
4. CAT5:   aja.
5. G: (?) which of the book you use?
6. CAT5:   e::: it's e::: (.) top notch
7. G: ah ok. is american version?
8. CAT5:   yeah and [also]
9. G: [a:::h]
10. CAT5:   the other one that we use that is for the rest of the courses it's the traveler:::
11. and says I mean I I don't have to say it because it's on the front page.
12. G: right
13. CAT5:   it's american EDItion
14. G: ah ok
15. CAT5:   so. aja.
16. G: in the information from that book is only about the::: USA:::?
17. CAT5:   yeah. ujm.

18. G: ok.
19. CAT5:   so::: what I try to do sometimes is to <snorts> (.) to have a view of the (.) e::: as
20. Because it's par of my experience to have the like the [british version]

7.5.6   Topics and examples

The themes are determined by the contents of the course (Ex. 7.29), and they include food, customs, transportation, music, sports, and festival (Ex. 7.30). They usually add further explanations and examples based on their personal experiences. In Example 7.31, line 9, the teacher acknowledges her own experience as a source of information, but she is aware of the subjective dimension. Hence, she informs learners that what she shares is her "appreciation" from when she lived abroad (Ex. 7.31, 11-14).

Example 7.29

1. CBT1:   well e::: basically I I have to to CHECK what a::: what the topic is [first]
2. G: [ok]
3. CBT1:   ok (hh) and it depends on the level
4. G: ujm
5. CBT1:   ok because if I'm teaching in MEIF
6. G: yes think about the MEIF
7. CBT1:   am ok if I'm in MEIF I I have to (hh) to just to select some things e PERSONS
8. a that my students (.) already know [ok]
9. G: [ujm]
10. CBT1:   or famous persons and after that just try to (.) to to GET the POINT
11. G: ujm:::
12. CBT1:   ok so a::: I explain something about em (.) the language or the or or or for
13. example if we are checking JOBS, professions just like try to to to SAY different
14. professions in different countries and[to explain a little bit] [to them]
15. G: [a:::h ok] [ujm]
16. CBT1:   am::: <smacks lips> or I ask ask them to LOOK FOR information
17. G: ujm
18. CBT1:   about different countries and after that in the group we share the
19. information

Example 7.30

1. CBT5:   uff (.) like m::: foo:::d
2. G: ok
3. CBT5:   [yeah I talk] about food (.) I talk about for example m::: transportation (.),
4. G: [ok]
5. CBT5:   [musi:::c]
6. G: [ah ok]
7. CBT5:   [music]
8. G: [ujm]
9. CBT5:   [yes] (.) because my students u:::h they they like music (.) most of them [like
10. music]
11. G: [right aja]
12. CBT5:   [so that's] like something I tr I::: usually use to::: to communicate with my
13. students
14. G: [ujm]

15. CBT5:   [music] sports:::
16. G: ok
17. CBT5:   sports a:::m MOVIES (.) we talk about actors actresses yes?
18. G: [ujm]
19. CBT5:   [usually] because they know that (.) they do not know (.) they don't know
20. much about like (.) writers o:::r um::: politicians yes? they are more interested in movies,
21. music, sports something that they feel a::: (.) it's closer to them (.) but when we talk
22. about like writers they don't know like many many writers [because]
23. G: [ujm]
24. CBT5:   they don't read much in english

Example 7.31

1. CAT4:   (.) ok so well culture (.) teaching e::: could be through (.) WHY NOT teacher
2. experiences.
3. G: ok
4. CAT4:   aja our experiences if we::: if we have if we have had e::: the opportunity to go
5. abroad (.) ok so (.) talk about a little bit the experience WE HAD. ok. the experience the
6. the (SEE xxx), the the things we saw (.) in that in that e::: (.) in those places the e::: those
7. places we lived how people behave
8. G: ujm
9. CAT4:   i e::: I I e::: (.) but I understand also that it's it could be a little bit subjective.
10. G: why:::?
11. CAT4:   because this is this is my my appreciation yes and::: sometimes I try to analyse
12. what I say (.) to my students (.) ok this is how I perceive (.) the CULTURE ujm how people
13. e::: react ujm to certain things but (.) I tell them <smacks lips> that they could have a
14. different experience

7.6   Summary and conclusions

The reasons learners have for learning English are not the focus of this study; however, the

discrepancy that emerged between what learners expressed, in the survey and interview (Chapter

6), for learning English differs from the views of teachers. From the teachers' perspective, most

learners enrolled in these two compulsory English courses do not have a clear reason for learning

the language, although they admitted that English is relevant for their future careers. English, in

the teachers' opinion, is not part of the learners' interests and their goal is obtaining a passing

grade (7.3). This extended belief among teachers seems to be influencing their practices because

they admitted that these courses are basically for teaching grammar and lexis (the teaching

practices of teachers are discussed in Chapter 10). Furthermore, the cultural element is not part

of the evaluation of the course. However, in the survey, the compulsory nature of the courses

was ranked as the second least important (Graph 2, Chapter 6). The analysis of the learners'

interview data demonstrated that they are aware of the role of English in economics and politics.

The learners' view of English is as a means to understand other peoples. This discrepancy found

between the teachers' perceptions of learners' reasons for learning the language, and the

learners' expressed reasons, was relevant as background information for the class observations,

which was the following method of data collection (Chapter 8).

Although teachers identified being able to communicate in English and having sufficient cultural information to communicate with others as key pieces of knowledge for present global societies, they admitted that they did not prepare their learners to communicate in intercultural and international contexts. They considered that this type of preparation could be more suitable for advanced levels. Moreover, teachers agreed that AmE is the variety that students must learn, as this is the language of the most influential, economic power, and the closest neighbour of Mexico. With regard to understanding Standard English, teachers and learners agreed on the difficulty of defining the concept. Different to learners who relate it to basic, general use of English, the tendency among teachers was that of academic, formal use of the language. Both groups of participants reflected on what standard might refer to as there are many varieties and ways of using a language. The components of effective communication that the teachers listed were more related to structural, oral patterns and lexis whereas those from the learners' perspective are more related to the idea that communication goes beyond accuracy and that attitudinal elements are crucial in any type of encounter, be it in their own or a different language. In Chapter 10, teachers' understanding of intercultural communication is discussed and compared with that of the learners.

The intercultural dimension is not part of the teaching objectives of these courses. However, in the rationale of the syllabus, it can be read as the need to raise awareness and understanding of otherness and the development of socio-communicative strategies to interact in multicultural and multilingual contexts, as shown in bold type in the following extract from that syllabus, and its English translation (see Appendix P: 1).

21. Justificación

> **El conocimiento del idioma inglés es necesario** para los estudiantes universitarios por ser uno de los vehículos de comunicación internacional y su influencia en múltiples culturas y áreas de conocimiento. A partir de su desempeño en los centros de auto acceso se tendrá como objetivo la **sensibilización hacia esta lengua** y otras para el **entendimiento de la otredad** y su aportación a la sociedad. Es gracias a este enfoque intercultural que la diversidad puede dejar de ser un obstáculo para la comunicación, y convertirse en enriquecimiento y comprensión mutua, venciendo así prejuicios y actos discriminatorios. Se trata de capacitar al estudiante en estrategias **sociocomunicativas** tales como la comparación y el contraste de los valores culturales propios y de la cultura meta. Para esto, es indispensable que los estudiantes universitarios cuenten con las competencias comunicativas y habilidades cognitivas que les permitan interactuar en contextos **pluriculturales y plurilingües** (…)
>
> (Appendix P: 1)

> The knowledge of English is necessary for the university students, as this is one of the vehicles of international communication and its influence in multiple cultures and domains. Through the Self-Access Centres operation, one of the objectives is the awareness of this language and others for the understanding of Otherness and its contribution to society. Due to this intercultural approach, diversity will no longer be an obstacle for communication and thus become mutual understanding and enrichment to overcome discriminatory acts and prejudices. It is intended to equip the learners with socio-communicative strategies such as the comparing and contrasting of their own values and those of the target culture. To fulfil all of this, it is indispensable that the university

students have the communicative competences and cognitive skills that allow them to interact in multicultural and multicultural contexts […] **(My own translation).**

The objectives, rationale, and articulation of the different types of knowledge (theoretical, heuristic and axiological) is the same in the course descriptor for English I and II (see Appendix P), though they vary in the language content sections for each level.

The teachers' experiences as learners regarding culture learning was limited to the transmission of occasional information about other socio-cultural groups. They did not have a clear memory of being trained in this area. This was an occasional activity and it consisted of readings and explanations. This information is relevant to understand part of the teachers' background experience of this cultural domain. For them, the linguistic dimension is a priority because learners are not assessed on cultural aspects (Ex. 7.16).

The cultural dimension is constrained to two sources: the teachers' experiences abroad, and the book readings or the cultural capsules included in each unit. These aspects are revised in class whenever the book brings them to the fore or when the teacher identifies an opportunity to compare, explain, or describe an aspect that makes reference to a foreign behaviour, people, custom, or historical date. They added that the book is a resource that indirectly contributes to this given that the most recent versions contain intercultural information that can raise the learners' awareness on diverse sociocultural groups.

The data from this first set of interviews reveal the positive attitudes of teachers towards cultural dimensions of language learning but there seems to be a tendency to itemise the cultural aspects in terms of American culture, and in some other cases that of the British. The reason is due to the influence the USA exerts in Mexico and because of the possibility that learners may have to work or study there in the future. In the teachers' background, there is no evidence of a clear framework for the teaching of the cultural dimensions or of the developing of intercultural communicative competence. Notwithstanding this lack of reference, they seem to be sensitive to the need to incorporate this knowledge and to develop the necessary attitudes to communicate in a diverse and complex world.

Chapter 8 Classroom observations and second round of interviews

8.1 Introduction

The data collected from the first round of semi-structured interviews presented in Chapter 7 allowed me to overview the perceptions that the ten participating language teachers had towards intercultural communication, culture teaching and communication. This chapter presents the findings of the classroom observations of these teachers and the analysis of the second round of interviews that were carried out after the observation period. The data from these two sets address the research question number two in particular:

> **RQ 2**: How do these teachers' perceptions of English as a global lingua franca relate to their teaching practices generally and specifically for intercultural communicative competence (if at all)?

I will first describe the process involved in organising the series of observations, then the main topics observed and the following round of interviews after each teacher was observed. After that, I analyse the themes that best describe the cultural teaching practices of the language teachers in the two basic compulsory courses for university students. In the second section, I present some data related to the teaching practices for intercultural communication and the related notion of ICC. Finally, I summarise the most outstanding issues of these two sections of the data collection, classroom observations and second round of interviews.

8.2 Classroom observations

This technique is one of the most "powerful tools for gaining insight into situations" (Cohen *et al.*, 2011: 474) as the classroom is a space where complex and dynamic relationships occur (Nunan, 2005). Therefore, after exploring at a theoretical level, the perceptions that the participating language teachers have in relation to culture teaching and the use of English as a global lingua franca for intercultural communication, I proceeded to organise, with their written consent, a round of classroom observations. The focus of these observations was mainly to identify those elements that lead to an intercultural approach to ELT and the related notion of ICC in a general or specific way. Hence, I developed a semi-structured observation scheme (Appendix H) that allowed me to concentrate on those aspects that indicated the explicit teaching moments on those notions, as well as the potential classroom teaching situations that may not have been

exploited by the teachers. The two main sources to develop that scheme were the ICC model by Byram (1997) and that of Baker (2012a) on ICA. They served as a guide to delimit the teaching moments to be observed and discussed during the second round of interviews. The scheme was organised into the four skills as these two mandatory English courses are designed as such. Before observing each class, I listened to, and transcribed, some sections of the first round of interviews (Chapter 7, 7.7, Appendix F) regarding the perceptions of teachers about the role of culture in communication and the cultural aspects they usually include in their classes.

This observation phase aimed to complement the first round of interviews (Chapter 7) where the participating language teachers expressed their views, understandings and practices in relation to the cultural dimension of language teaching and learning, and for intercultural communication. Each teacher was observed for a minimum of three hours per week and each class was videotaped with the teacher's and learners' consent. The total amount of hours of observation in CA was 15 hours and 45 minutes, and in CB it was 18 hours and 45 minutes. The variation of hours was due to the different schedules of each class in the two venues (Appendix C). The topics presented by the teachers during the period of observations, from October to November 2013, corresponded to the course contents of habits and the daily routines, free time activities, plans and intentions and related vocabulary and grammar for those contents. Table 3 shows the grammar points, the specific vocabulary and the skills that were identified during the class observations. The language structures were embedded in the topics in which the correspondent vocabulary was integrated and related to the book unit.

Course contents: habits and the daily routine, free time activities, plans and intentions			
Language structures	Vocabulary	Topics	Skills
• Simple present • Simple past • Future: present continuous, will, going to • Should / can	• Marriage • Houses • Weather • Sports • Health problems • Food (for breakfast) • Adverbs of frequency	• Halloween • The Day of the Dead • Luck • New Year's Eve • Vacations (visiting a new city) • The 70s	• Listening • Speaking • Reading • Writing

Table 3: Summary of themes observed

During the observations, I took field notes and I only transcribed some parts of the classes that served as examples to support a theme description. I kept a written file of each teacher where I annotated possible relationships between the first interview and the teaching practices observed. Each teacher decided on the day and time to be interviewed for a second time after the

observation phase was completed. The duration of this second interview varied between 21 and 42 minutes. The total number of minutes in CA was 157 whereas, in CB, it was 137.

The groups observed were English I and English II, which are two compulsory basic courses for university students at a HEI (Chapter 5, 5.4). As these courses are mandatory, an academic committee integrated by language centre teachers agrees the contents. Although the programme classifies the knowledge for these courses into theoretical, heuristic and axiological (Appendix P), the main objectives of the classes observed were mostly the teaching of language structures and vocabulary. The development of the four skills were mostly provided by the textbook and workbook, and from other published sources that each teacher considered appropriate for the content of the unit. As these are beginners' courses, teachers generally gave explanations in Spanish for this reason, and the translation into English of those phrases is provided in parentheses.

The researcher placed the video camera inside the classroom where the teacher agreed it should be. During the first minutes of the first day of observations, learners felt intimidated though, as they realised they were not the focus of the recording, they behaved normally. After the week of observations, a second interview with teachers was scheduled to discuss some issues raised during the classes. This observation phase was significantly important to identify and relate the teachers' views expressed in the first interview to their teaching practices and, thus, decide on the areas for further exploration during the second encounter with each teacher.

8.3   Second round of interviews

The questions for this second phase were structured according to the teachers' perceptions of the relationship between language and culture for intercultural communication and the areas that were identified as cultural teaching moments. These included the type of information from the textbook as it was a key element to introduce the cultural dimension, the role of learners' own culture in communication, the potential cultural aspects behind certain uses of tenses, words and expressions, and the extent to which they considered their teaching as promoting communication outside the classroom. These second interviews lasted between 23 and 36 minutes and they were audio-recorded and then transcribed using some conventions derived from VOICE (Appendix I). The interviews were carried out after the three hours of observation were completed. The most appropriate time and place for the encounter was agreed with each teacher, and the interviews were held in English as it is the common language in most academic encounters between language teachers of English at this HEI.

To elaborate the guiding questions for the second interview, I listened again to each teacher's first interview to relate some of their views and understandings (Chapter 7) to their practices observed. The focus was on those teaching moments that supported what they had expressed during the first interview, or an aspect or situation that may be contrary to their claims about the inseparability of language and culture in language teaching and learning. As Brinkmann points out obtaining the interviewee's description rather than "reflections or theorizations" (2013: 22) therein, these second interviews allowed me to discuss with the participants those moments where the level of theorisation and that of practice did not seem to coincide.

The process for writing a list of guiding questions for each teacher was the same as used in Chapters 6 and 7. I used content analysis to identify the themes that might lead to clarifying some of the teaching practices regarding the cultural dimension of ELT. The categories and codes for this method were classified into three points: culture teaching, teaching for intercultural communication, and teaching practices for ICC (Appendix J). In Chapter 7, culture and intercultural communication teaching were explored through a round of interviews, but for the notion of ICC (this will be explored in greater detail in Chapter 9), teachers were asked about the type of competences for globalised societies and the objectives for ELT, with very few references were found.

8.4   Culture teaching

This category will present two of the most significant examples of the teachers' understanding of culture teaching. Generalised references to vacations, practices and historical facts were given in class to complement the content of the programme or the unit of the book. The teacher and the textbook were identified as the main sources of information.

8.4.1   The teacher

In Examples 8.1 and 8.2, teachers acted as sources of information to explain a concept (Ex. 8.1, line 3) and to consolidate a topic using historical references (Ex. 8.2, lines 14-17). The teacher in Example 8.1 explained to the learners the common practices of "many people" from the USA going on vacation (lines 1-2) to clarify the meaning of "foreign". In Example 8.2, the teacher considered that some historical information was appropriate to contextualise the topic about houses. He also shared with students some information about two historical characters (Ex. 8.2, lines 1 and 3). This was a personal decision based on the teachers' preferences for history.

Example 8.1

1. CAT2:   many people in the United States take an exciting trip. they visit a foreign

2. country (.) they travel in their own country by car or by train. foreign country. do you
3. know what is a foreign country? for example we are mexicans we live in Mexico. a foreign
4. country is Canada, the United States, Guatemala that's a foreign country. ok?

Example 8.2

1. G: the other day you talked about Che Guevara
2. CAT1:   aja:::
3. G: and in the last class you mentioned um [Santana]
4. CAT1:   [Santana]
5. G: and then you talked abou:::t
6. CAT1:   a:::h ok I talked [a little bit]
7. G: [old houses] in Xalapa
8. CAT1:   [a little bit] in Xalapa yeah
9. G: right
10. CAT1:   old houses yeah
11. G: you do it because you like it or you?
12. CAT1:   yes I like it well i::t
13. G: do you read about history?
14. CAT1:   history and as well as you know how important is to e::: have e::: historical
15. sources no? in order to reinforce e objectives
16. G: [ujm]
17. CAT1:   [in order to] consolidate no?
18. G: [ok]
19. CAT1:   aspects of the language
20. G: right
21. CAT1:   by by means of context no?

8.4.2   The textbook

The teachers' general views of textbooks are as a resource for the cultural dimension. In Example 8.3 (lines 4-5), the teacher considers that "culture is embedded" (line 4) in the conversations or listening texts included in the book and that these promote different varieties of English (line 11). The generalised and decontextualized information of a textbook seems not to be a problem for these teachers as this will depend on the teaching purpose (Ex. 8.4, line 8). One participant believes that "old" information can be used for history purposes or teaching vocabulary (Ex. 8.4, line 15-17) because, as another of the participants added, "some aspects of culture… don't change" (Ex. 8.5, lines 6-7).

Example 8.3

1. G: (…) because in your during the first interview you were very conCERNED about
2. developing [e:::] COMpetencies for this world.
3. CBT4:   yeah. well what I think the::: well if you teach language you teach culture (.) and
4. the cultural aspects are embedded in the textbooks and the conversa:::tions because well
5. (.) because of many well (.) there are many aspects for example (.) em::: the::: the topics
6. for example (.) even the::: the easiest one the first ones for example GREETINGS (.) how
7. you greet people (.) o:::r e::: making request [for example]
8. G: [ujm]
9. CBT4:   aja. so there are special ways to use LANguage and to approach to PEOple so

10. the I think the things are very well related if you teach language you teach a little bit
11. culture (hh) and also the for example the recordings there are many (.) many dIfferent
12. varieties of englishes and in some recordings.

Example 8.4

1. G: to what extent the INFORMATION from TEXTBOOKS o:::r PRINTED MATERIAL are
2. UPDATED and they::: e::: e generalised information?
3. CBT2:   well this is updated I tried to look for it o:::n internet.
4. G: [ah ok]
5. CBT2:   [o:::r in] some textbooks.
6. G: ujm. but e::: what can be the impact about information given from textbooks a in
7. terms of general things?
8. CBT2:   it depends on the information that you are looking for. for grammar maybe:::
9. G: ok right [right]
10. CBT2:   [it's::: it depends]
11. G: [but specially] for readings maybe.
12. CBT2:   for READINGS?
13. G: [about topics]
14. CBT2:   [well] I think some of them are O:::LD.
15. G: [ujm]
16. CBT2:   [old text] a:::nd when you want to::: to teach something about history then for
17. example. you go to the texbooks a:::nd you can find good [good]. so::: in the textbooks
18. we can fi:::nd (.) how::: (.) a (.) a what were the customs like in tha:::t in that time.

Example 8.5

1. CBT3:   (.) ok (hh) am. most of them I think. it is the books have changed. no? now you
2. have we have the fourth edition.
3. G: [ah ok]
4. CBT3:   [and in some way] it is e:::m UPDATED. (.) in some in a I mean some aspects or
5. som:::e yeah some aspects of a culture in general. some aspects another other aspects it
6. doesn't matter if e::: it is it was written long time ago it remains the same. they don't
7. change. Yeah. there are some there some::: a::: customs that are general

8.4.3   Classroom examples

The skills most used to include cultural elements were reading and listening and, to a lesser extent, writing. The reason for those choices, as expressed by the teachers, was the contents of the programme (Ex. 8.6), the textbook (8.4.2) and the teachers' personal preferences regarding history topics (Ex. 8.7). In Example 8.7, the teacher found it appropriate to include some historical references to relate these to the house content of the syllabus. In Example 8.8, during the teaching of a language structure, the teacher believes that culture is "implied or hidden" (line 7). During the interview, the teacher admitted that by discussing this issue he became more aware (line 13) but in class, he did not make it evident (line 14).

Example 8.6

1. G: so basically the topic about getting married and have children was suggested from
2. the handouts you that you were using?
3. CAT3:   ujm

4. G: [right?]

5. CAT3:   [yeah yeah <fast>]

6. G: it was not your idea it was from the [book?]

7. CAT3:   no. it was FROM THE BOOK. it was implied [in the book]

8. G: [aja:::]

9. CAT3:   and I have to because that vocabulary may come in [the exam @@@]

Example 8.7

1. G: the other day you talked about Che Guevara

2. CAT1:   aja:::

3. G: and in the last class you mentioned um [Santana]

4. CAT1:   [Santana]

5. G: and then you talked abou:::t

6. CAT1:   a:::h ok I talked [a little bit]

7. G: [old houses] in Cordoba

8. CAT1:   [a little bit] in Cordoba yeah

9. G: right

10. CAT1:   old houses yeah

11. G: you do it because you like it or you?

12. CAT1:   yes I like it well i::t

13. G: do you read about history?

14. CAT1:   history and as well as you know how important is to e::: have e::: historical

15. sources no? in order to reinforce e objectives

16. G: [ujm]

17. CAT1:   [in order to] consolidate no?

18. G: [ok]

19. CAT1:   aspects of the language

20. G: right

21. CAT1:   by by means of context no?

Example 8.8

1. G: you said that language (.) is always hand by hand with culture because you you

2. said something that I like about the::: culture that everything we do EXCEPT for the

3. biological things is [CULTURE]

4. CAT3:   [yes exactly]

5. G: so the way we talk about the future

6. CAT3:   it's cultural [talking yeah yeah]. it's cultural yeah yeah. now that that we are

7. talking about this I notice more [yeah yeah]. yeah. sort of implied [or] hidden

8. G: [ri:::ght] and so::: <smacks lips> that was the questions if you could visualise an

9. opportunity to include culture?

10. CAT3:   yeah yeah

11. G: ujm

12. CAT3:   yeah well basically I would concentrate on language ALTHOUGH I was sort of

13. teaching culture at the same time but maybe I don't notice like like (.) I don't make it

14. that I don't do it that evident you know. but it's there je (hh)

8.4.4   Culture references

Derived from the textbook and the teachers' own experiences, the cultures most referred to were

the USA, the UK, and France. The book randomly provided references to other national groups in

activities where learners had to find differences and similarities between countries. In Example

8.9, the participant takes her French experience to raise the learners' awareness of the different locations of a house appliance, whereas in Example 8.10, the teacher used the pronunciation of a vegetable to distinguish between American and British pronunciation of the "t" sound in the words. During the class observations, the book brought in different names of countries, but they were not discussed or related to global Englishes, or used for pronunciation issues. In Example 8.11, the cultural information is about Halloween and the Day of the Dead (lines 6-7). These two festivities are compared and contrasted, two countries are compared the USA and Mexico, in a general way.

Example 8.9

1. CAT4:   [we have] the::: the washing machine there but for example in other cultures
2. in the United States, in France they have the washing machine in the KITCHEN. aja. and
3. we e::: (.) yes the first time I saw the washing machine in France in the kitchen I say why is
4. the washing machine here? ok
5. G: right e::: where I lived in England they also have the washing machine in the
6. [kitchen]
7. CAT4:   [in the kitchen]
8. G: [yeah] it's like common they have it in the [kitchen]
9. CAT4:   [@@@]
10. G: [and not outside] @@@ right.

Example 8.10

1. CBT3:   well. first of all I::: it is a way to::: differentiate e::: the british communication I
2. mean the british pronunciation and the::: the american one.
3. G: ujm
4. CBT3:   ok. u:::s we are closer to american. I mean to the United States and the course
5. is a::: focused on that the::: kind of communication kind of language. I think it is more o:::
6. I think it is more useful for them to use or to say / tomɛiros/ or /tomɛiro/ instead of
7. /tomɛitos/

Example 8.11

1. CBT2:   what day is today? ok. today is october thirty ?
2. St: thirty one
3. CBT2:   remember. Remember how to say dates in english. first is the month, day (?).
4. thirty first
5. St: ah. ok. thirty first
6. CBT2:   today america celebrates something. do you an idea? what's the special
7. celebration fromn the United States?
8. Sts: [Halloween]
9. CBT2:   [halloween] right? do you know what is halloween?
10. St: <L1Sp> no es el día de muertos? (is it the day of the deads)? (CBT2 elicits
11. words and list them on the board)
12. CBT2:   so. halloween. what can you tell me about halloween? can you tell some
13. ideas? some special words? for example ghosts, candies, what else? costumes yes.
14. what is costumes? Special clothes (?) what else? witches, monsters. a special phrase
15. for halloween? what is a phrase? trick or treat. CHILDREN. what can you tell me
16. about this celebration? is it the same? do we celebrate halloween in Mexico? do we

17. celebrate hallowen in Mexico?
18. Sts: no. no.
19. CBT2:   no, it's different right? ok. what's the celebration about?
20. St: how do you say <L1Sp> el día de muertos in english?
21. CBT2:   the day of the dead (writes on the board) (.) we have two different
22. celebrations. right? do we celebrate on october 31ˢᵗ. no? when do we celebrate that
23. special day (pointing to the blackboard where she had written the day of the dead)

8.4.5   Culture unexplored

As few explicit culture teaching moments were identified during the sessions observed, teachers were asked to think about possible cultural information that was implicit and unexplored in some of the contents observed, be it grammar or vocabulary. The area that caused deeper thinking and discussion was lexis when they were invited to consider subjective understandings of the concept of "free time", Example 8.12, line 9. The teacher agreed it could have a different meaning for each of us, line 4. Example 8.13 is outstanding as the teacher reflected about updating information that is presented in class and promoting awareness of the changes in use of words. In Example 8.14, lines 13-14, the teacher recognized that his lack of knowledge on learners' personal information and context made him assume that they were not familiar with the concept of "fireplace" when describing a house.

Example 8.12

1. G: for example u:::m (.) FREE TIME. free time can be taken as only a word (.) just a
2. part of the day? (.) or free time is a concept? (.) for (.) is a different concept for each of
3. us? what do you think?
4. CBT1:   it is a different cont uh concept for each of us.
5. G: and if it is a different concept for each of us (.) what implications (.) can it HAVE if
6. we want to communicate (.) and if we want to exchange and share information about
7. that?
8. CBT1:   (.) m::: je je <smiling> (.) well like um::: (.) to share the same ideas?
9. G: do you think we can share the same ideas about free time?
10. CBT1:   well first we have to (.) to delimitate what is free time FOR US. [and] um after
11. that we can share some ideas.

Example 8.13

1. G: how can we maybe modify and you mentioned that one to update the
2. information?
3. CAT5:   yes I remember the last meeting that we were having in the last week. aja. for
4. exa one of the teachers were saying that we are not introducing into our students the
5. word a::: fireMAN or fire yeah fireman she said and the::: uh she says that that word is
6. NOT USED ANYMORE that is that is better to to use in class firefighter for example. and
7. that what we first need that teachers be aware of that and then e::: teach that e::: word
8. teach that word to our students in classroom.

Example 8.14

1. CBT5:   ye:::s (.) yeah like I think like we are like Acapulco and Acapulco is ho:::t (.) yes
2. Orizaba that would be like [yeah Las Vigas, Perote] no?

3. G: [Las Vigas, Perote] they do have a fireplace? [@@@]
4. CBT5:   [I guess so:::[@@@] I guess so ye:::s]
5. G: [(hhh)] right.
6. CBT5:   yeah yeah and that's Acapulco also
7. G: right <soft>.
8. CBT5:   yeah it's like [confusing sometimes] yes. but I gave them examples like
9. Chihuahua
10. because (.) they think or they associate it's it's uh probably::: but that is my perception
11. you are right. because I don't know I yeah yeah you are right because I yeah you are right
12. because I don't know
13. G: [aja]
14. CBT5:   [to tell you the truth] I don't know if some of my students come from Las Vigas
15. or Perote (.) I don't know where they come from (.) probably they come from (.) a:::
16. colder places yeah like Las Vigas, Perote or Orizaba and they probably have a (.) a fire in
17. their hou:::se yeah

8.5   Intercultural communication

The following categories aim to describe those teaching moments that may be related to teaching English for intercultural communication. Although little was found, it is interesting to note the constraints that the learners' lack of interest and motivation exert on the teachers' willingness to go beyond grammar and lexis to foster more "real language" use, as they termed it.

8.5.1   Language for communication outside the classroom

To teach 'real communication', meaning communication outside the classroom, is the main concern of most participating teachers. However, the classroom and the type of knowledge necessary for this aim do not make this an easy task. The classroom represents the place where students learn to structure the language to say "things" (Ex. 8.15, line 10-11) for situations outside the classroom. The obligatory nature of these courses may impede the teachers from going beyond this, as they first need to motivate and convince learners to learn (Ex. 8.16, lines 4-5). Another point raised by the teacher in Example 8.16 is that she frankly admits a lack of knowledge (line 4) and the differences between cultures (line 6).

Example 8.15

1. CBT5:   I think yeah (.) for example I::: I've always thought that we need to::: prepare
2. like the GROUnd for the (.) REAL communication in the classroom (.) because it's very
3. hard for students to come to the class (.) english classes for examples (.) which they
4. DON'T a::: LIKE VERY MUCH (.) because that's obligato:::ry (.) so that's like (.) I need to go
5. to english classes because I have to pass english one and english two (.) yes so it's like a (.)
6. like something which is am::: HINDering their LEARNi:::ng yeah (.) and::: it's a (.) it makes
7. it difficult for a teacher. so first I try to convince them that english is ni:::ce that there it's
8. gonna be useful for them and then but I need to prepare the structure I need to prepare
9. the ground like (.) make them realise or make them aware of how to put words together
10. to create sentences and then what they can do with the SENtences (.) so I work on
11. structures first (.) and then I try them to make I try to make them USE the structures to

12. say THINGS (.) and then go from saying things to say things that they really want to
13. exPRESS (.) I try to move from structure to REAL communication but in in this process I go
14. like very slow:::ly [slow:::ly]

Example 8.16

1. G: you mentioned about that (.) about real communication, (.) about understanding
2. the other right? (.) and then (.) this is part of understanding.
3. CBT1: well we have to explain or I have to explain students the difference between
4. some cultures but the problem is that sometimes I DON'T KNOW.
5. G: [AH RIGHT. aja]
6. CBT1: [yeah] being honest like wow we have to (.) to check uh how we work and how
7. different people WORK
8. G: [ujm]
9. CBT1 [around] the world.

8.5.2 Learners' own culture and language

The learners' language, Spanish, and their country Mexico, which are the same as the teachers'

observed, is used for comparisons between the USA and the UK. However, as explained by the

participant in Example 8.17, the differences among learners are not very significant in terms of

being part of the learning as (line 12) they all "more or less" share the same idea about

"breakfast", in this case. In Examples 8.18 (lines 9-11) and 8.19 (lines 4-5), the participants

referred to Mexican people in a generalised and stereotyped way as compared to other countries,

such as in the topics of marriage and eating habits. In Example 8.19, the teacher tried to prepare

learners to talk about their eating habits with someone from a different socio-cultural group.

However, the activity proposed in the book fostered the idea of generalizations and stereotypes.

Example 8.17

1. G: and is only important to make them aware of the difference of breakfast between
2. Mexico and Europe or any other place? or do you agree or disagree that is also important
3. to become aware of the difference between YOU and ME in the classroom? that
4. breakfast for us means different things (.) or that we eat different things.
5. CAT2: well e:::m in the group i:::n
6. G: in the same group.
7. CAT2: yes. I think well it could not be::: (.) so important.
8. G: ujm. not not relevant.
9. CAT2: no.
10. G: ujm. why not?
11. CAT2: e::: because (.) well because in the groups that we have all my students are
12. mexican and all of them have breakfast more or less at the same time. they EAT more or
13. less the same quantity of food or some things like that. so they will have an idea when
14. you teach the word breakfast they they have the idea that it's a complete e::: breakfast.
15. so it's not relevant to teach them that is e::: how do you what do (.) m::: ONLY when in
16. the case when a person is on::: A DIET
17. G: [ujm]
18. CAT2: [probably] but in the majority of the cases is not relevant but you have to let
19. them know that is different in the United States.

Example 8.18

1. G: the topic was basically getting married and have children. do you see can you
2. visualise a::: another opportunity for:::
3. CAT3:   for teaching culture? for making it more evident yeah?
4. G: RIGHT. because you said (.) everything we do::: is culture EVERYTHING.
5. CAT3:   I mean because language is culture @@@. in Mexico in Mexico it's like more
6. COMMON I would say. I would say that. but maybe not (.) NOT that much as it used to
7. be in the past. but STI:::ll still some women still think about having children you know. I
8. don't remember if my students I THINK most of them said no except for Mercedes just
9. one girl. and the the (.) students (.) some people here in Mexico see see marriage and
10. children as something (.) as something important for the life whereas in other countries
11. (.) some people might some people may not even think about getting married.

Example 8.19

1. CBT3: what do you usually have for breakfast? (sts discuss what they have for breakfast
2. using the vocabulary in the book) (.) maybe sometimes they take a bit from the American
3. from the Japanese. listen and repeat. the USA >>> cereal and meal, orange juice, coffee
4. Sts: Japan: fish, grapes, soup, pickles, green tea. Mexico: eggs, beans, tortillas, fresh
5. fruit, sweet bread … coffee with milk.
6. CBT3: do you ever have fish for breakfast Fernando?
7. Fernando: no. I NEVER HAVE fish for breakfast
8. CBT3:   according to their physical appearance one is from the USA and the other from
9. Japan.
10. St: the blond girl is from the USA
11. CBT3:   The blond girl is from the USA and what about the other one? can you
12. describe her? Can you tell us about her? physical appearance? what colour is her hair?
13. light brown aja. is it short or blond? is the girl young or old? she is young. ok. how old is
14. she more or less?
15. St: 23
16. CBT3:   listen to the conversation between Yumiko and Sara (conversation about
17. breakfast) what are Yumiko's eating habits? what's Sara opinion about the Japanese
18. eating habits

8.6   Teaching practices for ICC

The following section focuses on describing the teaching moments that allowed me to identify the type of knowledge, skills, attitudes and values for developing the notion of ICC in a general or specific manner. Although explicit practices regarding this notion were not identified, the theoretical background (Chapter 4, 4.2.2) and the observation scheme (Appendix H) helped to keep a focus.

8.6.1   Knowledge

The knowledge of language structures and vocabulary were prioritised in terms of structure and general uses. The teaching of grammar was limited to establishing the rules of form and general uses provided either by the book (Example 8.20) or by the teacher (Example 8.21). Nonetheless, the use of "gonna" (Ex. 8.21, line 3) by some teachers and some learners, and the reflection on

the use of "gonna" considering the different registers of the language, was not underlined. During the weeks of observations, teachers had the learning objective of teaching vocabulary, as shown in Table 3, Chapter 8, 8. 2. Interestingly, in one of the classes, the teacher explicitly verified the learners' understanding of the word "room" in Spanish and he explained its use in English (Ex. 8.22, lines 1-4).

Example 8.20

1. CBT4:   what are you plans for next weekend? are you planning to do these activities
2. (from the book)? or are you planning to do some other activities?

Example 8.21

1. CAT3:   tomorrow::: well TONIGHT U::: this is something that TONIGHT I am going to:::
2. to be an interpreter on the radio. at 8 o'clock in the evening I am going to be an
3. interpreter for a doctor you know that is coming from::: I don't know where and he's
4. gonna speak in english. and I am going to translate into spanish for people. it's going to
5. be nice. ok. but that's a plan. THAT'S MY PLAN. MAYBE MAYBE I wi:::ll (.) I don't know (.)
6. maybe I will I will do a good interpretation jejeje maybe I will do a bad interpretation. I
7. don't know but this is my plan. this is a probability.

Example 8.22

1. CBT5:   what is room in spanish?
2. St: <L1Sp> recámaras (bedrooms)
3. CBT5:   a:::h.
4. St: <L1Sp> los cuartos (rooms), habitaciones (rooms), espacio (space)
5. CBT5:   <L1Sp> ¿cuántas habitaciones, recámaras, espacios? (how many rooms,
6. bedrooms,
7. spaces?). in spanish when we say ROO:::MS. (.) in spanish when we say rooms. we think f
8. <L1Sp> cuartos (a part) and we make the connection with <L1Sp> recámaras (bedroom).
9. right? in spanish <L1Sp> cuartos for us is <L1Sp> recámaras. (.) but in english rooms is
10. kitchen, dining-room, living room ok? if we listen to the name of this (.) SPA:::CE dining (.)
11. ROOM.
12. St: <L1Sp> ¿cómo? (how?)
13. CBT5:   dining room, yes. <L1Sp> comedor (dining room). and then we have bath (.)
14. ROOM, bathroom but it says ROOM. (.) bathroom, diningROOM, livingROOM, bedroom so
15. the differences spaces in the house or the apartment have the word ROOM. so it does not
16. necessarily refer to <L1Sp> recámara (bedroom). rooms <L1Sp> se refiere a todos los
17. espacios de la casa (it refers to every single space within a house)

8.6.2   Skills

The skills promoted were language skills with some cultural information in them. However, the focus was not cultural content. Although the topic of houses and apartments promoted some explicit cultural-historical teaching opportunities, the teacher explained to learners what s/he considered confusing for them in terms of cultural knowledge. In Example 8.31, the teacher spent a considerable amount of time to verify the learners' understanding of the word "snapshot" (lines 11-13) before doing a listening exercise about the parts of the house. In Example 8.32, the teacher spent as well a great amount of time contextualising the cultural component of the

reading about the different types of houses "an igloo, a tepee, and a hut" (lines 17-19). Learners only read and answered simple questions about the text (lines 32-33). Speaking was limited to the production of short sentences directly related to the topic of the class or the repetition of some dialogues whereas writing consisted of filling blanks, writing short sentences to put into practice the language or lexis studied, and the writing of a short paragraph following a model assigned for homework. In example 8.33, the teacher gives the instruction to follow a model given by the workbook to write a postcard using the information provided in the textbook. The model given was a postcard of someone who visited Machu Pichu in Peru. The information was used to write the content of a postcard and the practice of "can, can't, should, shouldn't". The focus was language use rather than the culture content for the development of a competence.

Example 8.23

1. CBT5:   do you remember snapshot? the snapshot the first section in every unit is like
2. the cultural section. yes? this is cultural information about the COUNTRIES where people
3. speak ENGLISH. in this case the UNITED STATES but what's the meaning of snapshot? (.)
4. do you remember? what was the meaning of snapshot? (the teacher explains the
5. meaning of the word). the word snapshot means <L1Sp> foto instantanea (instant
6. picture). this is like we take a picture. we take the picture of the CULTURE. as Ana says
7. <L1Sp> es información de la cultura (.) en este caso particular de los países donde hablan
8. inglés principalmente de Estados Unidos (it is information, in these specific cases, about
9. countries where english is spoken mainly the United States).
10. S: but what is the meaning? (phrase said in spanish by a learner).
11. CBT5:   <L1Sp> la palabra snapshot significa una foto instantánea (the word snapshot
12. means snapshot). it's like we take a picture of the culture. <L1Sp> es como si le
13. tomaramos una foto a la cultura de ese país y entonces ahí vamos a conocer ciertos
14. aspectos de cómo vivien ELLOS (it's like if we took a picture of the culture of that country
15. and then from that we are going to know certain aspects of how THEY LIVE).

Example 8.24

1. CAT1:   how many styles of houses do you know around the world? where do you
2. people live? where (.) do (.) people live?
3. Sts: <no answers>
4. CAT1:   where do people live? for example the eskimos. you know the esquimals?
5. where do they live the eskimos? Irma? but you mention the word.
6. S: igloo.
7. CAT1:   the eskimos live in in a igloo no? yes. have you seen an igloo? on television:::
8. from discovery channel? yes or no? any other forms of living? (?) how many styles of
9. living? eskimos live in igloos. ok. what else? any other form of living? a:::h shelter no?
10. do you know this word? shelter. shelter. do you understand this word?
11. Sts: no.
12. CAT1:   shelter is well prehistorical men e::: e::: prehistorical men needed to find A
13. SHELTER to protect UM? […] e::: let me give you this material please. (.) any other form of
14. living? (.) e::: for example in Mexico prehispanic cultures lived in the::: where do they live
15. prehispanic cultures?
16. S: buildings.
17. CAT1:   buildings. what kind of buildings?
18. S: pyramids.
19. CAT1:   pyramids. (.) yeah or in different communities. (.) any other forms of livings

20. that
21. you in the world home? homes around the world. yes::: for example no? we have here
22. three forms of living the igloo, teepee and hut. do you understand?
23. S: yes.
24. CAT1:   do you understand igloo, teepee? who lives in that place (.) in the teepee?
25. who lives there?
26. S: (?)
27. CAT1:   excuse me? <L1Sp> los que? who who live there? have you seen films (.) about
28. western? who lives in a teepee?
29. S: <L1Sp> los indios (the indians)
30. CAT1:   yeah indians indians. the red skins. the red skins. you understand red skins?
31. S: <L1Sp> apaches
32. CAT1:   exactly <L1Sp> apaches apaches. huts. you know huts. you understand huts.
33. who lives in a hut? well in different communities no? ok. I want you to read. I want to
34. read this paragraph and complete the information please. read carefully and complete
35. the following exercises about homes around the world. homes around the world.

Example 8.25

1. CBT2:   do you remember the past tense and the diagrams. so let's gonna do
2. something similar. yeah? before you write a::: the postcard. let's gonna (?) think about
3. the diagram and the different events you know for this (.) last vacatio:::n and then let's
4. gonna start with this <pointing to the book exercise> the different events in the past and
5. after making the diagram. we can continue with the writing. yeah?

8.7   Summary and conclusions

The classroom observation series and the second interview were two insightful moments for the

teachers and the researcher to relate the teachers' claims during the first interview and what

actually happened in practice. The textbook and the programme of these courses may seem to

be guiding more of the teachers' activities despite the lack of context of the contents of the book.

The textbook is dealt in more detail in Chapter 10. In spite of this limitation, they found that the

textbook was a source of cultural information about how "other people live or eat" that learners

usually read, listen, and write about. The cultures referred to in the classroom were those

expressed during the first interview, and these came from the information provided in the book

and the teachers' own experiences. This was confirmed during the observations and the second

interview. The USA was the English-speaking country most predominantly used to exemplify and

discuss similarities and differences with Mexico. Historical facts were found to be interest to

some participants, and they integrated it as part of cultural knowledge when they found this

information complementary to the content of the course, as in the case of the topic of houses.

Since the teaching practices for these mandatory courses are highly focused on the learning of

specific language structures and vocabulary which will serve learners to succeed in exams, there

was no clear or systematic evidence of an approach regarding the cultural dimension, or the use

of English for intercultural communication. The different pieces of grammar studied were not

reflected in terms of their pragmatic or socio-linguistic functions for communication outside the

classroom. Neither were there any moments identified when there was discussion of the relativity of the concepts or context to determine meanings.

Culture teaching was limited to comparing, contrasting or giving information when there was an 'opportunity' to do so. The cultural dimension, as expressed by most of the participants, was not planned. This may have to do with teachers' understanding of culture, which is discussed in Chapter 11. The knowledge that will be evaluated in the exam and the mandatory nature of these courses seem to be two restrictive factors that define the teaching practices in the classroom, as was expressed in the first and second interviews.

During the second round of interviews, it was significantly observable that there is a tendency among these teachers to generalise information about their own country. Not much time was allotted to raising awareness of the differences within the learners themselves who had different origins. In most classes, as an introduction of the topic, the teacher elicited information from the whole class, and interaction was between teacher to the whole class, or between the teacher and a specific learner. Teachers recognised the need to be more informed about world changes and the learners' own context to make communication more effective and meaningful. The teaching practices demonstrated that language was used to talk about some cultural aspects of specific national groups. Here, teachers seemed to recognise the role of culture in the topics and contents of the syllabus; however, their approached to culture teaching lacked methodological principles, as be discussed in Chapter 10.

Chapter 9   Focus Group

9.1   Introduction

This chapter describes and analyses the last set of data collected through two focus group discussions, organised in each of the two locations where the ten language teachers participating in this study currently teach the two compulsory English courses. The three main themes that guided the discussion were their understanding of culture, ELF, and ICC to further explore the daily teaching aspects of their practices, the teaching implications of ELF, and what knowledge, skills, attitudes and values they consider necessary to communicate in an interconnected world. The data collected aim to answer the following research question:

> **RQ 1**: What are the perceptions of English language teachers from a language centre of a State University in Mexico towards English as a global language for intercultural communication?

The chapter begins with the description of the contents of the focus group discussions followed by the data analysis procedure. Then, I present the themes identified which served to describe the language teachers' perceptions of culture teaching and its relationship with language, ELF, and ICC. The first category describes how culture is interpreted by the participants and how they consider language and culture to be related when teaching and learning a language, their attitudes towards culture teaching, and what they profess to be their daily culture teaching practices. The second main area was their conceptualisation of a lingua franca and their beliefs and attitudes towards the teaching implications of ELF. This led to exploring the teachers' beliefs on the competences needed for an interconnected world and their attitudes to what culture to teach considering the present status and spread of the English language. Finally, the notion of intercultural communicative competence (ICC) was brought to the fore to examine their understanding of, and stances towards, it.

9.2   Focus group

Two focus groups (FGs) were organised, one in each setting, CA and CB, in which nine of the ten language teachers participated as one of them had a personal situation and was not able to take part. These discussion groups were organised at the final stage of the project as an adjunct of two rounds of interviews before and after their classes were observed. The idea was to "add richness and depth" (Wilkinson, 1998: 185) mainly to the ICC theme, which had begun to be

explored during the first and second round of interviews. The decision was to acquaint participants with some of the main themes of this study, explored in Chapters 7 and 8, so that they could have some time to reflect on their previous answers and feel confident to take part in a group discussion on related topics. On this account, individual interviews can have the limitation to indirectly force participants to answer, and not much thinking time is generally allowed to reflect on answers (Wilkinson and Birmingham, 2003). Therefore, I considered it appropriate to use a focus group at the end of this study for the discussion of topics that teachers might find more unfamiliar, such as ELF and ICC. Thus, through interaction they could form an opinion by listening to each other as this is one of the main aspects of FGs (Krueger and Casey, 2015). As a strategy "to better understand how people feel or think about an issue" (Krueger and Casey, 2015: 2) in a "non-threatening atmosphere" (ibid), the objective was to capture how participants perceive and feel about the use of English as a global lingua franca and its implications in the language classroom as to what type of knowledge, skills, attitudes and values they consider as basic for communicating in a wide variety of multilingual and multicultural contexts.

The teachers were welcomed and thanked for their participation, and they were also informed about the duration of the session and the fact that they would be video-recorded, as previously agreed. Using a power point presentation, the topics were presented to the participants as a set of questions (Appendix K) classified into three main general areas: culture teaching, ELF, and ICC. During the first part, their understanding of culture was explored and how they believe language and culture are related when teaching. After that, they were asked to share the daily cultural elements they usually include in their classroom. These two final enquiries allowed for transition to the next topic which was about their understanding of what a lingua franca entails. Once they expressed and discussed their understandings of a lingua franca, I showed them a definition to focus the discussion on the teaching implications of ELF, "the language used to communicate between speakers with different first languages in a wide variety of social and cultural contexts" (Jenkins, 2006; Baker, 2009; Seidlhofer, 2011), and I also suggested they should read those scholars for further information. Before starting the discussions on the teaching implications of ELF, I displayed the website http://www.ef.co.uk/epi/ where the use of English is ranked by skills and by countries, with the goal of visually quantifying its spread. During the discussion of the teaching implications of ELF, participants linked this to needs in teaching and, this helped to introduce the ICC topic. Participants were encouraged to reflect on the concept of ICC and to be more specific on the type of knowledge, skills, attitudes, and values to communicate in a highly interconnected world.

9.2.1 Interview data analysis procedure

Each focus group was video-recorded and then the interactions transcribed. The data were content-analysed (Wilkinson, 2011). The objective of this study is to describe and examine the participants' talk "conceptualised as a window into their underlying beliefs and opinions" (ibid: 181) about language and culture teaching, ELF, and ICC. Each group discussion was transcribed (Appendix O) and each session lasted approximately 60 minutes. The coding was a mixed-approach, the researcher has a list of preconceived codes from the research themes, and then codes emerged from the data (Richards, 2003). I used QSR NVivo 10 to store the transcriptions of the recorded data. Hence, I transcribed the entire discussions to identify the pre-established codes that directly or indirectly led to obtaining the language teachers' beliefs about, and attitudes towards, the topics. In order to identify the main themes, I had to watch the videos two or more times while reading the transcriptions (Appendix O). This phase also allowed me to relate their views to those expressed during the other stages of the research, addressed in Chapters 7 and 8. The main categories explored in this last method were ELF, Global Englishes, culture teaching, culture understanding, and ICC. ELF had been indirectly explored during the first round of interviews when asking teachers about the global uses of English. Therefore, the term was brought to the FG discussion accompanied by a definition with the intention of establishing ELF as a type of competence in the teachers' minds. Culture teaching is a category that had also been explored in the different methods, together with cultural references, examples, and topics for the classroom.

9.3 Culture understanding

For one group of teachers, culture had to do with the daily activities, beliefs and behaviours that characterise a group of people locally, regionally, and nationally (Ex. 9.1, lines 1, 5, 7), whereas the other group of teachers tended to define it in terms of what learners and teachers bring to a common space, such as the classroom. They considered that culture is composed of attitudes, beliefs, and background knowledge from home (Ex. 9.2, lines 2-3) and that this made individuals different from each other (line 4). They considered language a significant part of culture used to create connections within a community (Ex. 9.1, lines 8-9).

Example 9.1

1. CAT4:   em::: I think that culture is the way of (.) the way of behaving, the::: OUR DAILY
2. LIFE. aja. the way we think, the way we::: the way we behave ok in a in a group of people
3. in a (.) nationality in a in a NATION. aja.
4. CAT5:   but I would say more specific than a nation. a nation could be kind of general
5. but we need to be more specific. [in the state], the region, I mean being local [in specific
6. context].

7. CAT1:   yeah well as I I talked to you no? e::: WELL e e culture means language, culture
8. means traditions, culture means e::: customs, so e::: in my personal point of view e:::
9. culture e::: THROUGH CULTURE or CULTURE originates almost everything.
10. communication in a community.

Example 9.2

1. CBT4:   alright. e::: for me in the CLASSROOM culture (.) is everything. ATTITUDES
2. students bring to the classroom and attitudes of the teachers (.) also students' beliefs the
3. way they behave, the things that they bring from home from their e::: background
4. knowledge, from the everything em::: (.) well. yes because e in the classroom students (.)
5. well are DIFFERENT sometimes they come from different different places.
6. CBT5:   I I also agree with CBT4 in relation to the fact that culture implies everything
7. that students (?), the students believe in, students feel and it's also everything that
8. surrounds us.

9.3.1   Language and culture teaching

The teachers strongly believe that language is inseparable from culture (Ex. 9.3, lines 1, 3, 4) and

that, even though culture may not be an explicit element when teaching, it is implicit in the

language structures, for instance. The content of sentences implies culture in terms of ideas,

concepts, information (lines 5, 10) that characterises a group of speakers of a given socio-cultural

group. Therefore, culture is inseparable when learning and teaching a language.

Example 9.3

1. CAT3:   you know I would say that you canNOT you cannot split language and culture.
2. never never if you teach language you are teaching culture because language is part of
3. culture.
4. CBT5:   well I personally think from of what I SAID that language comes together with
5. culture so we cannot like separate them and teach (.) well probably we we may focus
6. on the structure but the structure is focused with ideas, concepts, different things as
7. CBT1 was saying yeah?
8. CAT2:   for example in BUT in certain aspects e::: if your intention is not teaching
9. culture e::: you go to the books and you will see examples which are related to culture
10. so probably the answer is it's IMPOSSIBLE to teach english without culture. for
11. example if you are not if you are not teaching american culture YOU HAVE TO TEACH
12. MEXICAN CULTURE because you have to::: to follow some sentences and all the
13. Sentences (.) HAVE TO BE related with culture

9.3.2   Culture teaching

The main stances identified during the discussion that each group seemed to agree with most

were that of omission because of time (line 3) and the lack of knowledge about different cultures

(lines 11-12). They also admitted that this is limited to the textbook suggestions (line 9) or to an

"inductive" approach (line 15) as they have to focus mainly on language rather than on culture.

Example 9.4

1. CAT5:   BUT ALSO I would say that sometimes although as teachers we are aware of

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2. this a cultural aspects we omit it or we avoid it because WELL everyone has its own
3. reasons but I would say me for example sometimes a well almost at the end of the::: the
4. semester I was in a hurry I was I was more interested in the contents.
5. CAT5:   YEAH. aja [and I say yeah culture is important and I know culture but I am not
6. going to aja]
7. CBT1:   I I also think Gloria that sometimes we::: we as teachers we don't know. (.) we
8. don't know about different cultures. ok? for example we we don't have enough
9. experience with different cultures and we can't for that reason. we can't TRANSMIT our
10. students. ok? or maybe we we don't have the knowledge about [those cultures].
11. CAT3:   maybe you don't focus like like OPENLY on culture maybe you inductively you
12. (.) teach [it like being lighter] although you may not take too much [into account because
13. we have to teach other things no? mainly language]

9.3.3   Cultural aspects included in class

Teachers were directly asked about cultural aspects that they usually include in their daily

teaching practice, but few were enumerated. These were limited to the teaching of language

itself (lines 1, 8) which implied culture according to their understanding, the textbook sections

(lines 4, 11) at the end of each unit, and the content of some readings which include some cultural

elements.

<u>Example 9.5</u>

1. CAT1:   for example the same language no? because for example if we are e::: teaching
2. english we are not native speakers of course (.) our students they are not native speakers
3. so from that point of view we we compare::: the language in different aspects even the
4. students ask you about the language
5. CAT1:   [or for example no? for example readings] for example reading comprehension
6. no? they are involve grammar, culture, [traditions what else?]
7. CAT5:   [yeah and the book] helps (?) because at the end of that unit a cultural page
8. where
9. (?) some aspects that you were studying through the unit.
10. CBT4:   but I already (.) e said that the functions and the social practices. It linked they
11. are LINKED to culture right? aja::: because (.) well I don't know we::: we teach the
12. students how to say THINGS but according to WHO? I don't know
13. CBT2:   we also have the::: reading parts ok? in the readings that usually all::: the
14. textbooks have e::: there is A LOT, there is A LOT information about specific topic but
15. the::: (.) students I think can also compare (.) that culture THAT THAT SPECIFIC part of the
16. gene of the culture of the country::: the textbook focus on and we can compare that with
17. their own culture

9.4   Lingua franca and global Englishes

The participants used different adjectives to describe what the concept of lingua franca entails for

them. Adjectives such as *basic* (line 2), *official* (line 3), *universal* (line 7), and *important* (line 9)

were used to refer to language for communicative purposes around the world. To help each other

clarify ELF, they used the Netherlands (Ex. 9.7, line 2) and Quebec (Ex. 9.7, line 7) to reflect on the

role of English in those places. This discussion led to the question of what constitutes a first

language as they were not sure (Ex. 9.10, lines 4-5; line 14) about the role of English in India. They concluded that they needed a definition for "first language" (line 20) to understand the role of English in different countries. In CB, the discussion of ELF centred around two ideas, English and its easiness (Ex. 9.9, lines 4-5) to be learnt, and the imperialism (Ex. 9.10, lines 7-8) behind this language.

Example 9.6

1. CAT3:   I would say that is the language that most people speak around the world like
2. like the most basic language everybody should know in order to communicate around
3. the world.
4. CAT4:   or we can say that is the OFFICIAL language
5. CAT2:   the official to communicate in the world
6. CAT4:   to communicate around the world
7. CAT3:   in the world yeah

8. CBT1:   I would say that it's the universal universal [language]
9. CAT2:   yes I understand or agree with them that lingua franca for me is when it's the
10. most important language in the world and many nations have to speak it because or
11. we to::: different reasons the reasons that CAT3 mentioned before
12. CAT4:   for example there are some countries (.) as Netherlands e::: ok they have a:::
13. also a common language. it's the language that they only speak (.) and they ADOPT
14. they have adopted (.) the::: they have adopted the English as their second language

Example 9.7
1. G: ujm
2. CAT4:   aja and most of Netherland people [speak English]
3. CAT3:   [speak English]
4. CAT4:   similar to the first language.
5. G: ri:::ght.
6. CAT3:   it's like you know in Quebec they speak Quebecois je je or french
7. CAT4:   [well in France they speak french]
8. CAT3:   [(?)] but everybody must speak english you know. [most people]
9. CAT4:   [but not of] not all of them speak ENGLISH.
10. CAT3:   well most people in Quebec. I would I would WELL some people I met.
11. CAT4:   I hesitate it @@@

Example 9.8
1. G: RIGHT. but if you only think about the Netherlands look at ASIA
2. CAT2:   In india.
3. CAT3:   english in all Africa ah aja aja.
4. CAT2:   somebody told me that in India people speak at least two languages because I I
5. don't know if this TRU:::E but people ok PEOPLE SPEAK TWO LANGUAGES [in India]
6. CAT4:   [Hindi]
7. CAT3:   [Hindi]
8. CAT2:   three hundred. they told me that three hundred languages are spoken in India
9. and if you [watch xxx] to go out of the street or to::: the government building you have
10. to speak ENGLISH (?) told you not to speak your (?) so you have to speak two
11. languages.
12. CAT1:   they have the (?) it was a::: (.) A COLONY. No? indian?
13. CAT3:   yeah yeah it's their first language in India. english is the first language in India.
14. G: is it the first language in India? or their second language?
15. CAT3:   [I think the first language. I think I'm not sure]

16. CAT5:   [I would say yes]
17. CAT2:   [no:::] I think it's not their first language] the first language is that language
18. that is spoken at home with your family.
19. CAT3:   yes it is a second language […]
20. CAT2:   we need a definition for WHAT is a [first language]

Example 9.9

1. CBT5:   what what I usually tell my students. (.) has NOTHING to do with imperialism
2. ALLG: @@@
3. CBT1:   I hope so.
4. CBT5:   I tell them for example that english has a very SIMPLE GRAMMAR. (.) so it's
5. very easy to learn english (.) so they say in spanish we use like we have like e:::
6. different ending for every person when we need adding in the verb. So that is why
7. and and this what I tell my students because sometimes it's very difficult for them to
8. understand something in english (.) when for ME it's like (.)
9. CBT1:   [very easy]

Example 9.10

1. G: CBT4 agrees with the idea that there is some imperialism behind that
2. ALLG: @@@
3. CBT4:   well I @@@ english is becoming a great business I think right? because (.)
4. WELL it's all over the (.) the world and not even I THINK there are more people
5. speaking english as as a [second language than] aja native english speakers so
6. everybody is interested in learning the learning for communicating, for doing business
7. for many things right? the educational field (.) business. every EVERYWHERE english is
8. everywhere so I HAVE PRECONCEIVED of the imperialism.

9.4.1   ELF teaching implications

As the teachers admitted they were not very familiar with the term or notion of a lingua franca (Ex. 9.11, lines 9, 11), its teaching implications were focused on the obligatory nature English has acquired (lines 1-2, 4) in diverse HEIs. Knowledge of English signifies academic benefits such as access to some written information (Ex. 9.12, line 8) or a study scholarship (Ex. 9.12, line 10). Convincing and motivating learners to learn English (Ex. 9.13, line 1) are considered implications for ELF and part of the teachers' roles. They believe English is an "important" language now, and that it will be even more important in the future (lines 7-8) due to the closeness of Mexico to the USA (line 10). There were no insights concerning specific skills and attitudes considering the wide users of English their learners may encounter.

Example 9.11

1. G: then what about you how do you understand [lingua franca?]
2. CBT2:   [to be honest] I don't have an idea @@@
3. AllG: @@@
4. G: how do you understand a lingua franca? <smiling>
5. CBT2:   lingua franca is a (.) very:::
6. G: is quite a new concept for you CBT2?
7. CBT2:   my concept?

8. G: is quite new for you to to read and hear about [lingua franca?]
9. CBT2:   [NO. I think] I have heard it somewhere.
10. G: aja
11. CBT2:   but I honestly I haven't LOOKED for LOOKED UP for that.

Example 9.12

1. CAT5:   students need to::: to have like english compulsory. they have to take it it
2. doesn't matter if they studying e I DON'T KNOW e pedagogy, or [medicine]
3. CAT2:   [agronomy]
4. CAT5:   ye::ah. they must study ENGLISH.
5. CBT2:   investigations for example if they e::: want to have a BETTER information they
6. need to look for that in english. they need to read and understand so as to::: their::: (.)
7. pieces of homework. no?
8. G: ujm
9. CBT2:   so as to learn, so as to be::: (.) e::: UPDATED (.) so they need to learn
10. CBT1:   (?) they want to apply for a SCHOLARSHIP.
11. CBT1:   english is very important to learn the language.

Example 9.13

1. CAT4:   and I think one of the implications (.) e::: could be CONVINCE, MOTIVATE
2. students (.) to learn the language. ok to learn a language that (.) most of the time you
3. don't want to learn. ok they are OBLIGATED (.) to learn. ok so I think that is the most (.)
4. the strongest that's the strongest point to::: (?).
5. CAT2:   a social aspect a social aspect could be with population (.) that they::: more
6. people want to::: more people want to LEARN ENGLISH because that english today is very
7. important and it will be more important in the future so that's an implication of lingua
8. franca because it has the IDEA that e::: we are (.)
9. CAT5:   [surrounded]
10. CAT2:   [(?)] the United States for example so that's why (.)
11. CAT3:   yeah [(?)]
12. CAT2:   [people want] to learn english instead of FRENCH.

9.4.2   Cultures to teach

After examining the notion of ELF and its implications for ELT, teachers were questioned what culture to teach considering those aspects. The majority concurred that it should be the culture one knows, that one is familiar with (Ex. 9.14, line 5), or the culture one has or knows about (line 9). They also commented on the culture the textbook suggests in the units, or in the syllabus glossary (lines 7-8). There was also reflection on the need to plan lessons which focus on the culture of English-speaking countries (line 11) and the need to motivate learners to inform themselves about cultural aspects of a country they wish, need or have to travel to (lines 14-15).

Example 9.14

1. G: what culture should we be teaching?
2. CAT4:   I agree with (.) CAT3 (.) but sometimes we teach the culture (.) the culture we
3. are ::: more familiar with. (.) so. we have to. STUDENTS (.) the best for students is to::: (.)
4. e::: to transmit (.) different about different cultures. ok? or different cultures that they

5. speak english. ok. but if we don't have that (.) good information so we are going to teach
6. what we are more familiar with.
7. CAT3:   the BOOK. it also depends on the textbook and the the vocabulary and the
8. expressions that we have got on [the glossary]
9. CAT1:   [in the syllabus]
10. CBT4:   the culture you have @@@
11. CBT2:   I think it's important for example em::: (.) to tell sometimes em (.) e::: plan
12. some classes of FOCUSING on the culture speaking ENGLISH speaking countries <clears
13. throat> and tell our students than before they travelling to specific country they need
14. to::: learn, to read something or ENOUGH about that culture because as this is a LINGUA
15. FRANCA e e maybe our students are going to TRAVEL to different countries where english
16. is spoken and the (.) or maybe when or to countries where english is spoken as a as a::: (.)
17. second language e::: but they need to know the culture of that PLACE.

9.5   Competences for an interconnected world

The last section of the discussion was to explore teachers' perceptions about the type of knowledge, skills, attitudes and values to communicate in an interconnected world. The knowledge they most agreed on was that of technology and language (Ex. 9.15, lines 3-5). In terms of skills, they identified social skills as key for collaboration (Ex. 9.16, line 1). ICT was considered part of knowledge and skills in general terms (Ex. 9.15, line 3; Ex. 9.16, line 2). Although they did not explicitly refer to it as a skill, they recognised the need to negotiate to avoid impositions of new models uncritically, such as for culture (Ex. 9.16, lines 11-12). Respect and openness to others' worldviews were mentioned as important values (Ex. 9.17, lines 6-7).

Example 9.15

1. CAT3:   [technological knowledge]
2. CAT2:   [technological] to transmit to transmit students how to::: how to how to have
3. a good knowledge about how to use for example the internet in a well::: SENSE.
4. CBT2:   OBVIOUSLY KNOWLEDGE @@@. obviously knowledge of the language no?
5. CBT1:   communicative competence.

Example 9.16

1. CBT5:   social skills, how to work in groups.
2. CBT4:   [part of] of the the SKILLS student should have right for example ICT skills (.)
3. no? CBT5: exchanging things and not trying to impose (.) MY CULTURE over the other
4. person's culture or accepting (.) or believing that the other person's culture is better than
5. MI:::NE. yeah like (.)
6. CBT4:   or different.
7. CBT1:   in that case you are creating a new culture.
8. G: right. @@@ (hhh)
9. CBT1:   (?) we are having a fusion of cultures.
10. G: how is that CBT1?
11. CBT1:   yes. oh because we are mixing our cultures and now uh (.) as CBT5 said (.) it is
12. not just TO IMPOSE our culture
13. CBT5:   or accept
14. CBT1:   or accept other cultures is like well now we are creating a A NEW ONE.

Example 9.17

1. CAT4:   I think we have to reflect on the way we::: on the way we::: e::: the way we
2. BEHAVE. yeah. because sometimes we do it unconsciously (.) and we don't reflect on that.
3. [how we share] no. how we share information and how we (.) we SHOULD RESPECT (.)
4. others I guess.
5. CBT5:   ATTITUDES like being open to different opinions, tolerance, respect. yeah?
6. understanding

9.6   Intercultural communicative competence

Teachers found the concept of ICC a complex notion to define (Ex. 9.18, lines 4, 6). The participants' behaviour was cautious as they admitted that the addition of the word communicative plus intercultural was complicated (line 4). In the same vein, this concept made them ponder about the relationship between a standard language (line 1), explored in the first round of interviews (Chapter 7, 7.4.3), and ELF (lines 8-10) which added complexity to the discussion. Therefore, the use of a metaphor of making a salad (line 1) in one of the groups was used to exemplify such complexity as well as the diverse elements we should consider to integrate the concept.

Example 9.1

1. CAT5:   and also we need to be that comes to my mind this idea of having a standard
2. english or having a standard language you know how to how to be aware of these
3. PHRASES or chunks of vocabulary that we need here in Mexico than the ones we need
4. in Russia for example or Asia or I mean how to standardise the languages it's kind of
5. complicated.
6. CAT3:   oh my gosh
7. CAT3:   it's totally complex.
1. CBT1:   it's like a big salad
2. CBT5:   [making a salad]
3. CBT1:   [making a salad]
4. G: [aja?]
5. CBT1:   where we have to::: to::: get different ingredients, to add different ingredients
6. and mix it together.
7. G: ri:::ght.
8. CBT5:   [because we we] yeah but we are gonna have this in english as a lingua franca
9. and the culture of the two people who are trying to communicate or ARE
10. COMMUNICATING
11. using english as a::: THE LINGUA FRANCA. right? me as a mexican person (.) and then
12. someone else like saying from China but we are using english so english would be in
13. the middle (.) between myself and the other person.
14. G: wow @@@
15. CBT5:   like english, chinese, mexican culture like <makes a signs with finders to
16. Indicate overlapping>

9.7   Summary and conclusions

Despite the limitations of a focus group, such as "inaudible elements" that can affect transcription, overlapping, "reticent speakers" and dominant participants (Bryman, 2012: 517), these factors did not affect the collection of the necessary data that permitted me to identify some of the teachers' beliefs and attitudes towards culture understanding, ELF and ICC and their related notions when teaching and learning English in a context where it is a mandatory subject. In the first place, culture is understood as a series of activities, traditions and customs that characterises a group of people who hold ways of behaving and thinking that are influenced by each individual's background. Therefore, in the classroom, for instance, the language teachers brought to the fore that every learner is different, and that should be kept in mind. They also viewed language as a crucial element of culture as the means to communicate the beliefs and traditions of each group. Thus, they considered it "impossible" to separate language and culture when teaching. This strong and solid relationship, according to them, is implicit in the language structures and their content when communicating. Therefore, even though culture in those phrases is not explicitly discussed, "*culture is there*" and in the content of the material such as readings and cultural capsules at the end of a unit in the textbook. The overall attitudes towards cultural aspects in their daily teaching practices can be summarised as that of omission because of lack of knowledge and time as well as limited to information the teacher feels familiar with, or has access to.

Before focusing the discussion on the status of English as a global lingua franca, the participants described their understanding of the concept. They used adjectives such as "*universal, basic, official*" to express what they understood language as a lingua franca to be. They concurred that it is like the "*official*" language for communication around the world. Some of them were uncertain of the meaning of the term; however, listening to the rest of the FG members helped them to form an idea, and they agreed with others' contributions. Krueger and Casey (2015) explain that it is natural for people to listen to others' opinions when forming their own. There were few teaching implications listed for the teaching of English as a widely spread language around the world that they could visualise. They mentioned the obligatory nature that learning English has acquired in different levels of education as a quality indicator to obtain a degree, to be updated, or to obtain a scholarship. The information, provided from the website Education First which presents an English proficiency index of countries by English skills, generated among the CA participants a discussion of the role of English in places such as India or Canada. The participants reflected on the need to clarify what constitutes a first language as they did not know whether English, in India, is a first or a second language. In CB participants, English as a lingua franca raised issues of language imperialism of English and Spanish in Mexico. Although these topics are not

within the scope of this research, it was interesting to realize the insights that teachers had during the FG discussion.

Closing this section is the question about what culture to teach, and the teachers felt challenged by the situation of English in the world. They concluded that culture should be what we are more familiar with or what is suggested in the textbook. They reflected on the need to include cultural information of those places that their learners may travel to in their teaching practices. This final comment on the need to include some specific cultural information served to introduce the topic of competence. The most outstanding competences identified by the participants were related to information communication technologies as knowledge and a skill. Language was the second competence without any further specifications of use, negotiation, or accommodation according to the interlocutors and context. The attitudinal element was related to respect, openness, and tolerance, and that of awareness of one's own behaviours to avoid imposing or allowing others' world views to be imposed. As a concluding comment, the participants admitted that ICC was a "*complex*" concept to define as it seemed to be composed of diverse elements that they related to the notion of Standard English (Chapter 7). ICC is discussed in Chapter 11.

One of the most commented and contestable issues was the role of the textbook as one of the main providers of cultural information. There were continuous references to it in the different stages of this research and these will be addressed in the discussion chapter.

In general, the participants demonstrated a reflexive and insightful attitude towards the topics discussed. The majority of them felt confident to share their concerns and reflections of their participation in this study, specifically the ICC notion that they viewed as complex to describe and which was hardly integrated in their teaching practices.

Chapter 10   Discussion Chapter

10.1   Introduction

This chapter will discuss the findings from the previous four chapters, which attempted to answer the research questions for this study. Chapter 6 collected and analysed the learners' perceptions of ELF for intercultural communication, and the perceptions of the contributions from their language courses. The data from Chapter 7, a first round of interviews; Chapter 8, classroom observations and a second round of interviews; and Chapter 9, FGs, aimed at collecting language teachers' perceptions of the use of English for intercultural communication and how these perceptions are integrated in their daily teaching practices, specifically or generally for ICC. The first part of this chapter briefly summarizes the results. Then, the discussion is structured in relation to the main themes supported by the literature review that allowed me to analyse the data obtained.

The findings obtained from the paper-based survey, the semi-structured interviews, the classroom observations, and the FGs complemented each other and allowed the researcher to have a more comprehensive perspective of the participants' perceptions and practices. The quantitative results from the administration of the paper survey covered different areas that were explored in greater depth during the face-to-face interviews. The two rounds of interviews and the classroom observations allowed the researcher to explore and identify main factors that seem to influence teachers' perceptions and their approach to the intercultural dimension of ELT. The focus group at the end of the study was insightful because teachers were more aware and reflective and they discussed their level of knowledge and awareness of ELF and the notion of ICC more openly and frankly.

10.2   Results in relation to the research questions

This section discusses the results in relation to the main themes of the research questions and the relevant literature. The themes explored among learners and teachers are presented together.

10.3   Internationalisation and ELT

The English language courses selected for this study are part of the strategic internationalisation moves of a Mexican HEI, as explained in 5.5. The courses have a mandatory nature and they are considered part of the knowledge students should acquire during the first years of their university

studies. The obligatory nature of these courses is based on the "intense use" of English in different means of communication and its influence on multiple cultures and knowledge areas (Appendix P, course description section). Although internationalisation is part of the university's policy, there are no specific references or guidance, at least, for language teaching and learning. However, a lack of specifications has been an issue in the extensive literature on globalisation and internationalisation because language has not been a category of analysis (Pratt, 2010 in Jenkins, 2014:20). Jenkins (2014) explains, in this respect, that there is a persistent and traditional way of thinking about English in the context of internationalisation. Thus, teachers' lack of awareness of such a policy may be expected. It should be clarified that it was not part of the aims of this study to collect teachers' or learners' perceptions of internationalisation, but how the intercultural dimension which is included in the working definition of internationalisation (Knight, 2004; 2009) should permeate into the language classroom since these language courses, where teachers were observed, are part of the implemented strategies of this HEI for internationalisation. Hence, interculturality, diversity, and otherness are terms constantly used in the description and rationale of the course (Appendix P). Although these notions are used to frame the course, such notions are neither articulated into the three types of knowledge (theoretical, heuristic, and axiological) nor in the evaluation included in the syllabus.

The "lack" of methodological and assessing specifications for an intercultural approach of ELT was identified as a factor that contributes to the fact that teachers' practices focus on knowledge such as grammar and lexis (see 8.2, Table 3). Teachers were observed during different weeks and Table 3 shows a summary of the topics observed, which focus on developing basically knowledge of specific language structures and vocabulary. Teachers' consider that the majority of leaners enrolled in these compulsory courses "are not motivated" and only few of them "really want to learn the language" (see 7.3), which makes their task difficult. Teachers expressed they have to motivate learners first to see the importance of English in their future careers. Furthermore, assessment seems to play an important role in determining what to teach. Exams evaluate linguistic aspects because learners have to "pass the exam and they are not evaluated on cultural issues", thus they believe that they teach culture "indirectly" (see 7.5). This lack of specificities has been also identified as a factor that hinders an intercultural approach in language pedagogy (Lázár, 2011; Young and Sachdev, 2011; Czura, 2016; Gu, 2016). Specific perceptions of this dimension and teachers' practices are discussed in more detail in the next sections (10.5, 10.6).

It is worth highlighting that after two decades of the cultural turn, diverse studies have identified hindering factors, among teachers who are the main agents of change and innovation such as: lack of information, training and, holistic assessment that all constrain the pedagogic implications of an intercultural approach. In this matter, Deardorff mentions that the notion of intercultural

competence is a complex topic that lacks clarity with regard to the "specific components" with which it should be integrated it as a student outcome of internationalisation in HE (2006: 241). This suggests that more work on teaching specifications is needed and that more studies which add understanding of the relationship between teachers' perceptions and specific practices may lead to more articulation between aim, classroom practices, and evaluation.

10.4   ELF for intercultural communication

Intercultural communication has been traditionally and problematically viewed as encounters between national cultures (Scollon and Scollon, 2001a; Spencer-Oatey and Franklin, 2009) with a "homogenous set of cultural practices, products, and perspectives" (Kubota, 2012: 94) at the core. It is generally related to the encounter of the differences of two standardised languages represented by two or more members of different social/cultural groups (Spencer-Oatey *et al.*, 2012b) as entities that are studied as "separate and separable" (Scollon and Scollon, 2001a: 539). To this point, Spencer-Oatey and Franklin (2009) note that if culture is associated with the membership of a social group, then nationality is only one of the different groups to which an individual belongs. Therefore, encounters cannot be framed in terms of standards and national groups as they have become more complex and unpredictable. Added to this complexity, English, as any other language, and as the means of communication in these encounters has evolved along with the wide variety of users of it. Thus, this section starts discussing the teachers' and learners' understanding of standard language together with global Englishes, and then the notion of English as a lingua franca (ELF) standard language to add understanding to how the participants of this study characterise intercultural communication. The explanations and examples of what teachers and learners perceive as "effectiveness" in communication are all characterised by an essentialist view and the NS as the target model of communication.

10.4.1   Standard English and global Englishes

In relation to standard English, learners' and teachers' understandings of the notion was confusing and it seemed that they felt insecure about their answers. Learners related standard English to "bases of a language, basic knowledge or the original language" and to a language that can be understood everywhere. However, they admitted that it was difficult to define it because there can be many "standards" according to age and generation (see 6.4.2). In the survey results, learners' perceptions towards the notion of standard language was non-commital (Chapter 6, Graph 4, and see 6.5.2). During interviews, students confirmed that the term was unclear and difficult to define. Therefore, they were encouraged to think of Spanish to try to describe their views of standard English, as was done with the teachers. They interpreted the word standard to

mean being understood by anyone. Therein, standard involved the knowledge of the bases; that is, the general forms that everybody should know in order to be comprehended (see 6.4.2). In this sense, their interpretation may be linked to "correct" or "canonical" forms of language in terms of rules provided by grammar books and dictionaries (Milroy, 2007: 134).

Among teachers, views on standard English were divided into two groups. A group of teachers viewed standard similarly to students - as a "basic ability" to use the language that everyone can understand, whereas another group related it to written academic English (see 7.4.4). Both learners and teachers admitted that they had never reflected on the notion deeply.   It seems that they relate standard English to the quality of being understood "everywhere", which may partly explain why other varieties are not on most teachers' "radar screens" at all.

For the teachers, the notion of standard English meant a "complex and difficult" (see 7.4.4) notion to describe. For them, it comprises different aspects related to spoken and written forms, pronunciation, and communication skills that can be associated with "quality" in terms of being understood, as described in Milroy and Milroy (2012). During the interviews, they reflected on standard Spanish which helped them to conclude that every user would have a standardised way of using the language. They also questioned whether a standard English may exist at all after admitting that they were influenced by different "standardised" varieties of their teachers when they were learning English (see 7.4.4). This would exemplify what Hackert describes as the "endocentric and exocentric" forces where everyone would be considered a "native speaker of his or her particular variety of English and a NNS of all others" (2013: 95).

This study did not explore in detail the participants' perceptions of global Englishes. Teachers were directly asked about what countries, cultures, and peoples they usually refer to in their daily teaching practices. They responded USA and UK cultures, countries they felt familiar with or those instantiated in the text book (see 7.5.5). However, learners were asked to expand on their answers given in the paper-based survey, in which they indicated their preferences from a set of different countries where English is a primary language, an official second language, or a foreign language (Chapter 6, Graph 1). Both groups of participants, teachers and learners, basically referred to AmE and BrE as the main varieties of interest to them, and for promotion in the classroom (see 6.4.3 and 7.5.5). Teachers' preference for AmE is based on the closeness of Mexico to the USA, thus a place where students have more possibilities to study or work, and because of the textbooks used in the courses they teach, whereas for BrE the reasons seem to be more personal and prompted by textbook information (see 7.5.5; 8.4.4). The personal aspects have to do with friendship links with people either from the USA or the UK, or because they have lived in one of those countries. The teachers' overwhelming answer to which cultures were

associated in class, during the two-rounds of interviews and class observations, examples and references, were made with regard to "American English" because the textbooks are "American" editions. Other studies have also demonstrated that the "default" variety is "generally either 'BrE' or 'AmE' among NNS teachers" (Young and Walsh, 2010: 130) in other contexts such as Spain (Llurda, 2004) and Japan (Galloway, 2013). In the case of Spain, Llurda explains that it is most likely that "university departments are still devoting greater attention to traditional native speakers' cultures and literatures" such as those of BrE and AmE (2004: 319), as in many European countries.

The textbook was also identified as the only source of information of other varieties and rarely from the teachers' personal experiences or knowledge (see 8.4.1 and 8.4.2). As Vettorel points out, the central role played by a textbook in ELT is "undeniable" and still "one of the main teaching tools" (2010: 483) and this is also asserted by teachers of this study. Vettorel also explains that the textbook has been the means to anticipate and diffuse "many innovations in foreign language teaching" (ibid: 482) and that may be one of the reasons why teachers from this study rely heavily on the information in the textbook. In her study, Vettorel (2010) found that promotion of effective communication strategies in textbooks "rarely" distinguishes between speaking and interactive strategies to communicate among NNSs and there is scant reflection on successful communication in ELF situations.

As for the learners, their preferences were based on accent and "pureness" (see 6.4.3 and 6.7.3) of one variety over another. Modiano explains that this may have to do with the proponents of BrE who assume and "impose upon learners" notions of "purity, consistency, and correct usage" with the support of the British Council (1999: 23). He adds that these proponents also insist that BrE is the most "prestigious accent", and this impacts profoundly on the educational material in use (ibid: 24). In the Mexican context, the British Council has actively participated in many initiatives with the Mexican Ministry of Education for basic and higher education programmes. According to Modiano, although AmE also assumes positions of authority, on the question of international educational norms and hierarchies of prestigious accents and varieties, the American position is less "resolute" in comparison to British attitudes about English (ibid). Learners' general perception of BrE is that it is the "father" of the English language (see 6.4.3, Ex. 6.5), the one which gave birth to other varieties although they could not name them. They did not have any arguments on which to base their statements, but they expressed that that was how they "perceived" it. Their view of BrE is that of a "formal and posh language". Learners admitted that, despite the wide spread of AmE around the world, it is a more corrupted language (see 6.4.4). For them, AmE is characterised by the use of many idioms, due to the diversity of nationalities of the immigrants in the USA. However, their awareness of the diverse users of

English in the USA seems to be viewed in a rather negative way. Learners seem to connect AmE with "race", with the dialects spoken by speakers of Hispanic English and Black English, and BrE with "class" (Jenkins, 2015a: 76). This shows the different attitudes towards standardness in the USA where it is not believed to be an issue, as it is in Britain (Baron, 2000). This perception is reinforced by the stories and comments of friends and siblings who have had the experience of visiting or living in the USA (see 6.7.2). Limited reference to other varieties of English stem from the media, TV series, some sports personalities and movie characters, which have all increased learners' interests in a different group of speakers of English (see 6.4.4).

Both groups, teachers and learners, tended to prefer standard varieties of countries belonging to the Inner Circle and this relies mainly on phonological aspects such as that of the "gatekeeping" power of accent and pronunciation remarked on by Mahboob (2005). For learners, the BrE accent sounds "nicer" and "more elegant". Learners' perception of the British accent being "better" may be due to the prevailing "fascination" with Received Pronunciation promoted as "being superior" in materials for learners of English "especially in Europe, many parts of Asia and Latin America" (Jenkins, 2009a: 11). This seems to influence the perceptions of those learners who overtly admitted the difference of styles between these two varieties. One of the learners recognised the fact that he did not know whether Black English is a type of English or also AmE (see 6.4.4). Among teachers, there was also a confusion whether English is a first or a second language in India and Quebec (see 9.4). This evidence suggests a lack of information about the role of English and its existing varieties around the world.

In a study carried out by Suzuki (2011) in Japan, the informants maintained that the teaching of other varieties can help learners become aware that success in communication does not necessarily rely on the English forms that they produce, and that this can lead learners to focus more on the development of communication skills; however, there is still a strong tendency to prefer AmE over BrE. One of the reasons for this choice is the "easiness to understand" AmE in terms of pronunciation. In this study, this "easiness" was also mentioned by some of the participants who believe that English has a "simple and easy grammar" compared to the complexity of Spanish grammar (see 9.4). The perceptions of the Mexican teachers in this study (see 7.5.5) coincide with participants in Suzuki's study who agreed that "American and British English" are the most suitable forms of English for their learners in terms of communication (see 8.4.4).

The perceptions collected and detailed above may suggested a lack of knowledge; however, it is difficult to determine whether or not more knowledge could make a difference in their teaching practices.

10.4.2   English as a global lingua franca

The concept of English as a global lingua franca was associated with the official and universal language of communication around the world (see 9.4). According to teachers in this study, the reasons for that status is its "easiness" and the "imperialism" behind it. For some of the participants, the notion was relatively new. Therefore, the implications for ELT were ascribed on the one hand, to its obligatory learning by reason of the benefits and access to information (see 7.5.2), and on the other, to the closeness of Mexico with the USA (see 9.4.1). Considering the definition of ELF as a "language used to communicate between speakers with different first languages in a wide variety of social and cultural contexts" (Baker 2009, Jenkins, 2006, Seidlhofer, 2011), they were asked what culture or cultures they considered should be taught. Their suggestions were the ones each feels more familiar with, the culture one has, or the culture suggested in the course book (see 9.4.2). The comments of the Mexican teachers suggest that the uptake of the notion is minimal. To this respect, Dewey (2015: 122) considers that the conceptual and cultural shift required for English as a lingua franca should be more "fully introduced in teacher education", which may have an effect on the teachers' understanding of the notion and classroom implications.

10.4.3   Intercultural communication

The teachers of this study acknowledged the relevance of preparing learners to communicate in multicultural contexts; however, they found it a complex task at beginners' level (see 7.4.1). In spite of teachers' awareness of this need, they admitted that they do not explicitly prepare their learners, but that the textbook helps to this aim (see 7.4.3). Most of the teachers view the classroom as a teaching space where learners can acquire knowledge (grammar and lexis basically) that, in the future, may serve to help them to communicate effectively. Effectiveness is viewed in terms of linguistic competence (see 7.4.2), 'proper' use of language. The majority of the teachers seemed to agree that linguistic competence and the knowledge of social practices of some target cultures, usually those found in the textbook were sufficient for "good" communication (see 7.4.1). Apart from linguistic competence, respect and willingness were given as key in any interaction (see 7.4.2). Considering what teachers perceived as effective communication, it can be suggested that their understanding of the competence to communicate or "communicativeness" using Leung's term, is "the capacity to use a body of linguistic and intercultural knowledge in accordance with the sociocultural and pragmatic conventions and norms" (2013: 295) of a given language community. A "norm-centred" perspective (Dewey, 2015: 121) seems to predominate in their teaching practices, in which competence and proficiency are constructed in terms of the "mastery" of standard NS English. Teachers do not seem to have a

clear understanding of standard English or to be aware of the type of language in textbooks, although they firmly rely on cultural and linguistic information from the textbook.

Communication with other users of English was not mentioned in any of the methods utilised to collect data. As will be discussed in section 10.5, the NS from the USA, the UK or any other English-speaking country is the target model of communication (see 7.5.2). Data suggest that teachers do not consider the diverse users of English that their learners will encounter outside the classroom. The NS model does not prevail only in this context; rather it still seems to be the norm in English language education worldwide (Jenkins, 2007; Galloway, 2013). For Leung, the "exacerbated tendency to model rules on the putative native speaker" which, furthermore, in ELT portrays an "abstracted and decontextualized" construct, limits the "traction on sociolinguistic and pragmatic aspects of language use" as it neglects the wide array of native speakers' varieties (2013: 283, 305).

The communicative situations which seem to characterise the teachers' perceptions of intercultural communication between two national cultures are those between a NS of English from some of the countries from the Inner Circle (Kachru, 1985), and their Mexican students. This may be due to the beginners' level of the learners, which teachers constantly indicated as a hindering factor for going beyond linguistic competence and also goes along with their extended belief that classroom time is to learn structures, vocabulary, some aspects of pronunciation, and occasionally informing about other cultural practices that the textbook promotes (see 7.3 and 7.5.6, 7.5.6). This may also explain why the learners' own culture and language were not considered relevant for intercultural encounters (see 8.5.2). References to Mexican culture, as well as others, were treated in a generalised, and very often, stereotyped way. One of the teachers believes that differences in habits among his learners were not relevant to a more detailed exploration because they are all Mexicans and they "more or less" share the same understandings or routines (see 8.5.2, Ex. 8.17). This view is similar to teachers' views on the cultural content in the textbook, which they do not find problematic because "some aspects of culture don't change" (see 8.4.2, Ex. 8.5). The teachers' understanding of culture is explored in section 10.5.1

The participating students did not report any intercultural experience where English was the means of communication. Two of them said they had been abroad, but their lack of knowledge of the language restricted their opportunities to interact in English. Therefore, the intercultural experiences analysed by the learners were those stemming from contact with other students from different locations and states within Mexico. To this point, Canagarajah (2013a: 210) posits that "inter" may not always imply negotiation between "one culture and another" as the practices

of the same community or context can have "multiple, even contradictory, implications for one's interactions" (ibid: 211), as in the case of these learners. Therefore, the learners' experiences with speakers of different dialects of Spanish were the encounters used to describe the attitudes needed for effective and intercultural communication.

For the learners who were interviewed, effective communication had to do with their capacity to identify the cultural elements that can interfere between two members of the same socio-cultural group. Vocabulary and accent were categorised as key for effective communication (Chapter 6, Graph 3) in both English and Spanish. They admitted that knowing grammar and different words are necessary, but not crucial in communication. They considered attitude as a factor that can hinder or encourage interaction (see 6.5.3). They emphasised the ability to identify and negotiate different uses of words and expressions in a respectful and open manner (see 6.5.1). For them, the local accent is a marker, an identifier of a person's origin, and of their own way of using spoken and body language (see 6.5.2). Canagarajah claims that negotiation goes "beneath and beyond the nation-state" (2013: 205), and that this negotiation ascertains the constant influence among local members of the same culture, as in the case of the participants. Learners acknowledged negotiation to be at the core of relationships between peers who belong to different socio-cultural groups (see 6.5.1), as well as in situations where participants belong to different national cultures.

With reference to comparisons between cultures, they perceived other cultures as equals, be they from the same national or a foreign group (Chapter 6, Graph 6 and see 6.6.3). For them, the superiority of one culture may depend on personal experiences and preferences but, by nature, we are all equals. Interestingly, these language learners strongly believe that gestures and signs can help them to overcome a difficult communicative situation in English as there are some signs and gestures that are universal. Possibly, some awareness of the use and meanings of signs may contribute to developing the interactional strategies to explain and negotiate their own and others' non-verbal cultural language resources.

Generally, learners' perceptions have different sources, the teacher being one of them (see 6.7). They mentioned the teacher as a source of information but there were no comments that indicated that the language courses had somehow contributed to their understanding or awareness of some of the notions explored in this study. This finding was somewhat expected after interviewing and observing the teachers. The views of these learners seem to be more influenced by their own intercultural experiences and those of their friends and siblings who have travelled to, lived in or migrated to, mainly to the USA (see 6.7.2).

Despite teachers' views of English as a "universal language" that should be part of the knowledge of their learners, the diverse users and uses of English as a lingua franca do not form part of their scope. On the one hand, it may seem that context exerts a strong influence on their classroom decisions, and on the other, their knowledge and training on intercultural issues has been very scarce, as they expressed in the first interview (see 7.5.1). Learners listed more specific aspects that suggest their awareness of effective communication beyond the knowledge of grammar and lexis. For them, attitudinal factors are crucial in intercultural encounters. That teachers may need to get to know their students better was a thoughtful comment by one of the teachers, who admitted teaching with general assumptions of learners' lack of knowledge (see 8.4.5).

10.5   ELT and culture

10.5.1   Culture understanding

Learners and teachers considered traditions, music, festivals, customs, and language part of culture. Learners also included ways of dressing, beliefs, moral and ethical principles in their view of culture (see 6.6.1). Remarkably, one of the students reflected on the idea of having culture or not. For this student, this view is completely inappropriate if we consider that culture involves our world view and, therefore, we all have culture (see 6.6.1, Ex. 6.14), further highlighting the subjective dimension of culture. For Piller, this is an example of the "implicit assumption that people somehow have culture (to be of a culture)" and that people are "culturally different or similar to others" (2012: 4). Furthermore, the view of culture as something that a person can possess or not only proves that culture is taken to be a "national and/or ethnic category" (ibid), as cognitive theory of culture posits (3.2.1). As a national category, the adscription to a national culture is "imagined" as these groups are "too large to be real" (ibid: 5).

Another relevant aspect of learners' views and understanding of culture is the emphasis on the use of local and regional 'groups of people' to refer to customs or routines. They identified the subjectivity and historicity of an individual as part of his/her culture that go beyond the acts or behaviours of given 'imagined' communities (Kramsch, 1998a; Anderson, 2006; Kramsch, 2011b). For them, culture is implicit in the specific uses and meanings of words, as expressed when they were asked about effective communication and the role of culture in communication (see 6.5). They also commented on the "history or the ancestors" of a person (see 6.6.1, Ex. 6.17) that influence a person or a nation (they used the word "State" – estado - as the Mexican Republic is constituted by 32 States).

In Risager's (2006a, 2007) and Kramsch's (2006a) view of language and culture, aspects such as migration, the various forms derived from social network interactions, and the historical and subjective dimensions of human experiences (Kramsch, 2009b) account for a more dynamic and evolving perspective of culture. The learners' perceptions of culture can be framed into these understandings since they seem to be the result of the complexities and dynamism of present societies because of the relationships they have established through social media and the migration experiences of people close to them. For these learners, culture includes subjective aspects such as "the way of thinking, beliefs, moral and ethical principles" (see 6.6.1) that characterise one group of people from a specific place. They also mentioned the value of context and history behind an individual to understand their actions in specific contexts or situations, which resonates with Kramsch's definition of culture from a discourse perspective when she refers to culture as "membership in a discourse community that shares a common social space and history and common imaginings" (1998: 10). Piller likewise explains that we "construct culture discursively" (2012: 5) but that the common assumption is that people "somehow have culture" (ibid), which turns it into a thing a person possesses or not. This only leads to the reification of culture, the common approach given to it in ELT (Atkinson and Sohn, 2013; Vettorel, 2013, Baker, 2015a,b). Remarkably, one of the participating students was in complete disagreement with the idea of "having culture" (Ex. 6.14) because, for her, culture embraces everything we do and say, therefore we all have "the culture of where we are from and the culture we have learned or been taught".

As for teachers (see 9.3), culture was related to the practices, beliefs, and behaviours of a group of people at a local, regional, and national level. One group added the subjectivity part of culture, when defining it as the background knowledge and attitudes acquired at home and that make individuals different from each other. They agreed that language is a key part of culture; therefore, it is unlikely to be dissociated when communicating and when teaching a language although their understanding of culture does not explain the relationship, as seen in the next section.

10.5.2   Language and culture relationship

Teachers think language and culture are inseparable components when learning a language (see 7.5.3 and 9.3.1). They agreed that culture is implicit in the use of structures and in lexis; however, this relationship is not explicitly analysed or discussed in the classroom (see 8.4.5). Although their understanding of culture seems to follow the sociolinguistic concept outlined by Kramsch (2006a), where language is a key element, their approach to culture teaching is an essentialisation of national traits.

The view of learners on the relationship between language and culture is similar to that of the teachers (see 6.6.2). They expressed the fact that this is evident in the use of specific words and expressions, adding that accent allows them to identify the person's belonging to a cultural group. For them, this awareness is paramount to establish effective and respectful relationships as culture determines who we are and what we do.

10.5.3   Culture teaching

The teachers' approach to culture teaching can be framed into a "facts-oriented approach" in which culture is about civilisation and "everyday lives" (Byram and Feng, 2004: 160). The data collected suggest that the teachers' perception of culture is a mixture of products, facts and information (Liddicoat, 2002) and practices that embrace the attitudes, beliefs, behaviours, customs, and traditions of a group of people at a local and national level. During the observations, teachers usually provided information they considered appropriate to contextualise a topic or to explain the meaning of a word. For instance (see 8.4.1), for the house topic, the teacher shared with the group some historical information about old houses in town whereas another teacher used the following phrase to explain the meaning of "foreign", "many USA people take exciting trips to foreign countries for vacation". Factual information was used to help learners to understand the topic and this was reported as a cultural teaching practice. The textbook plays a guiding role in deciding what to teach as the majority of teachers believe that culture is "embedded" (see 8.4.2) in the conversations or listening texts included in the textbook. They teach culture "inductively" (see 9.3.2) because linguistic knowledge is the main focus of these courses. The teacher and the textbook were identified as the main sources of information for cultural knowledge, to give examples, or to identify cultural differences through listening and writings. For Byram and Feng, this approximation is "damaging and inappropriate" as it ignores the notion that culture "is a social construct, a product of self and other perceptions" (2004: 160). The difference in answers between novice and experienced teachers of this study did not vary with regard to being instructed on an intercultural approach when they were learners (see 7.5.1). The teachers interviewed vaguely remembered, as learners, having had some formal instruction on culture teaching. They reported that the source of information was fundamentally their teachers who made them read some cultural information or by sharing cultural aspects informally (see 7.5.1). However, none of them reported having received any recent training to integrate the intercultural dimension into their daily teaching practices in the context of the internationalisation of HE, considering that the two courses in which they were observed are an internationalisation strategy of the institution.

Contrasting and comparing Mexican culture and American, British, or Canadian or contrasting differences between habits and pronunciation between two English speaking countries were the most common cultural moments observed. The "t" sound in some words such as "tomatoes" in American or British pronunciation or Halloween and the Day of the Deads (see 8.4.4) were some of the comparisons made in class. The "comparison of national cultures" is a frequent practice (Sercu *et al.*, 2005) where culture is the content usually developed at a "superficial level" (Young *et al.*, 2009: 150). The comparisons were usually at a generalised and stereotyped level, which can be tantamount to a "one-way street" (Kramsch, 2001: 205). Eating habits or marriage were used to compare practices and attitudes between USA people and Mexican people (see 8.5.2). Concerning marriage, the teacher explained that in "other countries" people do not even think about getting married whereas "in Mexico, marriage and children are important issues". One of the teachers interviewed saw no relevance to compare the habits among their learners as "they all 'more or less' share the same idea about 'breakfast', for instance. This means that it is limited to the transmission of information about English-speaking countries or any socio-cultural group selected either by the teacher's interest and knowledge, nor included in the textbook. Teachers coincided that the culture to teach is the one they know or feel familiar with or the one that is suggested in the textbook (see 9.4.2). In this study and in Lázár's, the textbook decides what is "included or omitted" in class (2011: 124). Teachers seem to rely uncritically on cultural situations included in the textbook. Their argument is that it "all depends on the teaching purposes" (see 8.4.2, Ex. 8.4), hardly questioning the suitability and updating of content and materials provided by the textbook. The textbook information is seen as a trustworthy source because, according to the teachers, textbooks should be up to date. They seemed to be "satisfied" with the cultural materials in their textbooks, similarly to what is reported in Sercu *et al.*'s (2005) study where teachers expressed a general level of satisfaction with the cultural content in textbooks. Although teachers admitted that textbooks can become outdated, the information can still be used as background knowledge due to the fact that that "some aspects of culture do not change" (see 8.4.2). The textbook functions as a prompter for culture content (Vettorel, 2010) in these two beginners' courses since there is no agreement on what culture to teach.

The lack of pedagogic orientations in conjunction with the feelings of uncertainty and even 'fear' are factors that make the intercultural dimension unclear and confusing (Byram, 2014). As expressed by one of the participants of this study (see 8.5.1) who frankly admitted a lack of knowledge and the differences between cultures, which involves time in researching. These types of feelings were found in the study by Byram and Kramsch (2008) in the realm of stereotypes and the incapacity to control the transmission of cultural knowledge. Byram and Kramsch (2008)

argue that the understanding of culture is "socially and historically contingent"; therefore, it is not easy to comprehend and to accept. Likewise, Young *et al.* mention the "lack of confidence to teach about the sociocultural and sociolinguistic" circumstances of other groups (2009: 151). Despite the fact that "so much has been written about culture" (Kramsch, 2011a: 311; Atkinson and Sohn, 2013; Kramsch, 2013; Liddicoat and Scarino, 2013; Baker, 2015b), there seems to be a prevailing lack of clarity on what the intercultural dimension entails in ELT. Although the courses researched are part of an internationalisation strategy of a HEI that calls for the addition of international and intercultural dimensions in teaching, there are no explicit orientations or training to articulate this in the language classroom.

Another crucial issue is assessment where cultural issues are not part of the evaluation of the course (see 7.5, Ex. 7.16). Teachers agreed that the main focus of these compulsory courses is teaching "content" because cultural aspects are not items in the exam. This also demonstrates that the cultural component is "still a piece of knowledge outside the linguistic system" (Kramsch, 2011a: 311), despite the agreed relevance of cultural knowledge when learning another language. This can partly explain the reason for neglecting the cultural component in teaching practice and the priority given to formal linguistic knowledge, the "washback effect", the influence that testing has on teaching practices (4.8). The relationship between teaching and testing is complex (Alderson, 2004; Cheng and Curtis, 2004) because tests may influence what is taught but will hardly influence "how something is taught" (Messick, 1996: 2). The same content can be taught in different ways by different teachers. Including the intercultural component in evaluations may not guarantee that teaching practices will automatically change if there is no explicit guidance on how to take the intercultural dimension into the language classroom. For instance, "respect to and awareness of other cultures" are part of the learning objectives in the official syllabus of the courses observed (Appendix P, axiological section); however, in the section for theoretical and heuristic knowledge, these components are not included. In spite of teachers' enthusiasm for the topic (see 7.5) by reason of being part of humanities and culture is "interesting" and "important" when learning a language, testing was raised as another factor that is suggested to be hindering their teaching practices.

Culture teaching was found to be sporadic and occasional topic constrained to time and "opportunity" to incorporate it (see 7.5.2). It is restricted to the teachers' familiarity with, knowledge of, and interests in specific groups (see 7.5.5). Therefore, there is no informed approach or methodology apart from the course book suggestions. However, willingness to teach culture as part of the course was expressed, but also the fact that there is a conflict between prioritising between teaching languages and teaching culture, they agreed again on the "time" issue (see 9.3.2) as they focus mainly on language rather than on culture.

The teaching practices, both inquired about and observed, show gaps between what is understood by culture (see 9.3), "facts, attitudes, beliefs, background knowledge from home, and behaviours of a group of people" and what is taught as culture (see 8.4), which is reduced to textbook contents and personal interest or knowledge of teachers. This reflects what was found in the study by Sercu *et al.* (2005: 83) between the "culture teaching practice and the kind of teaching practice" intended by intercultural teaching.

10.6   ICC: perceptions and practices

Byram's (1997, 2009) model of intercultural communicative competence has been a benchmark for the analysis and implementation of the cultural dimension in countries such as the United Kingdom, the United States, Germany, France and Scandinavia (Porto, 2013). However, there is scant research in countries such as Mexico, which belongs to the Expanding Circle (Kachru, 1985), where English is the main foreign language taught at different levels of education. For the teachers of this study, the notion of ICC was viewed as complex and a type of new notion to define. Therefore, it is out of the scope of their teaching practices (see 8.6 and 9.6). Although teachers considered that this notion is composed of different elements, these could not be clearly listed. They mentioned technology and communicative competence, the latter being reduced to linguistics and lexis knowledge. Concerning skills, they identified negotiation as crucial to avoid imposing their cultural models, or them being imposed. As for values and attitudes, being respectful, understanding, or open to other ways of behaving are listed.

The teaching practices did not include any specific or general actions towards the development of ICC. The main objective of the course is to help learners to use language structures and lexis appropriately in order to pass the course (see 7.3), and to communicate in future situations outside the classroom context, using "real language" (see 8.5.1). Given the fact that the prevailing model among the participants is the "idealised native speaker" (Leung *et al.*, 1997; Davies, 2003; Leung, 2005) as the target for communication, they tended to divide language for the classroom and language for outside the classroom, naming it "real language" (cf. Carter, 1998). The tensions between what is unreal but easy to understand and to teach, but very unlikely to happen in actual contexts, contrasted with what is real but less pedagogically included in the classroom, what Carter (1998) describes as the "different orders of reality". Teachers admitted that cultural knowledge is relevant and important for language learning but at a more advanced level (see 7.4.3). This was also found in Lázár's study where, despite a course on methodology of intercultural communication, trainee teachers held the perception that the development of ICC is "for classes of mature students at an advanced level of proficiency" (2011: 124).

During the FG discussion, teachers reflected on the need to incorporate lessons about the cultures of those English-speaking countries that their learners are interested in (see 9.4.2). However, their learners' own culture was not considered an element to be included in their lesson plans. This was also identified in Sercu *et al*.'s (2005) findings. Added to this, the compulsory nature of the courses, the lack of interest of the learners, and assessment, according to teachers (see 7.3), constrain the development of other skills and type of knowledge. The discrepancy between what teachers perceive from their learners and what learners indeed expressed about their reasons for learning English, as shown in Chapter 6 Graph 1, widens the gap between the teaching and learning expectations of both parties.

The vagueness of national curriculum guidelines on the pedagogy for intercultural learning could lead to teaching practices based on individual's "intuitive and individualised" interpretations (Liddicoat and Scarino, 2013; Peiser and Jones, 2014: 376). This may be the result of the little assistance most teachers have had with this dimension, similarly to what was expressed by the teachers in a study by Young and Sachdev (2011). In the specific case of the present study, the intercultural element is referred to in the course descriptors in general terms (Appendix P). Despite this, and again similar to Young and Sachdev's findings, "the mission statement/aim was not realised in explicit curricular guidance" (ibid: 88); thus, it is not part of the teachers' teaching practices as found during the different stages of this project.

No specific training for the development of ICC, or a critical stance towards culture teaching, were found in the teachers' background. Therefore, the issue of global Englishes or English as a global lingua franca and the teaching implications may be topics that they have not had the opportunity to consider (see 9.4 and 9.6). As suggested by Young and Sachdev, it is possible that a "lack of teacher training contributes to the lack of ICC uptake" (2011: 95).

10.7   Summary and conclusions

The perceptions of learners presented in this chapter are a valuable source of data that can inform language teachers about the needs and interests of their learners. There are various areas of knowledge that language teachers could exploit in the classroom to develop a more conscious and critical stance towards the learning of English as a global lingua franca for intercultural communication. However, the lack of training, time, and some contextual factors seem to be guiding their decisions. What was noticeable was the influence of migration stories, immediate communication through technology, the use of media, movies and music that add perspective to their understandings of some notions such as culture, standard language, and effective communication. This intense exposure provides them with information that needs to be critically

evaluated to avoid generalisations that may cause biased worldviews. However, the dynamics of the English courses observed for this study seem to be highly structured by teachers' perceptions of learners' lack of interest and learners' lack of reasons for learning. From the teachers' views, most of the learners are not motivated to learn English and they only take the course because it is part of the core compulsory courses. During the FGs, the results of the survey on learners' reasons for learning the language (Appendix D, Section B) were shared with teachers. The results (see 6.2 Graph 2) surprised teachers as their learners ranked the mandatory nature of the English courses as one of the least important reasons for learning English. They all agreed that this information was valuable for them. The perceptions collected among the learners demonstrated that they are aware of the relevance that English learning has in their future careers as well as the role of English as a means of international communication with different nationalities. However, these reflections stem more from learners' personal experiences rather than from their language course. The evidence shared may encourage teachers to examine their learners' interests and needs to reduce the gap between the objectives and goals of these courses in the context of HE.

Regarding cultural dimensions, the teaching practices are characterised by the acquisition of facts about other countries or the readings of "particular events, generalised beliefs, values and attitudes" (Roberts *et al.*, 2001: 22). However, this type of generalised information may be relevant at some point of the learning of a language as explained in the ICA model (see 4.3.3) by Baker (2011), where Level 1 aims to develop "the ability to make general comparisons between one's own culture and 'others'" (2011: 204). However, the unproblematic, uncritical and unplanned way in which it is usually conducted in the classroom does not contribute to raising the learners' awareness of the relationship of language and culture for the developments of ELF for intercultural communication and ICC notions.

Despite the tangential and accidental inclusion of cultural elements in the language classroom, teachers seemed to be convinced that they "somehow" teach culture. Culture is 'hidden and implicit' in their practice and in the content of textbooks. Learners, however, did not seem to be aware of such teaching and, as Freadman notes, "sadly our students do not experience the mutual intrication of language with culture in their learning" (2014: 376). Teachers hold the belief that language and culture are inseparable when teaching and learning, but this relationship is not related to culture as context (Geertz, 1973) or culture as a process of meaning construction (Street, 1993; Risager, 2006). Their view of culture seems to be rooted in the cognitive theory where knowledge is paramount. Although, it is not possible to have "an authorised definition of culture" (Risager, 2006: 42), and there are many "inadequate conceptions of culture" (Spencer-Oatey, 2012a: 16), Baker suggests that when drawing on the concept of culture, what is needed is

to be "clear in what sense we are using it and for what reasons" (2015b: 46). This can help to define and establish learning objectives and goals that align with evaluation.

The cultural characteristics studied in classrooms tend to be "too reductionist" for the twenty-first century (Kramsch, 2001: 205) within a context of HE learning that aims at internationalisation of the curriculum. In the case of these participants, three points were identified as main constraints in the teaching practice of the cultural dimension. First, it is not evaluated in any form; second, the training that teachers have received does not aim at raising their awareness of a critical pedagogy for ELT which comprises issues such as Global Englishes, English as a global lingua franca, intercultural communication, or the notion and implications of ICC; third, it is assumed that teachers know how to integrate the "international and intercultural" dimensions of internationalisation (Knight, 2004, 2009) in teaching and learning of a language, mainly English.

Considering the "widespread acknowledgement of the 'intercultural' dimension in language teaching in policies and curricula" (Byram, 2014: 221) as presented in Chapter 2, the empirical data collected from this study intends to add understanding which contributes to "build up systematic knowledge of language-and-culture teaching" (Byram and Feng, 2004: 149) in countries belonging to the Expanding Circle in Latin America. The integration of culture and language is not "yet understood" according to Byram (ibid), suggesting that more attention needs to be paid to "the value of teachers and teaching in a super-diverse and globalised world" (ibid).

Chapter 11   Conclusions

11.1   Introduction

This chapter presents the four research questions that guide this research and the answers to each of them considering the findings and some of the relevant literature included in Chapters 2, 3, and 4. It will discuss some implications for language pedagogy and for pedagogic research. In the last section, the implications and limitations of the study are outlined.

11.2   Research questions

11.2.1   RQ1: What are the perceptions of English language teachers from a Mexican State University towards English as a global lingua franca for intercultural communication?

The perceptions of the ten English language teachers of a Mexican HEI were obtained through two rounds of semi-structured interviews and a Focus Group (FG). The teachers strongly believe that language and culture are inseparable (Kramsch, 1998a, 2006a); they hold a national perspective of language and culture as two formal systems constituted by stable units that are not affected by time, context and users (Kramsch, 2006a; Risager, 2007). Although they acknowledged English as the international, official, and universal language of communication in the world, it seems that they detach the status of the language from the users of it. They do not seem to be aware of the complex uses and users outside the classroom borders, and the implications of English as an international language, as they referred to it. The notion of English as a lingua franca (ELF) resulted in an unfamiliar notion; therefore, linguistic competence, in terms of the correct use of grammar and vocabulary, is at the core of their perceptions and teaching practices. The teachers' views on the use of English for communication with others is reduced to traditional encounters of two national cultures and languages (Spencer-Oatey and Franklin, 2009; Kubota, 2012): the learners' country, Mexico, and language, Spanish, and that of a native speaker mainly from the USA or the UK or other English-speaking countries that belongs to the Inner Circle of Kachru's Model (1985).

11.2.2   RQ2: How do these teachers' perceptions of English as a global lingua franca language relate to their teaching practices generally, and specifically for intercultural communicative competence (if at all)?

The classes observed were two basic mandatory English courses that are part of the internationalisation strategies of a Mexican HEI. Each teacher was observed for a minimum of three hours during one week (Appendix C). To carry on the series of observations, a scheme was developed based on the intercultural communicative competence (ICC) model by Byram (1997) and that of Baker (2012a) on intercultural awareness (ICA) (Appendix H). Generally admitted by the participants, this is a content-based course, which aims to provide learners with the "basic" knowledge and structures to communicate outside the classroom. The main target of communication is an idealised and imagined NS (Seidlhofer, 2011; Piller, 2012) from specific target cultures of the USA or the UK; thus English from grammar books and textbooks (Milroy, 2007) is taught and practised in the classroom.

As teachers perceive intercultural communication as encounters of two national cultures and languages, this is reflected in their approach to culture teaching. The cultural dimension is characterised by a superficial and reified approach of culture (Atkinson, 1999; Alptekin, 2002; Young *et al.*, 2009) that aims to compare and contrast the most visible features captured through the human senses between the Mexican culture and the American culture, for instance. The textbook or the teachers' interests and experiences mainly prompt these comparisons. Culture teaching is viewed as a time-consuming endeavour, which is not part of the aims and evaluation of the course, although teachers consider language and culture as inseparable components of the learning and teaching of a language. The teachers added that time, the syllabus itself, and the lack of knowledge of aspects of culture to teach when we view English as a global lingua franca restrict the inclusion of this dimension into their daily teaching practices. Therefore, it is sporadically included, yet its agreed relevance is also found in other studies (Sercu *et al.*, 2005; Young *et al.*, 2009). Given this context, the notion of intercultural communicative competence meant a complex concept to include for them. Knowledge is constrained to the proper use of grammar and lexis; however, they identified negotiation as a crucial skill to avoid intercultural communication problems.   The attitudes mostly mentioned were those of respect, openness, and empathy. However, the skill of negotiation and attitudes mentioned before are not related to the diverse contexts of use and users of ELF, or EIL as they referred to English and its global use.

11.2.3 RQ3: What are the perceptions of students in this setting on English as global lingua franca and of intercultural communication?

A paper-based survey (Appendix D) was administered to 192 learners, and 30 of them were interviewed to obtain the learners' perceptions (Appendix G). For the majority of them, English is a basic tool for a good job, and the most important language in the world. It is also considered a tool of communication with people from other cultures. Although their view of English is a means to accessing other cultures, those cultures are not clearly identified, apart from the USA, the UK, and Canada as presented in Chapter 6, Graph 1. This ranking is the same as reported in studies conducted by Galloway (2013) and Suzuki (2011), which suggests that these preferences are common in other contexts. The level of these learners is basic and the intercultural experiences reported were between them and members of the same national group but from different geographical locations. Despite this, they consider that knowledge of specific words and language structures plays an important role in an intercultural encounter, but they highlighted the fact that context of situation and the socio-cultural information of both interactants are a key determinant for success in an interaction. Although these learners view all cultures as equals, they attributed the UK variety as having "paternity" of all Englishes. They considered BrE "more formal and nicer" whereas AmE is viewed as the most taught due to the powerful presence of the USA in the political and economic spheres.

11.2.4 RQ4: What influence do the students think their English courses have on their understanding of the use of English as a global lingua franca for intercultural communication?

The 30 learners interviewed from the two beginners' mandatory English courses did not report specific or direct contributions from their language course itself to an understanding of the role of English worldwide and the necessary skills to interact in contexts with a wide variety of users of English. Their language teachers shared some personal experiences and stories during classes, and this coincides with what teachers reported about teaching culture, which they described as unplanned and sporadic. The teaching moments mentioned by the learners were informative and rather general, being about pronunciation issues or lexical differences. By the same token, it seems that the narratives from close friends or family members who have had an experience abroad resonate more with them. These stories are generally about varieties of users and uses of English that their friends have identified. They attributed their awareness and curiosity about other speakers of English to the media. One important point was the impact of the paper-based survey on their perceptions of other varieties of English, which they admitted they did not know about.

11.3   Implications for pedagogy

It is no longer tenable to ignore the teaching implications of ELF for intercultural communication and the development of ICC considering that the number of NNSE has surpassed that of NSE (Graddol, 2006; Crystal, 2011). The implications for pedagogy would be more precise if the concept of ELF was first stated. For the purposes of this research, ELF is approached from its functional characterisation and in its broader sense, as "any use of English among speakers of different first languages for whom English is the communicative medium of choice, and often the only option" (Seidlhofer, 2011: 7). In addition, in its broader sense, it refers to all those "English users no matter which circle of use they come from" (Jenkins, 2009b: 201). This conceptualisation of ELF fits well as a justification of the need for an intercultural approach that goes beyond the often essentialised and generalised conceptions of language and culture. It can also allow language teachers to have a more critical understanding of what intercultural implies for communication and the development of competences needed to communicate in a highly interconnected and intercultural world. The major implications are summarised in Table 4 as follows.

From	To
Monocentric approach: the USA, UK standardised varieties	Pluricentric approach: WE and ELF
Cultural awareness	Critical intercultural awareness
Linguistic and communicative competence	Intercultural communicative competence
Language learners	Language users / intercultural speakers

Table 4: Shifts in pedagogy

11.3.1   Pluricentric approach

A pluricentric approach, as Jenkins purports, "would enable each learner's and speaker's English to reflect his or her own sociolinguistic reality, rather than that of a usually distant native speaker" and to raise teachers' awareness of characteristic forms being produced by their learners (2006: 173). Depending on the learners' proficiency level, this could be from "exposure to WEs and ELF varieties" to discussion of the reasons for the spread of English (ibid: 174). By considering a pluricentric approach, the challenge of what culture to teach should lead to considerations of what type of competences to promote to equip learners to interact in unpredictable intercultural situations with a diverse variety of users. Instead of preparing learners to interact with one or two idealised group of speakers from specific cultures, learners should first be more evaluative of their own practices, beliefs, symbols, and ways of using the language, and then that of 'the Other'. However, they need to examine multiple groups, rather

than a single one. By doing so, they could become more aware of the need to negotiate and accommodate according to context, as recommended in some models (Byram, 1997; Kramsch, 2009b, 2011; Baker, 2012a). Thus, the language class could aim to favour an alternative and less traditional interpretation of intercultural communication which places diversity and exchange of individuals at its core, rather than static national cultures (Scollon and Scollon, 2001a; Spencer-Oatey and Franklin, 2009; Scollon *et al.*, 2012; Zhu, 2014)

11.3.2   Critical intercultural awareness

It is necessary to create academic spaces where teachers explicitly examine language and culture as two dynamic, evolving and emergent systems (Kramsch, 2006a, 2013; Larsen-Freeman and Cameron, 2008; Baker, 2015b) so that they can develop the relevant knowledge, skills and attitudes to include them in their teaching practices. Although the teachers of this study consider language and culture to be inseparable and relevant when learning another language, both are frequently approached in stereotyped, overly structured and codified ways (Larsen-Freeman, 1997; Risager, 2006a; Atkinson and Sohn, 2013). Therefore, it is crucial to shift from a reified comparison of two defined national cultures in interaction (Holliday, 2010) to the awareness that the national trait is only one of the many different groups a person can belong to (Spencer-Oatey and Franklin, 2009; Zhu, 2014).

Figures have changed and, statistically, the majority of speakers of English are located in the Expanding Circle (Crystal, 2008, 2011) where English is neither an official language nor a second language (Kachru, 1990). Under these circumstances, cultural awareness that just focuses on national cultures could result in an overly narrow notion, which does not satisfy the demanding and complex relationships given through ELF for intercultural communication. Baker (2011, 2012) explains that critical intercultural awareness (ICA) is more appropriate since ELF and language and cultures are viewed from its fluid, dynamic, and emergent nature (Scollon and Scollon, 2001a; Risager, 2006a, 2007; Scollon *et al.*, 2012). Byram (2012b) considers the concept of awareness to be crucial to understanding the nexus of language and culture sociologically and psychologically; that is, to reflect on this nexus, as it exists in context ("in society") and in our "own selves" (2012b: 6). The latter brings to the fore the subjective and symbolic aspects that interplay in intercultural encounters (4.3, 4.4). He adds that people can acquire language competence and intercultural competence "without the additional dimension of awareness" (ibid: 7). For the language classroom, this awareness can help teachers to determine and specify the type of knowledge, skills, attitudes and values according to the learners' context and own language. Moreover, learners can gradually develop the ability to mediate and navigate between their own

language and a foreign one at early basic stages. Thus, language will be approached as an evolving and symbolic system rather than a static code.

11.3.3   Intercultural communicative competence

Willingness to include the intercultural component in language teaching can be constrained by a range of factors (Sercu *et al.*, 2005; Young and Sachdev, 2011). The lack of confidence to teach this dimension (Byram and Kramsch, 2008; Young *et al.*, 2009), the lack of specificity in defining intercultural competence (Deardorff, 2006; Lázár, 2011), the lack of detail on how it is to be evaluated, and the lack of time and training to understand it (Sercu *et al.*, 2005; Sercu, 2007) are all related factors. Therefore, language teachers may need specific training about what an intercultural approach to ELT entails and how to articulate it in their daily teaching practices to reduce the confusion of terms that may cause uncertainty and even fear (Deardorff, 2006; Byram and Kramsch, 2008; Byram, 2014). Undoubtedly, the model by Byram (1997) that consists of five "*savoirs*" (attitudes, knowledge, skills, critical cultural awareness), and Spencer-Oatey and Franklin's (2009) ABC framework (Chapter 4, 4.2) that is divided into attitudes, skills (behaviour), and knowledge can contribute to this goal. Incorporating the intercultural dimension can lead to identifying more relevant skills using ELF. Skills such as interpretation, interaction, negotiation, and mediation among speakers of different linguacultural backgrounds have been noted in the ELF literature as more appropriate within the diverse contexts of use and users of English (Seidlhofer, 2011; Jenkins, 2014; Baker, 2015a, 2015b; Zhu, 2015).

11.3.4   Intercultural speaker

One challenging implication for the language teacher is guiding the language learner to become an "intercultural speaker or mediator" (Byram *et al.*, 2002; Byram, 2009). Instead of promoting the ability to use the language accurately and socially adequately as a NS, the intercultural speaker notion aims to develop the ability to mediate, interpret, and negotiate between the learners' own culture and another. One of the key tasks is that of a flexible and open attitude that allows the teacher and the learner to acknowledge that we are "shaped by our culture just as others are shaped by theirs" (Bredella, 2003: 226). In this respect, there need to be contributions from the symbolic competence proposed by Kramsch, which places at the core the ability of understanding one's own symbolic value of how linguistic form "shapes mental representations" (2006b: 251). She adds that symbolic forms go beyond vocabulary or communication strategies, and endorse "embodied experiences, emotional resonances, and moral imaginings" (ibid) as more relevant to be able to understand those of others'. This proposal enriches communicative competence by aggregating the ability to "produce and exchange symbolic goods" (ibid: 251) in

complex and unpredictable communicative encounters between multicultural and multilingual subjects. This could help teachers to understand this close relationship and focus more on learners as persons with hearts, bodies, and minds, memories which go beyond the unproblematic role of learners as communicators or problem solvers that are often promoted in the language classroom.

11.4   Implications for pedagogic research

Given the inordinately complex interactions that a language learner may encounter within her/his own local context, and undoubtedly abroad, the need for an intercultural pedagogy that places at the core the local context of the learners and the teachers in undeniable. After analysing the data in this Mexican context, it seems necessary to explore in more depth teachers' and learners' perceptions of global Englishes, ELF and its teaching implications, and the specific competence of "savoir s'engager" (Byram, 2009). This can inform teacher trainers and policy makers about the needs and expectations of teachers in order to shift from predominant linguistic-oriented teaching practices to more informed and contextual practices and assessment forms. The connotations of political engagement included in Byram's Model reinforce what Scollon calls the "socio-political consequences of our concepts of language and culture" (2004: 274). He makes a call to discuss the nature of language and culture where language plays central focus and a "tool of change" (ibid), as in the case of internationalisation of HE.

In conjunction with this exploration, more classroom observation-based studies (Moussu and Llurda, 2008) and studies that bring together learners' and teachers' perceptions of the intercultural dimension for language teaching and learning could contribute to reducing the gaps between the parties involved in a policy. The cultural dimension has to date not extensively permeated in teacher training, thereby also limiting its influence in the language classroom (Conway *et al.*, 2010; Byram, 2014). Seidlhofer likewise contends that although the global role of English is extensively referred to in materials, conferences, and teacher education, this status of English "has had virtually no effect on how the language is formulated as a subject in syllabuses". Furthermore, very "few teachers 'on the ground' take part in this meta-level discussion" (2011: 9), and "current research does not reach teachers" (Byram, 2014: 221). This can all contribute to widening the gaps between what happens in the classroom and what is expected to happen.

Effective intercultural interaction is an area of inquiry that can enrich teaching practices by providing teachers with those skills and strategies to help learners experience successful communication instead of just successful use of structures and vocabulary. Canagarajah (2013a) suggests inquiry about how people co-construct norms to achieve intelligibility whereas Zhu

(2015) highlights the need to explore how participants negotiate perceived cultural differences. Intelligibility and the negotiation may be more appropriate teaching aims for present and complex societies where English functions as a lingua franca.

11.5   Limitations and further research

The limitations of this study are the relatively short time frame to collect data, the researcher's bias as part of the community researched, and possibly the data analysis approach (Chapter 5, 5.9). The organisation of different activities occurring concomitantly such as finding a place to interview teachers or finding a place to review the audio and video-taped data after an interview or an classroom observation, and scheduling the classroom observation with 10 different teachers from two different venues, constrained the researcher in terms of exploring other related issues to the main topic of this research that emerged during the process. For instance, learners' insightful views on the role of English in their careers and non-academic contexts are points of reflection and further analysis for syllabus design. The number of participants, teachers and learners, is relatively small: ten English language teachers, and 192 university students, only 30 of whom were interviewed face-to-face. The sample of learners who answered the survey and those who were interviewed was small considering the approximately 3,000 students enrolled in these two core courses by semester. Another constraint could be that the participants and the researcher belong to the same HEI, albeit to different campuses. The compulsory nature of the language courses selected to examine teachers' perceptions and practices could restrict the transferability of the results to other contexts, including different universities in the same country and others where courses are voluntary. Despite the above, it was possible to obtain rich data on different notions, ELF, intercultural communication, ICC and the relationship of language and culture for ELT. This can contribute to narrowing the gap between what is being taught and what needs to be taught.

My membership of the community researched and my NNSE status, like that of the teachers, could have impeded my ability to capture behaviours and attitudes that may be relevant from an outsider perspective. However, this was balanced by the ability to gain an insider perspective.

The large amount of qualitative data obtained (Appendix C) made it hard to keep focused and selective regarding the findings that directly answered the research questions and that contributed to describing the perceptions and teaching practices in this setting. Ten English language teachers were interviewed twice, and 725 minutes of interview data were transcribed. They were observed for a minimum of three hours each, making a total of 33 hours 9 minutes of classroom observation time. Two FGs were organised, one in each location, each lasting for 60

minutes, and the 120 minutes of FG discussion were also transcribed (Appendix O). The survey was administered to 192 study students and 30 of them were interviewed. The amount of time invested in this method was a total of 538 minutes of interviews, which were transcribed for the analysis.

Undoubtedly, more studies are needed to validate these findings; however, by providing detailed and rich data some connections or resonances can be made to other contexts through similarities in the research contexts and participants, especially in the large number of similar expanding circle countries.

11.6   Conclusion

This chapter has summarised the answers to the four research questions and the relevant literature that helped to analyse those answers. This was followed by the pedagogic research implications for the notions of ELF, intercultural communication and ICC. The limitations of this study were reviewed and further areas for research were outlined.

This thesis has explored and analysed the perceptions and practices of English language teachers and their learners regarding ELF for intercultural communication (Chapter 7, Chapter 8) and the related notion of ICC in an Expanding Circle context (Chapter 9). It examined what the teachers and learners considered effective communication, the role of one's own culture in communication, and how all of that is articulated in the learning and teaching of English. The teaching practices were examined in terms of the target model of communication, the countries and cultures associated in class, and the more predominant competences that characterise their teaching practices. On the learners' side, I identified some of sources apart from the language teacher that contribute for the learners' understanding of what culture and intercultural communication involve. The findings suggest that teachers' understanding and practices of the cultural dimension is reduced and essentialised to a national perspective, and that language is viewed as a standardised code. ELF for intercultural communication does not resonate in their daily teaching practices as it is not part of the course objectives; therefore, it is not part of the evaluation. Time resulted in a significant constraint as well as the supposed learners' lack of interests and provided possible reasons for the lack of development of specific competences and contents that could lead to a more intercultural approach. Furthermore, training in intercultural approaches to language pedagogy has not been provided to teachers. Thus, most of their decisions in the classroom, concerning the intercultural dimensions, are guided by their own experiences, interests, and the textbook information.

The learners' main reason for learning English is that it is instrumental in obtaining a job or communicating with people of diverse nationalities (Chapter 6). Their understanding of culture is as a dynamic system constituted by different components where language is included. They did not report a direct influence from their language class on their views of ELF for intercultural communication or other varieties of English, apart from AmE, BrE or Canadian English. They seem to be more influenced by siblings', and friends' experiences and the media. Migration came to be a source of information and knowledge that influence learners' opinions and views in a convincing manner. It lead us to bring back two of the culture theories included in this research, Chapter 2, 2.2.4 cultures as Discourse, and 3.3.2 languaculture. Both theories highlight the portable aspect of culture, hence its separability from language because of migration (Kramsch, 2006a; Risager, 2006b)

Although there are areas that remain unexplored, such as participants' stances towards global Englishes, the language skills for ELF, or the factors that contribute to successful intercultural communication, this study obtained valuable data that inform how teachers and learners understand and view the different areas that are associated with the intercultural dimension of ELT. This data can contribute to identifying the areas that need to be prioritised when implementing a series of teaching strategies that aim to equip learners to effectively interact in a world characterised by diversity, subjectivity and dynamism.

Appendix A   Theoretical framework

Aims

Teachers' perspectives and practices of ELF for interculturaland ICC

Learners' perspectives about ELF for intercultural communication and ICC.

Rationale of the study

Most HEIs in Mexico have implemented compulsory English courses, as part of an internationalisation strategy. These courses are designed under a competence approach in theory, but in practice they are characterised by the learning and teaching of grammar and vocabulary.

Most English teachers claim to foster the teaching of culture and intercultural awareness in their classroom but how their students report this knowledge seem to differ from what teachers report.

Literature Review

Globalisation and Internationalisation of Higher Education and ELT in Mexico.

- Conceptualisations: globalisation/internationalisation
- EIL/ELF
- English in the Mexican context
- ELT and the internationalisation of HE in Mexico

Theories for Language and Culture for Intercultural Communication and Teaching

- Cognitive Theory
- Semiotic theories of culture
- SCT
- Dialogic Turn
- Discourse theory of culture
- Languaculture
- Linguistic Relativity
- Characterisation of intercultural communication

Intercultural Approaches to Language Education

- Communicative and Intercultural competence in language education
- Cultural and Intercultural Pedagogies in ELT
- Relevant empirical studies

Appendix B   Research Methodology

Research Methodology

Context | Participants | Methods

HEI / Language Centres

Compulsory Basic English Courses I/II /Classroom instruction

10 Mexican language teachers of English

192 university students

Paper-based survey

Classroom observations

Semi-structured interviews

2 FGs: Campus A / Campus B

192 Storage using SPSS 22 /Excel

3 / 4 hrs. per teacher 40 hrs. Tape-recorded

Observation scheme

10 Teachers: 2 rounds of interviews. Before being observed and after being observed

30 students: After survey administration

2 FGs: 60 minutes each session. Video-taped/transcribed

Appendix C Data Collection Timeline

C.1   CA Language Centre   CB Language Centre

Survey Administration: 192 students answered the survey

CA		CB	
Eng I	Oct. 8 /2013	Eng II	Oct. 1 / 2013
Eng I	Oct. 8 /2013	Eng I	Oct 2 /2013
Eng I	Oct. 8 /2013	Eng I	Oct 7 /2013
Eng II	Oct. 9 /2013	Eng II	Oct 7 /2013
Eng II	Oct. 9/ 2013	Eng I	Oct 7 /2013
Eng I	Dec 2 / 2013	Eng I	Nov. 19 / 2013

C.1.1   CA Language Centre: 15 Students interviewed

Eng I: 7 students interviewed   Eng II: 8 students interviewed

Oct. 22 /2013	Oct. 23 / 2013	Oct. 24 /2013	Oct. 25 / 2013
Eng II : 2 Sts CAT3	Eng II: 2 Sts CAT1	Eng II: 2 Sts CAT2	Eng I: 1 St CAT4
Eng I: 3 Sts CAT5	Eng I: 1 St CAT4	Eng I: 2 Sts CAT4	
		Eng II: 2 Sts CAT1	

Total of time invested: 259"

C.1.2   CB Language Centre: 16 Students interviewed*

Eng I: 8 students interviewed   Eng II: 8 students interviewed

Nov. 4 /2013	Nov. 5 /2013	Nov. 6/2013	Nov. 7/ 2013	Nov. 8/ 2013
Eng I: 1 St CBT3	Eng II: 3 Sts CBT2 / CBT3	Eng II: 2 Sts CBT3 / CBT2	Eng I: 5 Sts CBT1 / CBT3	Eng I: 1 Sts CBT5
	Eng I: 2 Sts CBT5	Eng I: 1 St CBT5	Eng II: 1 St CBT3	

Total of time invested: 279"

*One interview was discarded as it was inaudible due to the weather conditions. No place was found to interview the student. The interview took place in an open space.

C.2   Teachers' Interviews

Participant	First Round of Interviews		Second Round of Interviews	
CAT1	Oct. 8 / 2013	41"	Oct. 25 / 2013	21"
CAT2	Oct. 10 /2013	53"	Oct. 25 /2013	35"
CAT3	Oct. 8 /2013	39"	Oct. 24 /2013	42"
CAT4	Oct. 15 /2012	57"	Oct. 24 /2013	36"
CAT5	Oct. 10 /2013	40"	Oct. 23 /2013	23"
TOTAL TIME		**230"**	**TOTAL TIME**	**157"**

CBT1	Oct. 31 /2013	32"	Nov. 21 /2013	24"
CBT2	Oct. 30 /2013	42"	Nov. 21 /2013	24"
CBT3	Oct. 30 /2013	26"	Nov. 20 / 2013	30"
CBT4	Oct. 7 /2013	50"	Oct. 20 /2013	23"
CBT5	Oct. 2 /2013	51"	Nov. 20 /2013	36"
TOTAL TIME		**201"**	**TOTAL TIME**	**137"**

C.3   Class Observations.

C.3.1   CA Language: October 15 – 24 /2013

1	Class 1	Class 2	Class 3
CAT5 Eng I **5:00 -6:15 PM**	Oct. 15/2013	Oct. 16/ 2013	Oct. 17/2013
CAT3 Eng II **7:00 – 8:00 AM**	Oct. 16/ 2013	Oct. 17/ 2013	Oct. 18/ 2013
CAT4 Eng I **9:00 – 10:00 AM**	Oct. 16/ 2013	Oct. 17/ 2013	Oct. 18/ 2013
CAT2 Eng II **8:00 – 9:00 AM**	Oct. 22/2013	Oct. 23/2013	Oct. 24/2013
CAT1 Eng I **11:00 – 12:00 AM**	Oct. 22/2013	Oct. 23/2013	Oct. 24/2013

Total of hours: 15.45 hours

C.3.2   CB Language Centre: October 29 – 6 November /2013

	Class 1	Class 2	Class 3
CBT3 Eng I **7:00 – 8.30 AM**	Oct. 29/ 2013	Oct. 30 /2013	31 Oct. 2013
CBT2 Eng II **10.00 -11:15 AM**	Oct. 29/ 2013	Oct. 30 /2013	31 Oct. 2013
CBT4 Eng I **2:00 – 3:15 PM**	Oct. 29/ 2013	Oct. 30 /2013	31 Oct. 2013
CBT5 Eng I **1.30 – 3.30 PM**	Nov. 4 /2013	Nov. 6/2013	
CBT1 Eng I **5:00 – 7:00**	Nov. 4/2013	Nov. 6/2013	* School of Engineering

Total of hours: 18.45 hours

C.4   Focus Groups

CA	CB
December 2/2013	November 29/2013

Appendix D Survey

Nombre: _____   Age: _____   Male/Female_____

Section A

Which English are you interested in learning? You can tick more than one option.

[ ] English from Ghana

[ ] British English

[ ] Canadian English

[ ] Australian English

[ ] American English

[ ] English from Belize

[ ] Indian English

[ ] Panamanian English

[ ] Other

If other please specify: _____

Section B

Decide which of the reasons given below is the most important and least important for you. You must rank them 1 to 10 with 1 being the most important and 10 the least important. You must rank all the items. You can use each number only once.

Learning to speak English is important for me because...

_____it will allow me to meet and converse with English native speakers.

_____it will allow me to know and learn about other cultures whose languages are difficult.

_____it will allow me to find a better job.

_____it is a mandatory course and my GPA can be affected if I don't get a good grade.

_____it will allow me to keep myself updated about technology and some other health areas.

_____it will allow me to talk about my own culture in personal and academic contexts.

_____ it will allow me to converse with people from different countries and nationalities.

_____ People who speak English in Mexico are more respected than those who do not.

_____ it is a fun and enjoyable experience.

_____ I want to travel to different countries and be able to communicate.

Any other reason different to those listed above, write it here please. _____

Section C

Decide which of the items given below is the most important and least important for you. You must rank them 1 to 7 with 1 being the most important and 7 the least important. You must rank all the items. You can use each number only once.

When you have a conversation with a non-native speaker in English (e.g. Chinese, French, Israeli) which of these items help you two understand each other?

_____	Having a native-like pronunciation.
_____	Knowing about the way other non-native English speakers use English (e.g. their accent and vocabulary).
_____	Knowing about the relationship between language and culture.
_____	Knowing and using the correct native-like grammar.
_____	Knowing about the culture and language of the other person.
_____	Knowing and using the exact words and expressions in English.
_____	Knowing about intercultural communication (communication between people from different cultures).

Section D

How much do you agree with the following statements in sections D,E,F,G? Rate them from 1 to 5. 5 = maximum score (strong agreement) to 1 = the lowest score (strong disagreement) as shown in the scale below.

5	4	3	2	1
Totalmente de acuerdo.	De acuerdo.	Neutral	En desacuerdo.	Totalmente en desacuerdo.

Standard English is spoken by the native speaking countries (e.g England, the United States, Canada, England, Australia). _____

Standard English is spoken by those countries colonized by native English speaking countries (e.g. India, Hong Kong, Belice). _____

Standard English is spoken by any country that uses English (e.g. Mexico, China, Noruega). _____

There is no Standard English. _____

Section E

Languages cannot be translated word-for-word. _____

The tone of a speaker's voice (the intonation pattern) carries meaning and is different in different languages. _____

Each language-culture use gestures and body movements (body language), which convey meaning. _____

All cultures have taboo (subjects which should not be discussed) topics.   _____

It is important not to judge people from other cultures by the standards of my own   _____
culture.

To be able to communicate with someone in a foreign language you have to   _____
understand their culture.

Learning culture is part of learning a foreign language.   _____

It is important to understand my own culture when learning a foreign language.   _____

Learning a foreign language means learning new kinds of behaviour.   _____

Learning a foreign language means learning new beliefs and values.   _____

Culture and language are linked.   _____

Specific languages, cultures and countries are always linked (e.g. the English language,   _____
English culture and England).

Languages can be linked to many different cultures (e.g. the English language can be   _____
used to express the cultures and countries in which it is used such as India, Singapore,
Thailand).

Individuals are members of many different groups including their cultural group.   _____

Cultures may be defined and understood differently by different groups and individuals. _____

Section F

Mexican has high-level cultural values compared to English speaking countries.   _____

Family in Mexico is the most important different to English speaking countries.   _____

Mexico is the only country with a national drink, tequila, different to English speaking   _____
countries.

Mexican people are more sympathetic and friendly than English speaking people.   _____

Mexican Science and Literature are better than English speaking countries' Science and   _____
Literature.

Mexican food is healthier and richer than English speaking countries' food.   _____

Mexican people have better manners than people from English speaking countries.   _____

Mexican lifestyles are better than English speaking countries' lifestyles.   _____

Mexican Spanish is easier to learn than English.   _____

Mexican sense of humour is funnier than English speakers' sense of humor.   _____

Gracias de antemano por tu tiempo para contestar la siguiente encuesta que no te llevará más de 15 minutos. Queremos recordarte que no hay respuestas correctas o incorrectas, lo único que te solicitamos es que contestes honestamente a las preguntas. Te pedimos tu nombre con la finalidad de aclarar algunos puntos durante una entrevista que se les realizará solamente a algunos de ustedes.

Tus respuestas y datos son totalmente confidenciales y no se les mostrarán a nadie.

Nombre: _____ Edad: _____

Hombre/Mujer   Inglés I   Inglés II   Horario: _____

Part 1

Sección A

1. ¿Cuál inglés te interesa aprender? Puedes palomear más de una opción.

[ ] Inglés de Ghana

[ ] Inglés británico

[ ] Inglés canadiense

[ ] Inglés australiano

[ ] Inglés americano.

[ ] Inglés de Belice.

[ ] Inglés de la India.

[ ] Inglés panameño

[ ] Otro

Si otro, especifica por favor. _____

Part 2   Sección B

Decide cuál de las siguientes razones enlistadas abajo es la más importante y la menos importante para ti. Debes establecer la prioridad del 1 al 10, siendo el 1 la más importante y la 10 la menos. Puedes usar el número solo una vez y debes marcar todas las oraciones.

Aprender hablar inglés es importante para mí porque...

_____ me permitirá conocer y conversar con hablantes nativos del inglés.

_____ me permitirá aprender y conocer sobre otras culturas cuyos idiomas son difíciles.

_____ me permitirá encontrar un mejor trabajo.

_____ es un curso obligatorio y mi promedio puede bajar si no obtengo una buena calificación.

_____ me permitirá mantenerme actualizado en temas de tecnología y otras áreas como la de salud.

_____ me permitirá dar a conocer mi propia cultura en contextos personales y académicos.

_____ me permitirá entablar conversaciones con personas de diferentes países y nacionalidades.

_____ las personas que hablan inglés en México son más respetadas.

_____ es una experiencia divertida y agradable.

_____ quiero viajar a diferentes países y poder comunicarme.

Alguna otra razón diferente a las enlistadas, por favor, anótala aquí: _____

Sección C

Decide cuál de las siguientes oraciones de abajo es la más importante y la menos importante para ti. Debes establecer la prioridad del 1 al 7, siendo el uno la más importante y la siete la menos. Puedes usar el número solo una vez y debes marcar todas las oraciones.

Cuando tienes una conversación con un hablante del inglés que no es nativo (por ejemplo: un chino, un francés, un israelita), ¿qué de lo siguiente te ayuda a que ustedes dos se entiendan?

_____ pronunciar como hablante nativo.

————— saber cómo la otra persona usa el inglés (por ejemplo: su acento, las palabras y expresiones).

_____ tener conocimiento de la relación que hay entre la cultura y el idioma.

_____ el conocimiento y uso de las formas gramaticales correctas de los hablantes nativos.

_____ saber sobre la cultura e idioma de la otra persona.

_____ usar las palabras y expresiones exactas del inglés.

————— tener conocimiento sobre la comunicación intercultural (comunicación que se da entre personas de diferentes culturas).

Part 3

¿Qué tan de acuerdo estas con las siguientes afirmaciones de las secciones D,E, F, G? Evalúalas del 1 al 5. El 5 es la máxima calificación y el 1 la más baja como se muestra en el cuadro siguiente.

5	4	3	2	1
Totalmente de acuerdo.	De acuerdo.	Neutral	En desacuerdo.	Totalmente en desacuerdo.

Sección D

Se habla inglés estándar en los países de habla inglesa (Por ejemplo: Los Estados Unidos, Canadá, Inglaterra, Australia).   _____

Se habla inglés estándar en aquellos países colonizados por países de habla inglesa (Ej.: La India, Hong Kong, Belice).   _____

Se habla inglés estándar en cualquier país que usa el idioma (Ej.: México, China, Noruega).   _____

No hay tal inglés estándar   _____

5	4	3	2	1
Totalmente de acuerdo.	De acuerdo.	Neutral	En desacuerdo.	Totalmente en desacuerdo.

Sección E

Los idiomas no pueden ser traducidos palabra por palabra. _____

El tono de la voz del hablante (la entonación al hablar) también comunica, tiene su significado. _____

Cada idioma-cultura tiene sus gestos y movimientos corporales (lenguaje corporal) que comunican, que le dan sentido al mensaje. _____

Todas las culturas tienes sus temas tabúes (temas que no pueden ser discutidos). _____

No se debe juzgar a las personas de otras culturas bajo los estándares de mi propia cultura. _____

Para ser capaz de comunicarse con otra persona en una lengua extranjera se tiene que entender su cultura. _____

El aprendizaje de la cultura es parte del aprendizaje de un idioma extranjero. _____

Es indispensable entender mi propia cultura cuando se aprende una lengua extranjera. _____

Aprender una lengua extranjera significa aprender nuevos tipos de formas de ser. _____

Aprender una lengua extranjera significa aprender acerca de nuevas creencias y valores. _____

El idioma y la cultura están ligados, _____

Idiomas, culturas y países específicos están siempre relacionados (Ej.: El inglés, la cultura inglesa a Inglaterra). _____

Los idiomas pueden estar relacionados a más y diferentes culturas. (Ej.: El idioma inglés que se usa para expresar las culturas y países en los cuales se usa como la India, Jamaica o Tailandia). _____

Cada individuo pertenece a varios y diferentes grupos a la vez incluyendo su propio grupo cultural. _____

Las culturas puede ser definidas y entendidas de diferente manera por cada grupo y cada individuo. _____

Es más fácil comunicarse con un hablante nativo del inglés que con uno no nativo. _____

Sección F

1. México es un país con altos valores culturales a comparación de los países donde se habla inglés. _____

2. La familia en México es lo más importante a diferencia de los países de habla inglesa. _____

3. México es el único país con una bebida nacional, el tequila, a diferencia de otros países. _____

4. Los mexicanos son más solidarios y amigables que los que hablantes del idioma inglés.   ̲ ̲ ̲ ̲ ̲ ̲

5. La ciencia y la literatura mexicanas son mejores que en los países de habla inglesa.   ̲ ̲ ̲ ̲ ̲ ̲

6. La comida mexicana es más rica y saludable que la comida de los países de habla inglesa.   ̲ ̲ ̲ ̲ ̲ ̲

7. Los mexicanos son más educados que los ciudadanos que hablan inglés.   ̲ ̲ ̲ ̲ ̲ ̲

8. El estilo de vida de los mexicanos es mejor que el de las personas que hablan inglés.   ̲ ̲ ̲ ̲ ̲ ̲

9. El español de México es más fácil de aprender que el inglés.   ̲ ̲ ̲ ̲ ̲ ̲

10. El sentido de humor de los mexicanos es más gracioso que el de las personas de habla inglesa.   ̲ ̲ ̲ ̲ ̲ ̲

Asegúrate de haber completado todas las secciones.

Gracias por tu tiempo y colaboración.

Este es un cuestionario para un estudio de doctorado

Appendix E   Students' interview guideline

Students' interview

Name

Study area

Origin/Residence

Any comments about the survey

Part I Section A. Main reasons for their selection.

Part 2 Section B. Reasons for studying English

Section C/ Section E. Awareness of the role of English in the world / Awareness of the different people who speak English in the world / Culture understanding / The role of culture when communicating with other people/ Misunderstandings: in communication because of cultural differences? Use of words? Body language?

- Culture understanding
- Role of culture in communication
-

Part 3

Section D. Understanding of "standard". Standard English/Standard Spanish

Section F.

Mexicans share same culture? Generalizations about people, "Europeans, Americans"

Mexico versus other countries. Some cultures better than others?

Appendix F   Teachers' interview guideline

Final version after piloting.

SECTION ONE:

1. Name:
2. Years of experience:
3. What languages do you speak apart from English? Do you teach any other language apart from English?
4. Have you lived/studied abroad? For how long? Any other type of stay?
5. Do you have contact with foreigners? Where are they from? What language do you use to communicate with them?
6. How frequently do you usually visit countries where English is spoken?
7. When was the last time you took a training course? What was it about?
8. Have you taken any course about culture teaching or interculturality? When? What was it about?
9. Do you know about the student exchange programme of the university?
10. How many of your students have participated in an abroad exchange programme to an English speaking country?
11. What did you learn about culture and how when you were a student?

SECTION TWO

1. What are the main reasons your learners want to learn English?
2. How do you think you meet your learners' needs?
3. What are, for you, the most salient characteristics of a globalized world?
4. What do you think are the learning needs of a language learner within a globalized world?
5. How do you perceive the objectives of English teaching as a foreign language in the global era?
6. How do you think an English class prepare learners for this globalized and intercultural world?
7. How does globalization impact in the teaching of English as a foreign language in a country like Mexico?

8. Do you think language and culture are related? How?
9. What do you understand by "culture teaching" in a foreign language teaching context?
10. How is your teaching time distributed over "language teaching" and "culture teaching"?
11. What cultural elements can impact effective communication in your experience?
12. What aspects do you consider key for effective communication in English with native and non-native speakers?
13. **What can be the origin of misunderstandings between individuals from different cultures?**
14. What countries, cultures and peoples do you usually associate with English in your classes? When you say the USA/UK what do you mean? Explore what teachers mean by the USA or UK.
15. How familiar are you with those countries, cultures and peoples?
16. What cultural aspects do you usually address in your classes? When/how often do you do it?
17. How do you prepare your learners to communicate in multicultural contexts?

18. What do you understand by "standard English"?

19. What role does the learner's own culture have when learning a learning a foreign language?

How different or similar is learning a foreign language and being educated in a foreign language?

Original questionnaire for Teachers before piloting

1. Name:
2. Years of experience:
3. What languages do you speak apart from English? Do you teach any other language apart from English?
4. Have you lived/studied abroad? For how long? Any other type of stay?
5. Do you have contact with foreigners? Where are they from? What language do you use to communicate with them?
6. How frequently do you usually visit countries where English is spoken?
7. When was the last time you took a training course? What was it about?
8. Have you taken any course about culture teaching or interculturality? When? What was it about?
9. Do you know about the student exchange programme of the university?
10. How many of your students have participated in an abroad exchange programme to an English speaking country?

What did you learn about culture and how when you were a student?

Research questions:

1. What are the beliefs and attitudes of these EFL teachers towards English as a global language, particularly as it is used for intercultural communication and the related notion of intercultural competence?

2. How do these teachers' attitudes and beliefs to English as a global language, intercultural communication and intercultural competence relate to their teaching practices?

1. How do you perceive the objectives of English teaching as a foreign language?
2. What do you understand by "culture teaching" in a foreign language teaching context?
3. How is your teaching time distributed over "language teaching" and "culture teaching"?
4. What cultural elements are implicit in language structures that may impact effective communication?
5. What countries, cultures and peoples do you usually associate with English in your classes?
6. How familiar are you with those countries, cultures and peoples?
7. What cultural aspects do you usually address in your classes? When/how often do you do it?
8. What are the main reasons your learners learn English?
9. How do you think your class meet your learners' needs?
10. What are the most salient characteristics of this globalized world?
11. What do you think are the learning needs of any language speaker in this globalized world?
12. How do you think an English class prepare learners for this world?
13. How does globalization impact in the teaching of English as a foreign language in a country like Mexico?
14. How different or similar is learning a foreign language and being educated in a foreign language?
15. What aspects do you consider key for effective communication in English with native and non-native speakers?

Appendix G   Students interviewed

Campus A		Campus B	
Pseudonym	**Paper-based survey number**	**Pseudonym**	**Paper-based survey number**
Armando	102	Alberto	18
Arturo	134	Beatriz	56
Carmen	101	Raúl	01
Heriberto	136	Ignacio	91
Hilda	158	Fernando	02
Javier	157	Elena	03
Leo	135	Irma	27
Enrique	131	Lorena	58
Mirna	132	Jorge	26
Mercedes	94	Carlos	19
Marcela	133	Judith	28
Martín	156	Oscar	29
Manuel	100	Pamela	90
Magda	130	Silvia	20
Roberto	129	Olga	57
15 university learners	9 males 6 females	**15 university learners**	7 males 8 females

Appendix H   Classroom Observation Scheme

Language Point:

- The form is explained in relation to the any pragmatic, socio-linguistic, or social function of the structure.
- The uses of a specific language form is contrasted or compared with the learner's language in terms of same intention, same   meaning to express a specific communicative act.
- The language point is contextualized within the learner's experiences on the use of it to develop sociolinguistic-competence.
- The difference between similar structures to express different degrees of intentionality.
- Any language awareness of the lack or similarity of a specific structure to the learner's language?

Vocabulary:

- Awareness of different spelling/ words (UK/USA)
- Awareness of different varieties/registers
- Words and expressions reflect the learner's view of world, or how to categorize, classify, describe it. ("ejido", sin número, domicilio conocido).
- Choice of words or expressions to state a point of view, an own perception of a situation or person.

Reading and Listening:

Content of the text:
- Source: text book or authentic material.
- The information is related to a specific group of people: foreign/national.
- The text intention: inform, contrast, compare with the learner's culture.
- The topic raises awareness of some cultural aspect of a foreign or national group of people.
- The text draw attention to any connotation or allusion of the target culture of a group of language speakers different to the learner's.
- Awareness of implicit or explicit values of the text.
- Non-verbal communication is highlighted: gestures, symbols, sounds.
- The text raise awareness of different accents.
- Awareness of national reference to signify.
- Does the teacher make any link to the learner's knowledge of his own culture?
- Is there any reflection of the topic to a world issue? The local context? The learner's reality?

Speaking:

- Cultural norms for a specific language function: to wish something good, to thank, to disagree, to negotiate.
- Use of non-verbal communication: awareness of difference and similarities.
- The use of communicative strategies to negotiate meaning.
- The use of other communicative strategies: paraphrasing, use of mother tongue, code-switching.
- Attitude: tolerance to ambiguity.
- Ability to interpret speaker's intention.
- Question structure to express curiosity and involvement.

Awareness of the use of cultural language routines: greetings, good-byes, asking for

personal information, offering help

Appendix I   Transcript conventions

FONT: Calibri 10

To indicate the speakers:
G: Gloria
M: First letter of first name of interviewee

.   = the end of an utterance (entre intervenciones largas y al final de respuestas. Por ejemplo cuando solo dicen:

Sí.

Efectivamente.

Exacto.

,   = enumerate (only)

:::   = when a word has been stretched out. Use it immediately after the lengthened sound

Example: "Nnnnoooo n:::o:::/ sí:::" Para "ah" el alargamiento se hará en la "a" Ejemplo: a:::h

(.)   = un-timed pause

(?)   = inaudible

?   = question (grammatical or not)

CAPITAL LETTERS   = Emphasis

 [ ]   = overlapping or interrupted speech

@@@   = laughter diferente a <sonrisas> o <sonriendo>

(xxx)   = uncertain transcription

<L2En>   = English word or utterance (antes de la palabra. Por ej.: <L2En> halloween

<L1Sp>   = Use of L1 interviewee (Mexican Spanish)
<applaud>   = speaker noise (more examples p. 5 of VOICE transcription conventions)
<sneeze>

<fast>, <slow>   = speaker modes (more examples and explanation p. 5 of VOICE transcription
                    conventions)
Lo colocaremos AL FINAL de la palabra o frase que se dijo en cierto "mode"

(hh)   = noticeable breathing in or out is represented by two or three h's.
(hhh)   = relatively short (hh)   relatively long (hhh)

Onomatopoeic noises   = write them as close as possible as produced by the speaker

Capital letters   = first letter of proper names and name of towns /personal pronouns for English.

Numbers = write them with letters (use British Spelling)

Orthographic accent = according to the rules of Spanish language.

m::: = cuando se quedan pensando y dicen "mmm" para evitar el número de "emes"

ajá

ujm = un ajá sin pronunciar que hago muy seguido.

ujmm = doble "eme" por si el sonido de la "eme" es notoriamente alargado.

soft = <quedito>

fast = <rápido>

Appendix J   Coding scheme

Chapter 6: Leaners' perceptions

ELF	• The English language • Standard English • AmE & BrE • WEs

Intercultural	• Components effective communication:
	  • Knowledge and attitudes
	  • Accent
	  • Voc & Gram

Communication	• Language and culture relationship:
	  • Culture understanding
	  • accent
	  • Others' culture

Course contributions (Teacher's culture teaching practices)	• the teacher •Others' experiences •The media •The survey

Chapter 7: Teachers' first round of interviews

Teachers' perceptions of intercultural communication	Culture teaching practices
English in global contexts	Ts' experiences as learners
Effective communication components	ELT objectives
Communication in intercultural contexts	Language and culture relationship
Standard English	Approach
	Cultures associated in class
	Topics and examples

Chap. 8 Classroom Observations and Second round of interviews

Culture Teaching	Teaching for Intercultural communication	Teaching Practices for ICC
•The teacher •The textbook •Classroom examples •Culture references •Culture teaching unexplored	•Language for communication outside the classroom •Learners' own culture and language	•Knowledge •Skills

Chapter 9: Focus Group

Culture undestanding	Lingua Franca and Global Englishes	Competences for an interconnected world
- Language and culture teaching - Culture teaching - Cultural aspects included in class	- ELF teaching implications - Cultures to teach	Intercultural Communicative Competence

Appendix K   Focus Group

Focus Group: Culture, English as a Lingua Franca and ICC.

Language Centre Campus A/B

- Sharing and discussing.
- Session: 50 - 60 mins.
- Video-recording (Transcription Appendix O)

Some concepts

My own understanding of culture.

Can you teach language without culture? How are they related when teaching?

What cultural elements do you include in your daily teaching?

English in the world

What is a lingua franca?

The language used to communicate between speakers with different first languages in a wide variety of social and cultural contexts (Baker 2009, Jenkins, 2006, Seidlhofer, 2004)

What culture should we teach in English as it is a global lingua franca?

What implications for foreign language teaching and learning does English as a lingua franca have in your context?

What competences are needed to communicate in this interconnected world?

Communicative Competence → Intercultural Competence → Intercultural Communicative Competence
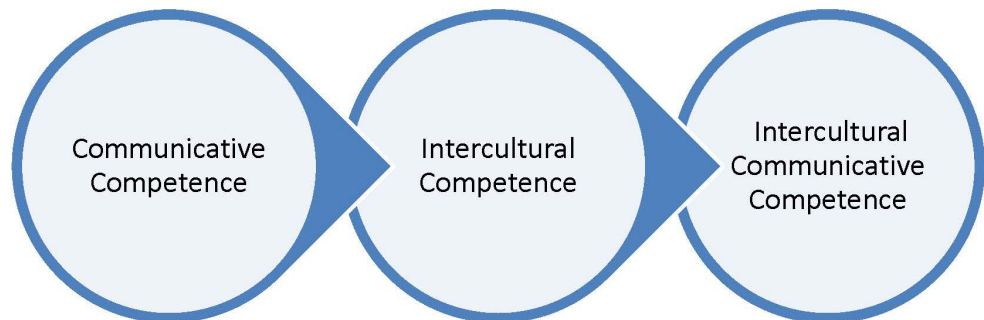
Thanks for your participation and time!!!

Gloria Ronzón Montiel
gronzon@uv.mx
girm1m11@soton.ac.uk

Appendix L   Students' interviews transcriptions

Example 1: CA Marcela (pseudonym)

bueno (.) pues buenos días::: (.) MARCELA(.)
[buenos días]
hh <sonrisa> cuál es tu nombre completo?
aja::: qué estudias Marcela?
sistemas computacionales administrativos.
en qué semestre vas?
en tercero
en tercero y de dónde eres?
de Teocelo.
Teocelo. dónde está Teocelo?
am::: bueno está bueno está cerca de Coatepec e::: hay una desviación que es este que desvías
por hacia en vez de ir hacia xico desvías y lo que es Teocelo.
ah ok
eh (.) mmm (.) mi primera pregunta es si tienes algún comentario o pregunta sobre la encuesta
que contestaste.
mmm en sí en sí preguntas n:::o pero ósea n:::o entendía yo algunas
[no ah no por ejemplo cuáles no entendías?]
preguntas
amm la última que era sobre los los de otras culturas y en sí no tenía conocimiento de de esas
culturas.
a:::h ok me llamó la atención que tú dices que te gustarí:::a aprender el inglés de GhaNA.
(.) porque no tengo conocimiento de ello o sea
[ah no]
no no nada por eso la elegí esa para para aprender hablar
ah si? <sorpresa> sabes dónde está Ghana?
no realmente no
NO SABES? ok está en AFRICA.
a:::h
jeje @@@
[@@@]
sí sí me llamó la atención el nombre y (.) pues (.) porque de los demás inglés este pues he
escuchado un poco(.) pero de ESE si no tenía conocimiento.
 (.) sabes en qué otros lados se habla inglés?
ujmm (.) n:::o:::
no? o has escuchado que el inglés es un idioma global ahora? que es la lengua global.
sí sí
[sí?]
sí podría decirse como un analfabetismo
[aja:::] <de acuerdo>
porque como en el alfabeto (?) ahora si no sabes la computadora ahora es el inglés <rápido> si no
sabes hablar inglés te consideras analfabeto.
@@@ bueno yo ví que aquí por ejemplo de que es un curso obligatorio tú lo pusiste en el NUEVE
o sea no no lo haces porque es obligación
[no claro que no]
sino (.) porque lo haces?
[me gusta sí sí me gusta un poco]
a:::h me gustaría aprender porque uno nunca sabe en qué momento te puedes topar con algunas
personas,

[aja]

o si quieres viajar, o algo.

y bien para qué te va a servir en este caso el inglés?

amm pues algunas cosas que vienen en inglés traducirlas o podría decir si (.) hago alguna investigación no todo viene en español y así pues ya tengo un conocimiento un poco más amplio (.) trato de traducir

[aja]

interpretar lo que me quiere decir.

tú crees que cuando nos comunicamos (.) vamos a poner ahorita el inglés como ejemplo no? Si::: cuando nos comunicamos en inglés para que digamos que nos comunicamos de manera efectiva(.) es suficiente con saber gramática y vocabulario?

(.) um::: pues realmente(.)

tú que crees ahora? (.) si el inglés es un idioma global y ay como dices lo habla todo mundo.

Exacto. Pues no solamente con aprender lo gramático ni así (.) más bien es llevarlo a la práctica o sea todo lo que estás viendo llevarlo a la práctica y realmente si es cierto o no no.

aja (.) Y::: bueno(.) eh (.) tú cómo entiendes la palabra cultura? (.) cómo la definirías?

es como (.) tradiciones, costumbres, religiones que se tienen en un lugar específico.

Aja y tú crees que hay alguna relación entre la manera en la que hablamos (.) y y eso que tú llamas cultura?

(.) um::: pu:::es en si (.) no (.) no lo relaciono porque (.) pues::: esta lengua no tiene nada que ver ahora sí con nuestras (.) tradiciones.

cuál lengua?

la de inglés

Ah ah no pero yo te pregunto en español o sea piensa en tu lengua materna e:::h tú crees que cuando las personas hablan su lengua(.) está presente su formación cultural?

(.) sí (.) porque obviamente cuando desde pequeño vas aprendiendo las formas de hablar y obviamente de las que te vas guiando y son tu base pues son de tu papás de tu familia con los que estás interactuando.

por ejemplo tú eres de Teocelo y vienes a Xalapa aquí a estudiar

[exacto]

y aquí en Xalapa hay muchas personas de(.) TODOS LADOS verdad?

sí exacto.

tú puedes determinar que la persona es de cierto lugar?

pues no no determino de qué lugar específicamente es pero si este sí identifico que (.) pues (.) esta persona de es de aquí

[hh]

viene viene de (.) un(.) lugar lejos.

cómo sabes que no es de aquí? (.) qué es lo que te hace pensar ÉL no es de acá?

pues quizás por la forma de hablar

[aja]

y::: (.) o un poco por (.) bueno en sí la la forma de vestir no (.) no tiene nada que ver pero pues sí prácticamente lo que es (.) el vocabulario de la persona

pero también la forma de vestir también comunica o crees que la forma de vestir NO?

Sí sí tiene relación

SÍ?

con ello.

en qué qué elementos de la forma de vestir son los que dices me hace pensar que no es de AQUÍ?

porque pues aquí estando en Xalapa pues (.) está un poco la sí la moda o sea todo está

todo está (.) al día y las otras personas a las que (.) pues a las que veo así como de que no.

@@@

Están MÁS::: antigüiTO <voz baja>.

jejeje ándale sí sí. y en la forma de hablar? tú dices que también::: en qué en qué momentos?

en sus acentos que tienen

[ah:::]

o

[qué qué información te da un acento?]

amm (.) pues (.) información (.) no no identifico muy bien del lugar donde viene (.) amm (.) o a
veces habla muy rápido (.) y así

pero tú dices (.) sí ha o sea (.) oyes un acento y dices bueno éste no es de ACÁ.

ah no?

[exacto sí sí sí <rápido>]

eso es lo que::: piensas o sea te da información de que la persona no es de acá.

exacto.

nada más ESO? o hay algún otro elemento cuando habla alguien que dices no es de aquí?

(.) la forma de ex de las palabras en cómo las utilizan.

eso. has has tenido alguna experiencia con diferente uso de palabras?

(.) sí bueno al menos este puedo comentar este una vez iba yo el carro y así se subieron dos
jóvenes supongo que (.) eran de Costa Rica o (.) de algo así porque las palabras que utilizaban que
yo jamás que decían vaina o así como de que (.) pues no entendía yo que significa y para empezar
su acento que hablaban muy rápido y así como.

y era ESPAÑOL.

sí porque de aja exacto.

aja y tú decías no entiendo.

no no entiendo qué significa vaina y así.

aja::: y pero no hablaste con ellos?

no:::

nada más los escuchaste?

nada más los escuche y poniéndole atención su forma de hablar.

entonces cuando nos comunicamos (.) qué tendríamos que tener en cuenta nosotros?

pues este (.) en sí a veces las palabras que nosotros conocemos ellos pero al tratar de
relacionarlas (.) a lo que nos quieren tratar de decir a lo que nos quieren decir más o menos.

aja. y tú cuál crees que puede ser el oriGEN de algunos malos entenDIDOS de entre personas de
culturas diferentes?

pues este (.) mmm de pues depende de donde vengan ellos es decir de (.) cómo es que ellos este
aprendieron a hablar (?).

y nada más comunicamos con palabras?

no (.) también con señas así va acompañado de.

aja

[con señas]

y las señas tú consideras que son universales todos usamos las mismas señas?

pues no todos pero la mayoría (.) se se va complementado su vocabulario con señas.

SÍ?

sí sí porque incluso al menos este bueno (?) superstición o no sé cómo se le llame cuando hablas
por teléfono o sea a pesar de que la persona no te está viendo tú estás con la señas y

[aja]

así si no haces señas creo que no eres tú <sonriendo>.

pero si estuvieras hablando con otra persona de otro lugar y haces una seña (.) tú crees que si te
va entender con la seña?

pues no especi no exactamente pero al menos (.) le voy la voy acercando a lo que quiero

[aja]

decirle

qué significa sabes qué significa esto?

(.) ah (.) no (.)

NO?

no. (.) so lo hacer changuitos como suerte jejeje

ESO hacer changuitos como suerte bueno pero para si tú le haces eso a un alemán sabes que
signifiCA?

no <determinante>.

que le estás deseando mala suerte.
de verdad?
sí::: .
a:::h
@@@
no no tenía conocimiento de ello.
aja entonces bueno este (.) por eso te preguntaba cuando uno se comunica con otra QUÉ
tendríamos que tener en cuenta?
aja sí (.) si esa persona cómo ve las señas que nosotros hacemos porque yo las puedo interpretar
de una manera pero la otra persona no o las puede tomar a mal
y entonces cuando aprendes inglés tú crees que podría pasarte eso?
sí (.) es preferible (.) ahora sí este manejar bien el idioma (.) y evitar las señas.
para qué para qué es necesario manejar bien el idioma de qué te va a servir?
expresarme bien (.) y este (.) para comunicarle a la persona y que me entienda mucho (.) que me
entienda lo que estoy tratando de decir.
EXPLICAR
exacto (.)
aja a lo mejor no te sabes la palabra correcta (.) porque tú lo acabas de deCIR incluso una palabra
(.) aunque yo me sepa la palabra correcta que tal si esa palabra (.) como tú dijiste (.)
no la pronuncio bie:::n y así
o tiene otro
[o tiene tiene otro significado]
exACto
entonces puede malinterpretar las cosas.
aja (.) y tú crees que exista el inglés estándar o el español estándar?
pues (.) yo diría (.) que SÍ (.) que sí porque pues no todos tienen un nivel (.) de capacidad de (.)
manejar el idioma () así bien o sea nada más tienen como un conocimiento previo.
aja (.) entonces tú el estándar con que lo relacionas directamente?
pues con las cosas es decir (.) este básicas, lo que tu nombre, tu lugar
[a:::h a:::h]
o sea cosas así nada más (.) no no mantienes un::: vocabulario ya más extenso.
ok (.) y cuando has has este estado en tus clases de inglés y hablan de la enseñanza de la cultura
tú (.) qué esperas ahí?
pues trato de (.) interpretar lo que trata de decir el profesor (.) o sea (.) de acuerdo también o sea
(.) luego manejan iMÁgenes y así (.) me voy relacionando o me voy haciendo una imaginación de
lo que trata de decir.
aja y::: bueno (.) el (.) AH es que tu pusiste dos idiomas dos idiomas y es la misma razón para la
India (.) y Gha la India y Ghana son pusiste eres de las pocas personas que puso otro tipo de
inglés.
sí.
SÍ.
si (.) pues es que (.) quisiera aprenderlo porque REALMENTE no sabía que en aquel en aquellos
lugares pues se hablaba (.) por eso
a:::h y pue te AJA
aja por eso me llamó la atenCIÓN.
ah qué BUENO (.) que (.) está muy bien que sea el interés el que te haga::: (.) y bueno tú crees que
una cultura es mejor que la OTRA? Porque yo veo que aquí tú casi tú pusiste todo en tres como
que eres neutral (.) que si México tiene más valo:::res, que si la comida y tú pusiste (.) mm que en
que estás en UNAS que estás en desacuerdo (.) y en la otra (.) te mantienes neutral.
sí pues es que cada tiene su forma de pensar, o sea su religión y así (.) hay que respetar tanto una
como la otra (.) para mí la mía puede ser muy muy importante pero para la otra persona también
lo es entonces (.) pues hay que respetar las demás el pensamiento de las demás personas.
entonces cuando te enfrentas a una situación de OTRO grupo culturAL (.) eh consideras que es
adecuado ju VER ese acto a través de tus OJOS de tu cultura?

pues quizás para mí para no así el acto o la actividad que ellos estén realizando para mí no lo es
no es bueno o lo que sea no lo veo (.) BIEN pero pues no puedo intervenir en ellos porque así (hh)
pues así (.) han sido criados así (.) así es su cultura y así tengo que respetarlos.
y los respetas?
lo tengo que respetar (.) claro (.)
[@@@ jejeje]
no tengo de otra.
y si tu quisieras saber de eso qué harÍA:::S?
pues (.) si me interesaría no sé aprender un poco más o información a ver cómo es pues
solamente obserVARÍA (.) o igual y (.) este (.) formaría parte pero no del todo solamente para
experimentarlo o (?) un poco.
a:::h muy BIEN (.) muy bien (.) Pues bueno (.) casi::: platicamos con de toda la::: la encuesta de en
eso consistía las preguntas Marcela
[ok]
pues te agradezco MUCHO
[muchas gracias]
tu tiempo me me permites
[no gracias a usted]
tomarte una FOTO?
claro.
este la ocupo la voy a ocupar para guardar el

Example 2: CB Jorge (pseudonym)
a ver voy a probar. buenas tardes.
buenas tardes.
cuál es tu nombre completo?
Franciso Javier Ocaña Santiago.
sí ya parece que ahora sí [graba bien]
[a:::h] [@@@]
[@@@] (hh) lo voy a dejar acá y de vez en cuando lo voy a checar no se vaya a [cortar]
[sí]
bueno. eh de dónde eres?
de Oaxaca.
de Oaxaca. de qué parte de Oaxaca?
del Istmo, parte del Istmo [de Oaxaca]
[del Istmo.]
[ajá]
bueno. em (.) qué estás estudiando Javier?
ingeniería civil.
ingeniería civil. bueno. en qué semestre vas [en la carrera?]
[en tercero]
en tercero. bueno. eh de acuerdo a tu encuesta tú pusiste unas preferencias [del estudio del inglés]
[ajá:::]
quisieras comentar al respecto?
ah. bueno mis preferencias lo más importante que puse fue::: (.) quesn::: el inglés lo voy a ocupar para (.)
buscar trabajo.
para trabajo
para el trabajo
ujm
para buscar un::: mejor nivel de vid de VIDA
[ujm]
[(?) <quedito>]
pero y te acuerdas que pusiste un tipo de inglés que es el que más [te interesa]
[a:::h]
que va a hacer
el americano.

el americano.

sí. eso lo puse porque::: pienso que es el (.) que más::: influencia tiene orita en el en el MUNDO pero aún así. es como la lengua que (.) conecta a todas las::: a la economía del mundo.

Sí.

y así.

por qué crees que el inglés de los norteamericanos es el que tiene mayor influencia en::: el mundo?

pues porque son una gran potencia

[ujm]

[económicamente] y culturalmente hablando

cuculturalmente también crees que sean fuertes? En qué aspectos lo sientes esa cult esa parte cultural [de los Estados Unidos?]

[pues:::] bueno porque donde::: como que influyen mucho en otras culturas. por ejemplo aquí en MÉXICO antes era el día de muertos ahorita ya es <L2En> [hallow]

[ujm]

antes era::: en navidad el nacimiento de Jesús (.)ahorita ya es navidad y así [muchas otras cosas]

[tie tienes razón] @@@

@@@ sí:::

eso que dijiste del nacimiento de Jesús no lo había pensa:::do <sonriendo>

sí::: siento que es muy [muy importante]

[por qué] por qué sientes ahí más en el nac fíjate (.) el nacimiento de Jesús contra naviDAD? cómo ves esa gran diferencia?

pues::: de que::: lo de Jesús es como más::: tradicional? y lo de la navidad es como más este::: cómo podríamos decirlo? (.) como::: (.) como un comercial algo así.

ándale sí.

ujm

tienes razón (hh) [@@@]

[sí] <sonrisas>

bueno. y::: hablando de cultura. cómo defines TÚ la palabra cultura?

pues cultura sería como u:::n conjunto de (.) rasgos que (.) distinguen a una (.) a un conjunto de personas de u:::n lugar en específico.

cómo que rasgos?

como su vestimenta, su::: idiomas, su::: cómo se llama? <rápido>, su comida, sus tradiciones.

ujm mira sin lee sin leer tanto bibliografía [qué bien defines cultura.]

[@@@]

[@@@] [de verdad:::]

[sí::: <sonriendo>]

esa es de las definiciones de cultura [MÁS aceptadas]

[ah ok <sonriendo>]

lo que acabas de decir.

@@@

por qué te vino la idea esa esa definición de cultura?

pues no sé. a lo mejor es por lo que (.) vengo de u:::na parte cómo se llama? <rápido> del país donde la cultura es muy RICA de Oaxaca.

ujm

y siempre lo he estado escuchando.

sí:::?

aí.

a:::h mira sí. sí porque eso::: que dijiste de::: sus rasgos nada más de un grupo de personas

[ajá:::]

[tú] eso me llama [la atención]

[hh <sonrisas>]

porque::: tú lo distingues MUY BIEN.

ok.

@@@

sí:::

por qué:::? tú tú crees que pudiéramos hablar de una cultura general de los mexicanos? que todos compartimos la misma cultura?

m:: pue en ciertos aspectos nada más. por que en sí cada (.) cada estado podemos decir tiene como un rasgo de cultura diferente
ujm
aunque sea MÍNIMA pero si es diferente
ujm

por ejemplo su coMIDA, su::: el tono de voz, sus acentos.
sus [acentos.]
[ajá.]
el acento por ejemplo de una persona. a ti qué tipo de información te da?
pue:::s el acento. m::: como es (.) como::: el::: como se siente (.) emocionalmente y::: nada más (hh) creo <sonrisas> (hh)
e:::h recuerdas que te preguntaba si::: tú alguna vez ha:::s tenido alguna experiencia en::: en cuanto::: (.) MAL ENTENDIDOS por el uso del idioma?
a:::h sí por los que decía que eran [regionalismos?]
[ándale] se llaman regionalismos.
pues sí le comentaba del de la palabra esa de (.) [quesillo]
[ah si] como me acordé [de ti]
[@@@]
[ahora que comí queso de hebra] @@@
que::: allá en Oaxaca decimos (.) quesillo
ujm
o queso::: de Oaxaca.
[a:::h]
[queso oaxaca]
[a:::h] le dices [queso oaxaca]
[ajá] o quesillo
a:::h ujm
y acá llegó y le digo me da un cuarto de quesillo a la señora del super. me dice de QUÉ? de quesillo <sonido con la boca> y ya se queda la señora como (.) NO creo que no tenemos de [ESO] <sonrisas>
[jm:::]
y ya [luego] trat
[lo viste?] o cómolo:::?
NO. no lo ví sino que también recordé que::: en otros lugares le dicen queso de hebra. y ya le digo o QUESO DE HEBRA. ah sí queso de hebra SI TENGO <sonriendo> [dice]
[@@@] entonces eso es lo que [yo quería]
[ajá::: @@@] pus eso es lo que yo quiero.
[(hh) muy bien]
[ujm]
entonces cuando nos comunicamos tú crees que::: el en la nues en nuestro lenguaje se ve reflejada la CULtura?
sí. algo. se ve MUY reflejada <sonriendo>.
e cuándo sientes tú que se nota más nues la esa cultura? esa definición que dijiste de cultura?
pue:::s cuando::: (.) pus cuando hablamos::: las palabras? y::: no sé. el::: tono que le damos [no sé]
[ujm] entonces (.) cuando (.) dos personas [de diferentes]
[ajá]
culturas se comunican TÚ qué consideras que son las cosas que tenemos que tener en cuenta para lograr una buena comunicación una comunicación EFECTIVA entre esas dos personas que pertenecen a dos culturas diferentes?
bueno (.) primero que nada estar (.) bueno (.) saber BIEN de que no son de la misma cultura y que habrán ciertos (.) rasgos que a lo mejor no entendamos y tratar de::: buscarle contexto a lo que digan ellos.
cuando te acuerdas que me mencionabas algo [muy interesante]
[ajá]
el contexto. cómo. qué cómo entiendes tú la parte del contexto? qué elementos son los que hacen el contexto de una [persona?]
[pu] pues lo que::: está alrededor de una no?
ujm
lo que::: hay alrededor de la persona. (.) su:::s modo de vivir y así.
ujm:::

y::: (.) lo que lo rodea a uno @@@
y todo lo que [te rodea]
[claro lo que rodea]
ujm entonces tú crees que para comunicarse con una con [OTRA persona]
[ajá]
en otra lengua extranjera. en otra lengua [DIFERENTE]
[ajá]
crees que sea suficiente con habla:::r con saber mucho vocabulario y gramática?
pues no. porque (.) ahora sí cada::: onque sea el::: o sea aunque hablemos el mismo (.) idioma como decía
USTED. nosotros sería ELLOS serían como::: natiVOS y nosotros seríamos los [cómo?]
[no nativos]
[no nativos] y::: pues en::: cierto:::s::: cómo se llama? <rápido> sonidos no sonaríamos igual.
por ejemplo (.) en::: (.) si tu papá que me comentabas que habla [una lengua]
[a:::h mije]
[indígena mije no?]
ujm
si yo me aprendiera todas las palabras en MIJE (.) y y quisiera hablar con una persona que habla mije. tú
crees que con eso la voy a hacer?
n::no creo [porque]
[no crees verdad?]
[no]
[por qué NO?] a ver. fíjate
Porque es muy diferente como que ellos ya lo tienen::: (.) muy pegados a ellos
[ujm]
[MUY] natural. en cambio cuando una persona trata de (.) cómo se llama? de::: aprender a hablar la lengua
no::: por más que se esfuerce no le va a salir [tal cual]
[el tono]
idéntico que sea.
y crees ques nada más sea el único inconveniente el que no producir el sonido igual? o que otra:::
elemento, otro aspecto tú consideras que no va (.) m::: por la cual yo no podría comunicarme de manera
[efectiva] con las personas que hablan mije?
[m:::] pues sería eso y de que si usten::: y que de si ellos no hablan muy bien el español . o sea las palabras
que usted no pueda decírselas en mije tampoco se las las podrían entender porque ellos (.) no hablan bien
el español.
[a:::h ajá]
[sí] y::: bueno a lo mejor y (.) con señas y a:::lemanes y sí.
tú crees que las seña con con las señas son universales?
am::: aquí en MéxiCO::: a lo mejor y sí. pero con otros países creo que no.
INcluso con las personas de::: tu región del Istmo
[ajá]
[puedes] mans manejar las mismas señas que por ejemplo se manejan aquí en Veracruz en el puerto?
m::: creo que no. hay algunas que no.
no?
no. n:::o creo que no (hhh) [<sonrisas>]
[has] identificado algunas?
[n:::]
[qué uti] que::: utilizan en mije que no se utilizan en espa en espaÑOL?
en mije <quedito>. no decho (.) ana en ese en esa parte creo que sí. serían los mismos.
en mije utilizan mucho se señas para hablar?
am::: dependiendo la persona. ve que hay personas que están hablando y están haciendo
[ujm]
[escalón] pero NO.
y con tu papá en qué idiomas te [comunicas]?
[español]
sí?
si.
por qué no::: quisieras volver a comentar porque NO::: tu papá no quiso::: que aprendieras mije?
ah porque según él (.) y mi mamá dicen que cómo se llama? <rápido> al hablar mije como que uno::: agarra
otro acento del español

ujm

como que no::: pronuncia bien las palabras () y así @@@

@@@ y y eso qué ocasiona? según tu papá.

ah pues según podría::: discrimi este ocasionar discriminación y así.

y tú crees que sí aún se discrimina a las personas que hablan (.) otra lengua indígena?

[pues anterior]

[cuál es tu pensamiento?] a ver

anteriormente como que era mucho más este::: (.) muy era como que::: muy PROBABLE antes. orita como
que ya eso ya va (.) siendo (.) parte de ayer podríamos decirlo

ajá

como que cada vez vamos cómo se llama? <rápido> agarran n::: agarrando conciencia de [(?)]

[por ejemplo] hay personas que aprenden inglés y lo pronuncian muy mal

ajá (hhh) <sonrisas>

y nad y tú crees que las discriminan?

pues aquí::: a lo mejor y AQUÍ NO creo pero en Estados Unidos a lo mejor y sí (hhh)

exactamente [@@@]

[@@@]

[no crees que puedan ser discriminados @@@]

[sí::: @@@]

entonces tú crees que hablar una lengua extranjera (.) es::: sería igual como hablar una lengua indígena?

pue:::s::: m::: yo creo que sería más en el ámbito de discriminar y así sería más discriminación de una lengua
MIJE

ujm ujm

que por lo que cómo se llama? <rápido> que s:::on muy pobres y así

ujm:::

en cambio el inglés pues no tanto pero

no::: porque [el inglés] <sonriendo> pus qué te da?

[(hhh) <sonrisas>]

según tú. si La gente que habla inglés. [qué] qué

[pues]

imagen tienes tú de la gente que habla inglés?

pues de que son más cultas,

[ujm]

[tienen] mayor nivel de vida pero [(?)]

[um::: ujm:::] y tú si quisieras llega aprender el el inglés este seguir estudiando inglés?

pues sí. de hecho [sí.]

[si] QUIERES?

sí <sonriendo>

bueno

ujm

entonces y la última pregunta que yo te hacía ayer era sobre::: el inglés estándar o el español estándar. qué
si tú crees que si existe::: el español estándar o el inglés estándar. y cómo lo entiendes tú?

el español y el ingl estándar no me acuerdo muy bien de qué significa eso.

pe:::ro qué entiendes por estándar? tú crees que una lengua puede ser estándar?

estándar.

que yo te pudiera decir. Javier tú hablas español estándar o que me dijeras que yo yo hablo español
estándar.

estándar cómo? manualmente @@@ o có (hhh)

E::H?

[m:::]

[con qué] relacionas lo estándar?

con::: (.) algo que se hace::: manualmente no sé.

ujm

[m:::]

[podrías] decir que en mije. hay un mije estándar?

am::: podríamos decir que creo que NO.

no [verdad:::?]

[no:::]

por qué nó? @@@

porque::: (hhh)
todos hablan igualito el mije?
m::: SÍ.
SÍ::?
sí. sí porque::: es que (.) en mije son por zonas. una. ajá según me han dicho es por zona
ujm
hay unos que son altos mijes, bajos mijes.
ah SÍ?
sí. [y]
[y qué] significa ALTO mije y bajo mije?
no sé a lo mejor y sea por::: la localización de donde estaban. DE DONDE están situados
a:::h [mira:::]
[los pueblos] y ahí hay uno como el INGLES. El inglés británico y el americano. Ve que el británico como
que es más::: grueso, más ru[rudo]
[ujm]
que el americano.
así es.
y es lo mismo con el mije.
ah sí
sí (hh)
ah mira qué interesante. tú hablas lengua indígena?
este no. no la hablo.
lo entiendes?
lo entiendo SÍ más o menos.
por qué lo entiendes Javier?
pues porque::: mis abuelos lo hablan
ujm
y::: en mi infancia estuve viviendo en un pueblo donde hablaban puro mije.
TÚ?
sí YO.
Y fuiste a escuela:::?
Bilingüe
Bilingüe. Cuantos años fuiste a escuela bilingüe?
Tres años.
Ajá. y qué te enseñaba ahí?
pues::: podemos decir que lo mismo pero el profesor lo volvía a repetir en mije y en español.
a:::h. y te enseñaron a escribir mije?
este NO. no eso no. como que se (.) enfocaba más a lo (.) usual que es en la escuela
ujm:::
es que como hágase de cuenta los cómo se llama? <rápido> los niños de allá la mayoría hablaban mije.
a:::h ok
y como que ellos síban más a aprender el español.
ah sí?
sí.
por qué querían aprender español y ya no seguir con su lengua:::?
pues por. m::: uno es por obligación de que (.) te LOS PADRES o sea de mandar a sus hijos. y::: otra pues me
imagino yo que era para (.) poder sobresalir en la vida.
Y tú por ejemplo si te hubieran dado la opción de seguir aprendiendo mije y ser [bilingüe?]
[m:::]
qué hubieras decidido?
Pues ahorita que lo pienso ahora sí (.) SÍ (hh) <sonrisas>. De hecho habían proGRAmas fuera de la escuela.
donde llegaban a::: regalar libros de::: esa lengua. nos daban libros para leer y así.
y te imaginas si tú te fueras al extranjero
ajá
pero sobretodo que hablas español y una lengua indígena. no crees que eso te iba a dar mucho::: valor?
valor? <quedito> a lo mejor y sí. pero a lo mejor y no porque::: <sonriendo> como anteriormente dije. el:::
no sé siento que el valor de una lengua (.) ahorita en estos tiempos se basa en lo económico no en lo (.)
cómo se llama? <rápido> en el valor de [poder hablarlo]
[cultural?]

[cultural] de hablarlo.
bueno. ajá. bueno yo sí te lo comento <sonrisas>
ajá
en el extranjero
ajá
se precia mucho a las personas que son bilingües pero que HABLAN una lengua naTIVA
AH SÍ?
sí. por ejemplo los Estados Unidos tiene becas especiales para [estudiantes]
[ujm]
de origen::: e:::h de de zonas indíGENAS que hablan lengua indígena o cuyos padres o que son hijos de
padres (.) de::: lengua indígena pero que ellos lo aprendieron
[um:::]
[y ellos] tienen becas especiales (.) en Estados Unidos.
decho creo que en México también hay una no?
pero yo te [lo comento] porque te interesa el extranje:::ro.
[ah ok] ajá.
y entonces los in incluso este prograMA Javier. te mandan primero a::: un curso (.) para checar tu inglés y
ayudarte con el inglés. y después te pagan todos los estudios en el [extranjero]
[a:::j]
sabías de eso?
no. eso sí no lo sabía.
y es nada más por hablar lengua indígena <quedito>
@@@
imagínate.
sí. sí de hecho.
te voy te voy a::: mandar el dato de ese lugar. dame tu correo electrónico.
es:::
escríbelo
sí
por favor Javier. te interesaría ir viendo esa posibilidad?
m::: no creo (hhh)
por qué no?
una porque (.) e:::lin e la lengua (.) no::: o sea sí lo::: sí lo conSERVO. no lo puedo pronunciar.
no?
y es MUY difícil.
m:::
para empezar a pronunciar <quedito>. sería cuestión de::: como que estudiarlo y así.
sí pero::: BUENO. ajá SÍ tienes razón. pero la::: no me acuerdo ahorita bien de los requisitos si nada más es
con que tu padrea haya sea:::
ajá
que tu papá los hablen y que TÚ hayas tenido educación bilingüe. y TÚ [TIENES]
[a:::H]
la educación bilingüe.
ajá
por eso te pre lo preguntaba:::
<chasquillo de boca> [a lo mejor y sí]
[no puedes] o sea va no pierdes nada con echarle un OJO.
igual y sí <sonrisas>
y y te voy a decir que en muchas partes en muchos países euroPEOS se precia mucho a las personas que
pueden hablar lengua indígena.
um:::
[sí claro]
[sí es parte]
como tú dices el inglés (.) porque el inglés (.) tienes te doy toda la razón. comlo dijiste MUY bien. tiene la
lengua a veces (.) la importancia de la lengua tiene un valor más ECONÓMICO
ujm
pero::: el inGLÉS pues si sabes que se habla en muchos lugares no?
sí

y que lo hablan::: . tú sabes que lo hablan más personas o n::: . o quiénes crees que hablan inglés ahora en el mundo?

no pues cómo cómo quiénes? <quedito>

tú crees que nada más el inglés le pertenece a unos PAÍ:::SES?

am::: no.

no?

como que ya se expandió (?)

ujm y::: consideras que habrán más estudiantes como tú de muchas nacionalidades que están aprendiendo inglés?

sí (hh)

entonces sí TÚ VIAJAS. con quién crees que te puedes con con quién crees que vas a tener más posibilidades de comunicarte primero? con un nativo o con un no nativo como [tú?]

[ah con] un nativo como yo.

[con un no nativo como tú]

sí

entonces cuando te comuniques con ese NO NATIVO COMO TÚ. qué consideras que va a hacer lo importante en esa en esa interacción?

pues ahí me imagino que va a hacer la estructura y la gramática

ujm

porque como los dos lo estamos estuDIANDO (.) es la misma.

ujm y crees que lacu las cultura de cada uno va a tener un PAPEL en esa interacción?

m::: a lo mejor y NO porque (.) como::: estamos estudiando el inglés tenemos que estudiar algo de la cultura del inglés

ujm

y es lo que más se va a influenciar (.) ahí.

pero tú crees que tu propia culTUra, tus propios pensamientos, y tu TU MANERA DE HABLAR no va a reflejar tu cultura?

a lo mejor y sí. sí.

ujm y qué harías en ese momento de (.) interacción?

ah @@@ pues sería algo::: no sé buscar las similitudes con (.) con su con sus orígenes de él

án:::dale muy bien. pues [mira]

[@@@]

qué interesantes respuestas. Ya viste salió hasta mejor que [la primera:::] <sonriendo>

@@@

Appendix M Example Teacher's First interview

Example 1: Teacher from Campus A (CA), male, 15 years of experience. Majored in English

Language Teaching. Never lived abroad. One sojourn in the USA as tourist.

G: CAT1 so good good morning.

CAT1: good morning

G: thank you for your time to::: answer these questions.

CAT1: it's a pleasure.

G: <smiles> thank you CAT1. so what's your full name?

CAT1:

G: how many years have you been teaching english as a foreign language?

CAT1: e::: on year in the::: in university a::: for about (.) e:: fifteen [years.]

G: [so] have you (.) TAUGHT english in in some other [places?]

CAT1: [yeah yeah] sure e::: well I start to workings since e::: nineteen ninety. ujm.

G: what what levels did you use to teach?

CAT1: WELL::: I::: um::: well it it depends on the on the needs. NO? for example here in the university::: (.) basic level::: (.), intermediate level or::: advance level. it [depends]

G: [ujm]

CAT1: on the::: yeah on the NEEDS NO? on the school.

G: before working here at the university did you work in any other place?

CAT1: YES::: a::: I'm work in a (.) in a (.) middle school yeah official middle school as well as a primary [school]

G: [ok]

CAT1: middle school and high school [too.]

G: [mi:::] what languages do you speak apart from english?

CAT1: well::: a::: a little bit [gerMAN]

G: [ujm]

CAT1: yeah [he says a phrase in german] [@@@]

G: [@@@]

CAT1: you know. YES a little bit.

G: do you do you teach any other do you teach any other language class apart from english?

CAT1: e no no [just english]

G: [only english].

CAT1: ujm

G: tell me have you lived or studied abroad?

CAT1: e::: well::: n:::o exactly study. I have visited (.) yeah a::: a::: any other country.

G: what what countries?

CAT1: yeah USA I I've been [ujm]

G: [where] in the [USA?]

CAT1: [USA] a::: almost fifteen years [ago.] [@@@]

G: [aja] and where in the US? [what places?]

CAT1: [a:::] yes am:::: I visited HOUSTON, I::: visited (.) e::: California [state.]

G: [ujm]

CAT1: ujm and all these places because a::: well I am interested in [muSIC]

G: [ok (hh)]

CAT1: and and I like music so I want to (.) WELL in in my personal inTEREST (.) so I I want to do some::: some insTRUments that attracted my attention in in those years no? and they're because they're um high quality [instruments]

G: [ok]

CAT1: electric guitars and base guitars.

G: and how often do you travel to a foreign to another [country?]

CAT1: well (hhh) no::: well at the moment well just a twice a::: I've been in the Unites States twice [no?]

G: [aja]

CAT1: but e::: after that NO e::: I I've been living here in Xalapa well from time to time I've been exactly in::: next to the frontier [but]

G: [ujm]

CAT1: [no] no with frequency no <mouth sound>

G: [ok]

CAT1: [I've] been here.

G: when was the last time you visited the the US?

CAT1: e::: well almost (.) ten or twelve years ago.

G: ok

CAT1: ujm

G: and tell me do you contact WITH foreigners?

CAT1: e::: (.) <smacking lips> yes::: of course yeah (.) e::: for example no? recently well with the (.) teacher who was working HERE I mean Aubrey

G: aja

CAT1: ujm e::: he's working in Houston in the United States (.) and n::: we keep in touch.

G: how do YOU (.) keep in touch by email, [phone call?]

CAT1: [yeah yeah] by e-mail [yes]

G: [in] which language do you write to each other?

CAT1: well in spanish because he he speaks e::: spanish and in BOTH no? sometimes english sometimes spanish

G: ujm so apart from that contact you don't have any other contact [with other]

CAT1: [e::: yes:::] I have some friends in California.

G: [ok]

CAT1: [ujm]

G: a::: a::: where are [they from?]

CAT1: [the there] is a::: another colleague

G: aja

CAT1: that works in an a::: <smacking lips> e::: in CHICAGO she works in Chicago she's living [there]

G: [ok]

CAT1: she studied here with me the <L1Sp> ESPECIALIDAD. aja. [and]

G: [and where] are they from? are they meXICANS or are they foreigners?

CAT1: no they they they're from here. [yeah]

G: [mexicans]

CAT1: but they are yeah exactly but e

G: [they live in the USA]

CAT1: [they work here] yeah my colleague she Maribel is working in Chicago.

G: ok. and where is Aubrey from?

CAT1: e::: here in Mexico? e::: e Maribel is from San Rafael.

G: and and Aubrey Aubrey

CAT1: Aubrey Aubrey no Aubrey is from (.) e::: Aubrey is from::: e she is from Guyana <soft>.

G: [ah ok]

CAT1: [yeah he] is from [Guyana.]

G: [ah ok] right.

CAT1: english Guyana.

G: ah ok [english Guyana]

CAT1: [ujm]

G: and tell me CAT1 CAT1what was the last time you took a training course?

CAT1: a training [COURSE?]

G: [for teachers]

CAT1: e:::m well it was::: e I don't know e (.) fifteen (.) fifteen days ago

G: [ok]
CAT1: [twenty] days ago
G: ok and what was it about?
CAT1: well e::: it it was a::: about e::: teaching e you know we we e well the the language centre I mean e::: the the STRAFF teachers we we went to (.) um::: to::: yeah we went to a conFERENCE ujm with doctor Krashen
G: [A:::H ok]
CAT1: [yeah]
G: [but that was only a conference]
CAT1: [that was yeah a conference]
G: [aja]
CAT1: a conference e::: two days during two days [yeah]
G: [ujm but]
CAT1: [the conference]
G: [ujm] any other training course for longer [time?]
CAT1: [e:::] longer time::: well no at at the moment no just (.) e last last year (.) last year yeah
G: [and] what was it about?
CAT1: it it was about the um::: (.) as a reMEMber yes::: it it was A::: ABOUT <slowly> e::: (.) DISABLE PEOPLE
G: ah ok
CAT1: it was about disable (.) disable how to TEACH or how to (.) yes how to help (.) people who are disable.
G: in the language classes or in general?
CAT1: in in general in [general]
G: [ok]
CAT1: I mean but e::: e it's suppose that we need to::: ADAPT (.) no? these training course in our personal [context.]
G: [ah ok]
CAT1: [ujm]
G: [right]
CAT1: yes.
G: tell me do you know about the::: o:: SORRY have you taken any any course about culture teaching or
G: interculturality?
CAT1: no::: at the moment no::: [gmu <sound indicating no>]
G: [in the past?]
CAT1: no in the pas (.) just when I studied the::: <L1Sp> [especialidad]
G: [ah ok] when was [that?]
CAT1: [yeah] well::: it was in ninety ninety::: (.) [nine?]
G: [jejeje <smiling>]
CAT1: ninety ninety [eight]
G: [ok]
CAT1: [last century] [@@@]
G: [that's fine <smiling>]
CAT1: [that was last century]
G: do you know about the student exchange mobility programme of the <L1Sp> universidad
G: [veracruzana?]
CAT1: [y:::es:::] sure e well e (.) you know e::: the::: <L1Sp> nuevo modelo educativo obviously promotes (.) [that]
G: [ujm]
CAT1: the students e to have the opportunity to::: to go to another places to other CITIES in Mexico (.) in in order to get e (.) e different CLAsses no? according to their [caREERrs]
G: [ok]
CAT1: mainly no?

G: [so]
CAT1: [SO] it it exits the <L1Sp> movilidad nacional [no?]
G: [aja]
CAT1: with different universities (.) e they receive students no? there there is a programme (.)
that the un <L1Sp> universidad veracruzana a:::m helpS or er::: among many other universities to
receive [stuDENTS]
G: [ujm]
CAT1: from different [parts]
G: [ok]
CAT1: here in Mexico.
G: have you had any student from your intermediate courses who have (.) participated in the
mobility
G: exchange programme abroad to another to other countries?
CAT1: e::: (.) well (.) e::: y:::es e::: but that was am (.) <smacks lips> ten years ago <doubting> [or]
G: [ok]
CAT1: something like that [yeah]
G: [ujm ujm]
CAT1: a a student of mine (.) yeah e he participated in in these e kind of programmes about
mobility but when he tried to do just to go different embassies (.) in order to get the scholarships
e::: to travel e::h to different places in in well in a FOREIGN country
G: [ujm]
CAT1: [ujm] but e::: I have had students (.) e::: in the programme of <L1Sp> movilidad nacional
G: [ah nacio the national mobility]
CAT1: [yeah yes yeah mobility e]
G: [but but the international?]
CAT1: e e no no [just]
G: [no?]
CAT1: [no]
[ok]
CAT1: [no] yeah ujm
G: and tell me CAT1 what what do you think are the main reasons REASONS your learners
want to learn
G: english?
CAT1: a:::h (.) the reasons?
G: aja.
CAT1: yeah (.) well e you KNOW the the well e it's a (.) it's a good questions because jejeje
firstable e you know in the university we have students from the <L1Sp> meif [no?]
G: [ok]
CAT1: and if they (?) it's it's in their programme university programme they should study ENGLISH
no? on the (?) hand the students who (.) e::: come from different (.) e::: PLACES and different
needs no? they they need to acquire the language e::: because (.) at at the beginning well because
they like it number one. number two (.) because they have the neCEssity to acquire the language
G: [ujm]
CAT1: [no:::?] because they want to get (?) well according to different JOBS and school activities
they need to improve (.) [exactly e:::]
G: [but you mean the public?]
CAT1: [the public]
G: [for the language centre]
CAT1: [yeah]
G: [but] for the university students (.) what do you think are the main reasons [only because
they have to
G: or?]
CAT1: [no no] yeah because they are they have in in e in their plans (.) that they include get a
scholarship

G: ujm
CAT1: and in both in international programmes
G: [ok]
CAT1: [and that's why] they're interested in continuous studying english here at the language [centre]
G: [right aja]
CAT1: [ujm] and yes aja I have (.) a::: (.) several students that they (.) e they (.) e have in their plans (.) exactly to study in in a foreign country.
G: [ok]
CAT1: [ujm] to move to a another place.
G: ujm. so how do you think (.) you meet your learners' needs?
CAT1: e::: m::: (.) <smacking lips> WELL e::: firstable because e::: they feel motivated our students or my students feel motivated e::: to get progress in their careers
G: [ujm]
CAT1: [and of] course language is very important in their careers so they understand and they know how important is e::: to get credits in this case of English a::: in order to have the opportunity to get a scholarship in in an international programme no? and then and then that's why they feel motiVATED exactly to keep in touch with programmes e e which help them to to get their [their] (?)
G: [ujm]
CAT1: but (.) for YOU as a teacher how do you how do you think you MEE:::T those needs? em::: <smacking lips> well::: in in my personal point of view a::: their needs immediate needs is because they want to acquire the language in order to keep in touch with another CULTURE that's that's their first need no? because they want to be more autonomous more independent in communication.
G: all right and how how you HELP them to be more autonomous?
CAT1: e well by::: using different m::: [actiVITIES]
G: [<smiling>]
CAT1: [no?] well e activities and so I recommend them to READ [of course]
G: [of course]
CAT1: through reading well I I consider they could (.) e::: FIND a::: a little things in their learning autonomous learning (.) because they can discover vocabulary:::, cultural aspects, [no?]
G: [ok]
CAT1: a::: are consider interesting when when we read in another language so we are going to find a lot of things that that we are going to ACQUIRE::: [im::]
G: [ok::: <soft>]
CAT1: immediately or er we can learn VOCAbulary::: well I mean that we discover through reading different cultural aspects no? mainly traditions, customs, whatever it's necessary [to]
G: [ujm]
CAT1: to to get no? so what I try to do is just to promote in the classroom (.) activities e which help my students to be more autonomous no? firstable reading. I consider reading is very important no? in a in a programme every programme (.) e::: the interaction in the classroom so through activities e::: for communication I think that helps them exactly to be MORE autonomous. [yea::h]
G: [ok]
CAT1: [ujm]
G: [and just to]
CAT1: [among many other activities of course]
G: [ri:::ght] now (.) am::: (.) how can you relate the needs for learning the language and (.) these with this
G: global era?
CAT1: yea::h you know a::: e e this important question for ME no? because this a very important question for ME because::: e::: you know e::: we are living in the globalisation
G: [jm::: <smiling>]

CAT1: [ob] obviously A:::ffects positively positive yes I think positive (.) in in our our students e because you know technology no? technology obviously e helps our students to keep in touch with different CUL:::TURES (.) no? globalisation for me it's that students could e VISUAlise what is happening around the world no? for example en in economy no? according to their their different (.) careers e accord globalisation should be very important through economy, social aspect, politics no? e well and of course (.) e CULTURE I think that's one of the most important things is that they keep in touch with culture [no?]

G: [what what]

CAT1: [through globalisation]

G: what what for YOU what can be the most SALIENT the most (.) e::h (.) salient characteristics of an::: a:::

G: globalised world?

CAT1: e well firstable it's it's exactly LANGUAGE (.) it's the language no? [e::: a:::]

G: [in what sense the language?]

CAT1: in which sense for communication (.) I mean they [have the necessity]

G: [you mean english for coMMUnication or any other communication

CAT1: [excuse me?]

G: you mean nglish for [communication]

CAT1: [yeah english]

G: [or another language]

CAT1: no no english for communication [no?]

G: [ok.]

CAT1: yeah because you know e e english is GLOBAL no? in in all over the [world]

G: [right ujm]

CAT1: and e (.) and e I think communication is is very important for students because OF COURSE they have the the objective to interact with with other CULTURES no? I I mean with e::: (.) e (.) in in their prograMMES e well they have the necessity to acquire and learn about any other CULltures.

G: right so learning about the [cultures]

CAT1: [yes yeah]

G: [ok and]

CAT1: [LEARNING] and culture I think (.) those are the most important reasons about the students' needs.

G: ujm. ok. and tell me how do you::: (.) what do you think are the objectives now of english teaching (.)

G: e::: as a foreign language in this global era? [do you]

CAT1: [e

G: think they should be the same [or]

CAT1: [yea:::h]

G: [should] be different considering the global era?

CAT1: no. well I I think e::: e like you said no? in in the global era so as as I I talk to YOU affects posiTIVE no? or neGATIVE it depends [on]

G: [ok]

CAT1: on on your on your point of view no? positive because::: e e well as a teaCHER e I think these young   (?) to promote e::: (.) in in the teaching programme in teaching programmes of English to promote cultural aspects for example e::: how to use the language with appropiacy no? ok when you say how to use the language in a more [appropriate]

CAT1: [ujm]

G: way what do you mean by that?

CAT1: that I mean that e students need to experience, need to experience the language, need to USE the language. they need to communicate as much as possible in the target language in order to get better linguistic competence no?

G: [ok]

CAT1: that's what I mean when

G: [o:::h]
CAT1: [that's what I mean when I think of [this]
G: [oh right]
CAT1: [ujm]
G: thank you. how how do you think (.) em an english class prepares learners for this globa:::LISED and
G: intercultural world?
CAT1: yeah (.) e::: well e we are immerse definitely in globalisation. globalisation obviously touches e ed education education help [definitely]
G: [ujm]
CAT1: no? that's why em::: e::h as teachers a::: as in the area of education we need to promote exactly those aspects in which students em::: develop a an::: develop a:::bilities, capacities a::: to keep in touch with the world no? in the case of english of course we are going to prepare our students to have better e linguistic competence for communication no?
G: [ujm]
CAT1: [on on] the other hand e::: e we as teachers it's very important we have the ability and the capacity to use different techniques and strategies to teach them to::: get success e e when they want when our students want to communicate no? so technology is very important in these e::: situations no? because e today well you know technology opens opens a a a little THEMES in the case of TEACHING no? we use the the technology to support our classes no? the students WELL the students they are really eager ajaja <hh>
G: [ujm ujm]
CAT1: [to use] the [technology]
G: [ujm <smiling>] n::: when you say linguistic competence (.)
CAT1: ujm
G: so you want your learners to be able (.) to [what?]
CAT1: [to communicate fluently]
G: [ujm]
CAT1: [yeah] and e [what]
G: [do you mean] to use the english in an appropriate way you mean grammar, vocabulary [or what do
G: you mean?]
CAT1: [e well what what] I try to do is just e e (.) e to help my students e in in the way of em::: e studying different situations
G: aja:::
CAT1: studying different contexts that they could keep e::: in touch in the future no? or even in what is PERSONAL reality in Mexico no? but its very important that they have the ABILITY to develop their OWN [abilities:::]
G: [ujm]
CAT1: e for communication no? an:::d well when I talk about linguistic competence I mean that our students if they're studying basic english level they need to be COMPETENT in basic aspects no?
G: [for you]
CAT1: [and and of course]
G: for you what can be the key ELEMENTS (.) [in]
CAT1: [ujm]
G: effective communication with native speakers and non-native speakers?
CAT1: e::: well::: I think it's e it's the::: the real communication [no?]
G: [aja]
CAT1: [it's] it's e e e::: the (.) the context in which our students are immerse and of course try to (.) to promote the INPUT (.) in the classroom (.) well in my case I try to promote the input in the classroom in which my students have the opportunity TO e use the language in real context no?
G: [ujm]
CAT1: [in] a natural way I mean no?

G: ok.

CAT1: ujm

G: em::: tell me CAT1 em::: an:::d do you think how how does globalisation (.) impact the teaching of

G: english as a foreign language in a country like Mexico?

CAT1: e well I I talk to you at the beginning no? e that e globalisation e::h affects positive in in different areas no? in a in a country or in Mexico or globalisation we notice that in the educational aspects obviously is very important because e we notice that in this AREA in this day so the the world in near through [technology]

G: [ah ok right]

CAT1: no? and of course it's it's e neceSSARY that students both students and teacher e::: use the technology a::: exactly to get a better communication no?

G: and you you were talking about the cultural aspects in [communication]

CAT1: [ujm ujm]

G: do you think language and culture are related?

CAT1: e sure OF COURSE no? because (.) through (.) language what I mean through if you are in you learn so you are going to be more compreensive (.) to understand (.) e another CULTURE another aspects of the culture no? [so]

G: [because:::]

CAT1: [I think both are related]

G: [ok] because you speak english? or why do you think we are we can understand better?

CAT1: yeah well if if you if we a::: <smacking lips> acquire the language if we acquire the language [so]

G: [you mean english?]

CAT1: [we yeah] I mean [english]

G: [ok]

CAT1: or or whatever language [no?]

G: [ok]

CAT1: no exactly english but if you acquire the language in the case of the target ENGLISH of course students e::: e::: feel more comfortable::: for communication, to understand another culture [no?]

G: [ujm]

CAT1: I mean e anglosaxon [CULtures]

G: [ujm:::] <hh> what do you understand by culture teaching in a foreign language teaching context?

CAT1: e well it's a::: a a e well e e teaching or USING cultural aspects in language e that makes that students e::: consolidate their ac acquisition of the language.

G: ujm

CAT1: e this is interesting because (.) if you if students are interested in which e in different (.) situations when you talk about HISTORY for example about e or a::: history e e when you talk about social aspects e that or you compare e his e historical facts history facts in Mexico and in other countries so if you compare that so it's that's attracts the students no? e when we relate (.) relate culture cultural aspects and language to know. for example no? in this e::: in this e::: MONTH (.) <smacking lips> I talk e the students about what happened e::: in nineteen sixty eight in [Mexico]

G: [ah ok <soft>]

CAT1: we we are talking about IT and I talked to them that e::: it happened in other countries too. e it happened the most CRUEL situation happened in Mexico (.) no:::? during the students movement in <L1Sp> Tlaltelocolt in nineteen ninety eight . they were interested when I talk to them in English about what happened in <L1Sp> [Tlaltelocolt in nineteen ninety eight]

G: [and what what other] countries did you make reference::: [to compare the situation]?

CAT1: [ea yeah to the] United States no? because that that the movements appeared in Latin American and of course in different places in in in the world no? in Russia OF COURSE in England too in the United States TOO no? so they were interested e to know what what happened in other

countries and I and I describe them I talk to them a little bit about the situation all those years
[ago]
G: [in in Mexico]
CAT1: [yeah]
G: or in the [other countries?]
CAT1: [in in Mexico] and in other countries [too]
G: [aja]
CAT1: [I describe them]
G: [so you get did you get the information]
CAT1: [I I compare]
G: [ah ok]
CAT1: I compare e what happened in <L1Sp> Tlaltelocolt in nineteen ninety eight and e how is
possible the contrast that in Mexico two weeks e::: after the the <L1Sp> Tlaltelocolt movement
started the olympic games in Mexico and they were SURPRISED so so the situation was REALLY (.)
e bad in Mexico all those [years]
G: [right]
CAT1: and how was possible that Mexico organise the olympic olympic games two or three weeks
LATER after <L1Sp> Tlaltelocolt's em::: REPRESION.
G: right. and tell me e (.) how is your teaching distributed over language teaching and culture
teaching?
CAT1: e well what I try to do is just to do is my CLASS e contains both [aspects]
G: [yeah]
CAT1: because I use my personal experience and live experience as well as what is the world is
living during history or::: (.) at the moment what what is happening at the moment and I try to
bring to the classroom e::: this e inforMATION or em::: my personal experience to know about the
topic and I talk to my classmates and I try to keep in touch the program, the contents with
REALITY so I try to bring to the [classroom]
G: [ok]
CAT1: the INPUT of the language through the through CONTEXT
G: ah ok
CAT1: aja
G: fine [thank you]
CAT1: [and] and I try to use the cultural aspects in in this form [no?]
G: [yeah what what]
CAT1: [MORE] more than using a ok the programme. I need to follow the programme I need to
follow the context but I but I I but I try to constextualise I try to (.) use my experience and cultural
aspects in order TO e the students feel the IMPACT of the language [no?]
G: [when you say]
CAT1: [through context]
G: cultural aspects (.) can you give some examples of what cultural aspects do you [bring to
the
G: classroom?]
CAT1: [e::: exactly] for example e e::: e well I can talk about (.) so sometimes I talk about (.)
history sometimes I talk about [politics]
G: [ok]
CAT1: sometimes I talk about (.) a little science, music no? it depends on the::: (.) the topic we are
studying or contents of the unit and I try to adapt cultural aspects to talk about them. for
example this week e e we were talking with <L1Sp> MEIF inglés uno of course we are talking
about CLOTHES
G: ah ok.
CAT1: describing clothes and I I remember well that's what I remember that e::: you know clothe
<L1Sp> mezclilla (.) clothes that's that's that's an [OLD:::]
G: [ujm <smiling>]

CAT1: e::: e combination of different (.) e CLOTHES or::: yeah in order to (.) e design e today e::: very expensive e::: clothes no? e and they they were VERY a::: interested because in Xalapa in the past e we used to have different <L1Sp> maquiladoras

G: ujm. ah ok.

CAT1: yeah. and they were where were and where were the <L1Sp> maquiladoras. ok next the university so you were where is the the lake e <L1Sp> el dique? there used to be a a factory

G: ah ok.

CAT1: yeah. and they were how is that [possible]

G: [jm::: <smiling>]

CAT1: yes that was possible. yeah. so I try to bring some

G: [so]

CAT1: [information]

G: so do you think cultural aspects can impact communication?

CAT1: SURE. definitely but students e consolidate their a::: knowledge the acquisition of the language

G: ujm

CAT1: and they remember about history about some social aspects history or science something that we commented.

G: how do you think those cultural as aspects can impact commu when they are communicating?

CAT1: a::: because e e e when am::: they::: e ah ah with APPROPRIACY one of the students (.) history students told me ey teacher our in the history faculty (.) e the you know e e e <L1Sp> la transversalidad

G: aja

CAT1: you know hey teacher we were talking about history about <L1Sp> Tlatelolcol's movement. there was a conference in history (.) e in history faculty about <L1Sp> Tlatelolcol and you talked to us in english e what happened in those days in <L1Sp> Tlatelolcol and he says that he understood almost what I say in english and he compared with his class in the faculty.

G: right. but you when they communicate with (.) let's say maybe::: other native speakers or others

G: speakers [of]

CAT1: [oh yeah yeah yeah]

G: no ENGLISH but they have to communicate in in english do you think cultural aspects [impact]

CAT1: [yeah yeah] and and e and they are interested because you know foreign::: e::: SPEAKERS native speakers they are interested about e cultural aspects about in our country and when have the opportunity to speak with a foreign person (.) they they they tell me e::: what what happened when was that communication and they say I did not understand about this and I didn't understand about that. e yesterday a a student of mine is e studying is studying LAW (.) and he wanted to PHONE to another::: in in Ohio a about some e::: rules e::: in a::: in a certification birth (.) DOCUMENT and he didn't he want to talk he wanted to phone in english but it was a little bit difficult for HIM so he came here in the classroom and he ask me if I could talk to the [United States]

G: [ok]

CAT1: to ask for some information and I::: and I try to (.) e::: to tell him that he could he could try to phone in english and I was listening him (.) yesterday talking in english with a foreign e::: person.

G: tell me CAT1 what can be the origin of misunderstandings between individuals between different

G: cultures?

CAT1: e::: well (.) e e (.) I I mean e well it it it depends on the on the::: field it depends on the you talk about misundestandings

G: right what what do you think can be the misunderstandings::: the origin

CAT1: [aja]

G: of the [misunderstandings]

CAT1: [yeah]

G: [between]

CAT1: [between]

G: individuals from different cultures?

CAT1: yes::: e I think it's e firstable the ACCENT (.) what It think if we if I can talk about the LANGUAGE I mean the communication I can't understand because he or she speaks very fast e e for some students e tell me e what is his situation or her personal situation when they communicate in a foreign person no? and they say that accent and e (.) yeah SPEED no?

G: [ok]

CAT1: [it's] no easy that and and they could understand but when someone speaks very fast (.) and the accent is different so::: sorry but I can't understand no?

G: [ujm]

CAT1: [for] for example e last year (.) e I was in class and I invited e some students from the <L1Sp> escuela para extranjeros to come to class to talk with my STUDENTS no? and they notice exactly these misunderstanding so e::: the because of the accent of the speaker or e e e e speed no?

G: ujm

CAT1: when they speak it's DIFFERENT when you talk to US in the classroom and when we talk with a native speaker.

G: ok

CAT1: they say that ja <smiling>

G: ok [what what]

CAT1: [that's very curious]

G: [yeah] what countries cultures and people do you usually address associated with english in your

G: classes?

CAT1: (hhh) em well of course typical a american english as well as the::: ENGLISH the british.

G: when when you say american english what do you mean by american english?

CAT1: american english well when when I say that e you know the differences between american english and british english e american English because e e in our COURSES e::: at at least here in the language centre we use the methodology

G: [ujm]

CAT1: [use] methodology an:::d well PROGRAMMES based on american english

G: aja but what [american]

CAT1: [and]

G: what type of american english or american English from::: from where? you mean the USA::.?

CAT1: e [yes]

G: [and the USA]

CAT1: [e yeah]

G: when you say [USA]

CAT1: [yeah yeah it's a great]

G: [what do you mean]

CAT1: context of course [no?]

G: [right]

CAT1: what we try to use is e for example using e well what I try to do is just to pay attention to THOSE em::: em aspects of the language in in which it could be more::: ahah if I can say standard English if I can say stand

G: oh how how would you de define standard [english?]

CAT1: [standard?] because I I think about well according to my personal experience e I don't care if I can speak as well as possible american english or british english. I I don't think about what I try to do is just to connect my ideas and try to do my my best effort in order to e talk to my friends to

my students e ah try to be a little bit more standard when I SPEAK or when I say something. I I'm not thinking about american accent or british accent.

G: right

CAT1: what I try to do try to e e e use the appropriate (.) e::h pronunciation as well as e::: using appropriate vocabulary and linguistic functions in order in order to communicate with my students.

G: right

CAT1: [ujm]

G: when you say british english when you think about (.) Britain what what area or what do you?

CAT1: well I think e well I mean the e e e the british english e::: talking with appropriacy something e something a::: with the origin of the ENGLISH or something like that no?

G: ujm

CAT1: e but e well that's those are the

G: and how familiar do you feel with e those (.) e::h english with?

CAT1: no::: [well]

G: [no?]

CAT1: no as I I talk to you no? e I don't e well I I I try to pay attention about what I said what I think and what I say in english

G: ujm

CAT1: because for ME it's very important that I I don't think in in that moment when I when I communicate with my students I don't think about if my pronunciation, my accent, my ideas e e e is e through e american english or or british english NO I don't I don't take care about it what I try to do is just to communicate and that's it no?

G: which book do you use?

CAT1: e at the moment we are working with a (.) top noth e for <L1Sp> MEIF

G: aja

CAT1: we are working with top notch

G: [ok]

CAT1: [yeah] fundamentals top notch. ujm.

G: and basically that books e makes reference to which countries or wi what english englishes?

CAT1: e::: n:::no exactly

G: no?

CAT1: no but e::: the the textbook as you know no? e it's e the e the the text when we::: e when I USE the text well I think that I should e pay attention to those aspects e e that help my students to acquire the language no?

G: ujm

CAT1: I mean cultural aspects, e grammar or pronunciation or accent ah through e integrated activities no? in which my students <L1Sp> pus have the opportunities to use the language.

G: [ok]

CAT1: [ujm]

G: right. and (.) what role do you think the::: the learner's own culture (.) play when they are learning a

G: foreign language?

CAT1: e can you repeat it ? please

G: yeah. what do you think is the the role of the learner the the sorry the role of the learner's own culture

CAT1: aja.

G: when they're learning a language. what's the role of of your own culture?

CAT1: yeah. well most of the time well e our students e are are are conscious CONSCIOUSLY or UNCONSCIOUSLY they acquire WE acquire the language consciously or unconsciously

G: [do you mean spanish?]

CAT1: [we don't know HOW] [yes:::]

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G: [ok]

CAT1: exactly and it the the the ROLES is what you mean the roles

G: the role of of your own culture when you learn another language do you what what do you think it's

G: the role? or is it important or no?

CAT1: ok e no::: well yeah::: I I think it could be important in the way that e students students e or::: (.) e a what I understand is that students COMPARE (.) e e e their native language (.) with a foreign language they're learning and e it's very CURIOS e to notice how (.) how they acquire the language no? what is e if I can tell you what is the rule e e to teach ENGLISH well when I say it's the NATURAL rule because what I try to do is just to to::: teach my students using different aspects of the language or learning aspects of learning aspects of language in different in in a natural WAY. in a natural environment.

G: ok. an:::d (.) how do you think you prepare your learners (.) to communicate in a (.) multicultural

G: context?

CAT1: well::: by::: preparing different activities (.) e firstable for me it's very important reading

G: ujm

CAT1: because through readings I can discover (.) e the world no? e reading <smacking lips> em::: <smacking lips> e::: activities that promote obviously activities that promote e students interaction

G: ok.

CAT1: in the classroom e::: e autonomous e::: learNING

G: um:::

CAT1: through self-access centre for example they can evaluate their own knowledge no? e::: so a::: e::: em::: well mainly mainly [really]

G: [that's]

CAT1: this this

G: right. well this is the final question

CAT1: [oh yeah]

G: [@@@ <hhh>] e how different or similar is for YOU (.) learning a foreign language and being educated

G: in a foreign language?

CAT1: well::: it's exactly what I talk to you the INPUT no? if you are in the real context of the language (.) definitely (?) so you are going to acquire the language in the natural::: way

G: e for you that is learning or being educated?

CAT1: em::: um::: <smacking lips> um::: <smacking lips> being educated <soft> OH that's a good question.

G: (hhh) <smiling>

CAT1: yeah

G: do you think is the same? [learning a language]

CAT1: [no no no]

G: [and being educated in a language in a foreign language?]

CAT1: [no no it's different]

G: you you see that it's different

CAT1: yeah yeah

G: and what can be the main differences for you?

CAT1: [learn learn]

G: [according to your experience]

CAT1: learning learning a language is e <smacking lips> e using the language it's learning the language experience the language and assimilation

G: ujm

CAT1: that's that's about learning

G: ujm

CAT1: consciously or unconsciously @@@

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G: @@@

CAT1: and being educated?

G: [being educated do you think is what?]

CAT1: [being educated that means] that e e EXACTLY you need to know::: cultural aspects. you need to keep in touch with the COUNTRY. e you need to live in the country e e of of the language so (.) that's e you need to e HAVE e e education e::: through different levels in order to to be educated no? yeah in another country that's for me that's

G: [it's very but ok]

CAT1: [different no? even I TRY to implement some aspects about educational education in::: (.) being educated in another country so from time to time I make some reading sections (.) in which students read about.

G: ujm. no not when [the book]

CAT1: [no no]

G: [extra material]

CAT1: [extra materials]

G: ah. ok. CAT1 thank you very much for your [time]

CAT1: [your welcome:::]

G: and your interesting [questions]

CAT1: [yeah]

G: for sharing with me all this [information]

CAT1: [thank you very much]

G: I really appreciate it.

Appendix N   Example Teacher's Second Interview

Example 2: Teacher from Campus B (CB), female, 12 years of experience, majored in ELT, and

with abroad experience in an English speaking country.

G: ok. good morning.

CBT2: good morning.

G: so::: a::: this is our second interview and this is basically about the first interview a:::nd some aspects that a::: I observed that are related to the first interview. so this second interview is just to::: e clarify so:::me ASPECTS about the two::: other events. that's that's all [ok?]

CBT2: [ok]

G: we:::ll. the first e::: question is has to do about em e::: THE SONG you you played remember?

CBT2: [aja]

G: [yeah] I would like to know what was the aim of of playing that specific song?

CBT2: we::::ll (.) first of all is motivating the::: the students because they really want to to::: sing songs

G: ujm

CBT2: a:::nd they they think the this activity is FUNNY for them a:::nd the ASPECT is that some days before we::: um we talked a::: a a week or two weeks ago. we talk about the::: that that special age you know? the::: eighteens I think (?)

G: the age o the::: the year? the seven because the the song is from the seventies right?

CBT2: the seventies.

G: aja. a:::h so you were talking about the seventies.

CBT2: yes yes.

G: a:::h. ok. right. that was the other question like [aja]

CBT2: [ujm]

G: like how familiar were your students with those u:::h the that time the seventies because their PARENTS might be that age.

CBT2: yeah is that because two weeks ago more or less.

G: aja:::

CBT2: we::: we talk a lot about the::: the seventies and and actually the::: they a::: gave an exhibition with so:::me a::: costumes

G: [a:::h ok]

CBT2: [you know] a:::nd we talked about this.

G: right because during our first interview

CBT2: aja

G: you mentioned that culture has to do with history events.

CBT2: yes. well not only history

G: no no. it's part of that you mentioned. Right.

CBT2: ah yes. [it's part]

G: [yeah yeah yeah] you mentioned that.

CBT2: remember whe:::n we talk about culture? (.) I think culture is everything. language,

G: right.

CBT2: its ART, i:::t's BEHAVIOUR, is:::

G: yeah yeah. that's what you said [in the first interview]

CBT2: [everything is culture] but just [making ujm]

G: [that's why]

CBT2: we ca:::n't teach a language without teaching a culture at the same time.

G: [RI:::GHT]

CBT2: [because is] is the same.

G: yeah yeah. that I'm just referring to that aspect about that you mentioned that culture has to do with HISTORY
CBT2: [aja]
G: [and that was the question] because to::: how important in this case is to know history some history
CBT2: [ujm]
G: [to understand] the background of that song?
CBT2: yes i:::t's important because they. first of all they are listening that song. they they::: a::: need to know where it COMES FROM and a:::nd (.) the time and and everything around the::: the song because this is a::: a::: an english class and this is an english song and they have to know (.) several aspects about this.
G: ujm. right. but [e:::]
CBT2: [to understand]
G: e::: the the question is to what extent e::: the lack of information about the::: history behind an event can affect communication?
CBT2: ah yes. because um::: when you don't know the background of something you can't give (.) OPINION.
G: ujm
CBT2: you know you only talk about the::: topic uh (.) unclearly.
G: ujm
CBT2: you know.
G: and that song do you t do you::: visualise it as an opportunity to talk abou:::t e another cultural aspects? for example about the SINGERS.
CBT2: yes. with with a song we have many things to talk about taking into account the singers, taking into account the letter. everything it's a::: good a GOOD way to::: start talking [about culture]
G: [ujm] because the the singers they are s::: swe swedish?
CBT2: aja
G: [right?]
CBT2: [yes]
G: a:::nd the::: english is spoken there but that [that element]
CBT2: [that's NOT] the [principle yeah]
G: [yeah] that element was not highlighted.
CBT2: ujm. yes. well (.) e:::m it's important to::: to know the all all the::: the countries where english is important. you know. it's not only::: the United States, only England. they have to know the::: that exists many:::
G: [u:::jmm]
CBT2: [countries] that speak english and they have very a::: famous people speaking [english in that place]
G: [ujm] but that was not u:::m in that moment for the song it was not
CBT2: no no no. in that moment no.
G: [aja. right]
CBT2: [we didn't] take in account.
G: right @@@
CBT2: because it was strange the::: the atmospheres that they was completely weird because a::: (.) when we talk about the::: the topic two weeks ago (.) they we:::re very::: a::: (.) EXCITING to::: to sing a song and and we talk about that song bu:::t that day they::::: showed (.) very::: [QUIET.]
G: [aja] who selected the song?
CBT2: AH one of my::: students (.) in in other class [select] the song
G: [ujm]
CBT2: and I decided to to::: to use the same song with this.
G: ujm. ok because maybe that if maybe if you maybe if the student could bring a::: song from the seventies
CBT2: AH YES. YES.

G: might be a [lot more motivating for them]

CBT2: [sometimes]

G: maybe to talk. right?

CBT2: yes. but I prefer that because of the I consider it was really EASY for them to sing them and [to sing it]

G: [ujm] but the material that the lyrics were from a::: textbook.

CBT2: yes.

G: aja

CBT2: yes. this is another book that I have.

G: a:::h [ok]

CBT2: [a:::nd] this book have (.) has u:::m many many songs.

G: [ah ok]

CBT2: [yes]

G: and then the student the other student decided on that song?

CBT2: yes.

G: from the book?

CBT2: yes.

G: [ah ok. ok. right.]

CBT2: [from the book.]

G: right. a:::nd a::: I just want to ask about another thing is e (.) you were talking in the class that were many::: opportunities many::: moments where::: they were usi:::ng ADJECTIVES to describe the weather [for example]

CBT2: [ujm]

G: coo:::l, cold, nice weather, etcetera (hhh) what do you think as a teacher (.) that co:::ld, coo:::l, nice, etcetera are are only adjectives, words or behind those words there is (.) can be a concept? a cultural concept? what is cold for you? what is cold for me?

CBT2: [ujm]

G: [what is nice?] so::: how relevant can be to::: highlight that for students? when they are learning english.

CBT2: well it's important and THEY KNOW the::: the weather is different i:::n i:::n different parts of the world. they're consciously e::: conscious about this (.) (hh) but it's important to remember them the the::: the weather CHANGE. you know? in different parts. this is [relevant. I think this is relevant]

G: [yeah but yeah right] but I mean and (.) m::: how do you make them aware that what is cold for you might not be cold for me? or what is hot is not or what is nice for you is not. I remember I think that you mentioned cate::: San Andres? San Andres?

CBT2: [like the:::] (?) aja

G: [San Andres? San Andres? right?]

CBT2: [ya]

G.   that that was a hot nice weather. but that's your opinion. [what about? what about?]

CBT2: [aja this is very::: subjective]

G: [aja right right]

CBT2: [yes] they are like a personal opinions they are different

G: [u:::jm]

CBT2: [a:::m] points of view.

G: right because that as you said in the first interview culture has to do with the way we think.

CBT2: ujm exactly.

G: ok an:::d (.) what e:::m (.) what places your students write about when you ask them e::: choosing a place to go?

CBT2: a:::m (.) well actually they only write about (.) mexican places.

G: aja:::

CBT2: I think because they e:::m (.) they haven't had the opportunity the to travel abroad

G: ujm

CBT2: maybe i:::n (.) they write about the places they know.

G: [ujm]
CBT2: [in the country]
G: [was it an open an open] o a:::m a::: TASK? you you let them decide what write about?
CBT2: [yes about]
G: [yeah?]
CBT2: differe:::nt different cities in Mexico.
G: ujm
CBT2: a:::nd actually I asked them to::: to write about a::: (.) a foreign country but this is very:::
em particular they don't write about another country or they they search on the net (.) and they:::
copy exactly what they:::
G: aja
CBT2: they see in the internet bu:::t they::: don't use their ow:::n words you know?
G: ujm
CBT2: maybe because they don't know the countries I I don't know maybe.
G: ujm maybe we should ask them. right? (hh) <laughing>
CBT2: yes <smiling>.
G: right. so. remember that in our first interview we talked about expressing opinions.
CBT2: [ujm]
G: [and then] e (.) do you think that e expressing because you said that that is important to
expressing [the right way]
CBT2: [ujm]
G: in a form in IN ANY language.
CBT2: yes.
G: but it's mainly opinions. do you think opinions can cause a misunderstanding?
CBT2: yes of course.
G: yeah right.
CBT2: [yes]
G: [so:::] for example the expressions is useful, a good idea, sometimes helpful to what a:::
register do that belong formal or informal language?
CBT2: a:::m (hh) well I think is (.) formal.
G: right. ah right and [so::: em]
CBT2: [formal]
G: it's formal. right.   and if we cu if culture has to do with the WAY::: we::: we speak. you said
for students is formal. so ho:::w real does that vocabulary in english belongs to the students
reality?
CBT2: well it happens almost i::: in in almost all classes you know. we almost try to to teach the:::
the expression on the book.
G: [ujm]
CBT2: [you know?] and sometimes these expressions are not very useful in the::: in the::: real life
you know. we always say and when they::: want to give an answer they ye YE:::S I DO. when
sometimes is not necessary to say (.) to be SO FORMAL you know? a:::nd (.) in some occasions e:::
I I t::: tell them for example real expressions but not always.
G: ujm
CBT2: we always try to follow the book a:::nd that's a good point.
G: (hh) just that [(?) aja?]
CBT2: [because when] they when they::: have the opportunity to talk with an american they say A
(HHH) they TALK SO::: (.) like a robot. you know? expression from the book and but (.) they need
AT THE BEGINNING they need to::: to to study that expressions and maybe when the:::y continue
with the studying and semesters a::: they::: they try to::: learn more real expressions maybe.
G: ujm right o maybe ex as you said right because I remember during the first interview you
talked about e::: you LIKE to::: balance informal versus [formal]
CBT2: [ah yes]
G: [in that way you prepare::: e] your classes so::: e::: in terms of communication fo:::r e:::
more multicultural [context]

CBT2: ujm

G: how relevant can be to make that different type if am expressing an opinion can cause (.) misunderstandings [right?]

CBT2: [yes]

G: a:::nd maybe those expressions they don't belong to the reality.

CBT2: exactly.

G: and then ah then then you talk about health. what cultural what culture is behind health?

CBT2: behind HEALTH?

G: health [the the the topic] the topic

CBT2: [ye::: yeah]

G: do you think that there's a cultural element behind health? (.) compared to the way it is presented in the book?

CBT2: well. aja. as I::: told you culture is everything.

G: yeah.

CBT2: a:::nd every country has their particular way to:: (.) to resolve their health problems so it it's a::: it's a point. you know? that we have to take in account.

G: a:::nd what what the language that is proposed to::: (.) USE for that topic e::: to what extent (.) does e::: does it help students to talk about the::: reality about health situations like when we have a stomachache or when we have a headache? what you were asking them. do do you go to the doctor when you have stomachache?

CBT2: a:::m not always.

G: right. @@@

CBT2: usually for common health complains we::: we try to use the::: home remedies. [you know?]

[ujm]

CBT2: a:::nd only for a particular e:: (.) ILLNESS is when we go to the doctor but in another countries you know another countries they are very::: a:::m STRICT with this a:::nd

G: ujm

CBT2: they don't take anything without taking in [account (?) of a doctor]

G: [so::: right] so what kind what kind of implications e::: those ype of teaching can have on students when they really they try to communicate?

CBT2: (hh) well obviously when when they talk with another:::r (.) foreign people

G: ujm

CBT2: they are they confront many::: (.) many misunderstandings sometimes and a:::nd because the they are both in::: differen:::t cultures, in differen:::t situations and everything their the reaction is different or::: different people, different countries, different reactions is is obviously the it it happens.

G: yeah and (.) so in situations like that. in your experience and very personal opinion what can be done to::: help them to::: CONFRONT those situations? what can be more useful to continue teaching them what's on the book or how an we::: find a balance?

CBT2: well the TIC's are very::: useful now. we can project them and different situations. we can find different videos.

G: ujm

CBT2: maybe or different a information. according with differen:::t countries a:::nd how what do they do in that occasion.

G: right [for for] example one of your students asked the question was the meaning of yuck?

CBT2: of?

G: yuck

CBT2: a:::h YUCK.

G: aja. a:::nd what he thinks she I don't remember if it was a he or she but why do you think your student asked a question about yuck? if that can be quite obvious understand. quite obvious for me::: and maybe quite [obvious for you]

CBT2: [yeah]

G: [but why do you think] he that student had that question about that expression?

CBT2: a::: m (.) well (.) a:::h the real thing is that there are many student that they don't know MUH about (.) many expressions actually i:::n in their own language. and many::: well (.) it was very strange fo:::r for him or for her that word [I don't]

G: [ujm]

CBT2: I don't know why <smiling>

G: (hh) maybe we we can ask them <smiling>

CBT2: yes because (.) many students ca:::n GUESS the the meaning of that word maybe because of the::: SOUND YU:::CK and the expression of the voice (.) maybe no? but e:::m [there are different]

G: [so:::] so that's that's as you were you were SAYING sounds. so::: the this is maybe an example. do you think sounds can be can be understood in the same way for everybody?

CBT2: e::: well. we say no <smiling>

G: (hh) right @@@

CBT2: yes <smiling>

G: right. and are these e type type of expression useful for communication?

CBT2: well yes because they are::: REA:::L EXPRESSION in REAL LIFE you know?

G: ujm

CBT2: like yuck or MMMMM you know.

G: right.

CBT2: different expression like this.

G: and yuck. (.) yuck this expression that's (?) it's a useful a good idea and sometimes helpful. how balanced it is that language for communication?

CBT2: in what sense?

G: yeah because YUCK

CBT2: [aja]

G: [is:::] what would you think is formal or informal?

CBT2: ah yeah this is very informal.

G: and useful, a good idea a:::nd

CBT2: this is formal you know?

G: (hh) right so::: how what what do you think about the balance of that type of language that comes from the book?

CBT2: I think the book e::: tries to::: to be balanced with the::: their formal expressions the formal expressions the real life expressions and I think it's that THE REASON.

G: ujm and do you think your students are aware of that?

CBT2: well maybe they are not conscious about or maybe they don't think about this but u:::m unconsciously

G: (hh) <smiles>

CBT2: they

G: but in terms of effective communication fo:::r multicultural context

CBT2: ujm

G: how relevant can be that?

CBT2: well it's very important to know

G: ujm

CBT2: how to express in in in formal and informal a:::nd using the real life expressions.

G: [ujm]

CBT2: [I think] it's very very important to to do this.

G: so::: the the final question. what can be::: a:::m (.) how. oh no. sorry. what impact can have a:::m in a ap between informing, giving a lot of information, eliciting and sharing information?

CBT2: a:::nd?

G: eliciting and sharing information.

CBT2: well when your students are INVOLVED. you know in in in ALL ASPECTS they::: THEY LEARN MORE. you know. when you say everything. when you tell them everything it's is RELEVANT maybe THEY::: REMEMBER YOUR CLASS or maybe they remember A PART of your class bu:::t with

the TIME they FORGET. when they are INVOLVED and they PARTICIPATE in this e::: trying to::: DO A CONVERSATION

G: ujm

CBT2: o:::r express with their own opinions they remember.

G: right because for example when we talking about the day of the death versus halloween a:::nd u:::m and I think most of the time they were giving information general information. where are your students from?

CBT2: from Veracruz in differe:::nt cities.

G: ujm

CBT2: here.

G: a:::nd eh the a:::h do you think they do celebrate the::: the day of the deads?

CBT2: they say::: yes.

G: ujm do you celebrate the day of the deads?

CBT2: yes of course.

G: aja. do you BELIEVE about that?

CBT2: yes.

G: aja?

CBT2: yeah.

G: so::: fo:::r u:::m the taking into account the role of a::: culture of of the learners. how::: RELEVANT can be to let them share what each of them do?

CBT2: well it's a part of our culture.

G: ujm

CBT2: you know. a:::nd most of them celebrate this special day a:::nd it's like a custom you know.

G: ujm right. yeah well they were all my question <smiling>

CBT2: yeah and you know every culture has differe:::nt celebrations for that day a:::nd that's why I u:::m mention both american culture and mexican culture.

G: ujmm

CBT2: e for that specific day a:::nd we::: talked about the::: similarities or the differences the celebration of that DAY and they know.

G: to what extend the INFORMATION from TEXTBOOKS o:::r PRINTED MATERIAL e are UPDATED and they::: e::: e generalise information?

<interruption>

CBT2: well this is updated I tried to look for it o:::n internet.

G: [ah ok]

CBT2: [o:::r in] some textbooks.

G: ujm. but e::: what can be the impact about information given from textbooks a in terms of general things?

CBT2: it depends on the information that you are looking for.

G: ujm

CBT2: for grammar maybe:::

G: ok right [right]

CBT2: [it's::: it depends]

G: [but specially] for readings maybe.

CBT2: for READINGS?

G: [about topics]

CBT2: [wel] I think some of them are O:::LD.

G: [ujm]

CBT2: [old text] a:::nd when you want to::: to teach something about history then for example.

G: ujm

CBT2: you go to the texbooks a:::nd you can find good [good]

G: [to som the] the tradition about the::: day of the dead do you think is the same? it that it has not changed?

CBT2: NO of course everything change along the time. during the time everything change.

G: ujm

CBT2: so::: on the textbooks we can fi:::nd (.) how::: (.) a (.) a what were the customs like in tha:::t in that time.

G: ujm

CBT2: you know.

G: ok.

CBT2: in the past.

G: <smiling> right so::: thank you very much for your time

CBT2: ok

G: a:::nd the interview.

Appendix O Focus Group Transcription

G: ok. good morning.

CBT2: good morning.

G: so::: a::: this is our second interview and this is basically about the first interview a:::nd some aspects that a::: I observed that are related to the first interview. so this second interview is just to::: e clarify so:::me ASPECTS about the two::: other events. that's that's all [ok?]

CBT2: [ok]

G: we:::ll. the first e::: question is has to do about em e::: THE SONG you you played remember?

CBT2: [aja]

G: [yeah] I would like to know what was the aim of of playing that specific song?

CBT2: we::::ll (.) first of all is motivating the::: the students because they really want to to::: sing songs

G: ujm

CBT2: a:::nd they they think the this activity is FUNNY for them a:::nd the ASPECT is that some days before we::: um we talked a::: a a week or two weeks ago. we talk about the::: that that special age you know? the::: eighteens I think (?)

G: the age o the::: the year? the seven because the the song is from the seventies right?

CBT2: the seventies.

G: aja. a:::h so you were talking about the seventies.

CBT2: yes yes.

G: a:::h. ok. right. that was the other question like [aja]

CBT2: [ujm]

G: like how familiar were your students with those u:::h the that time the seventies because their PARENTS might be that age.

CBT2: yeah is that because two weeks ago more or less.

G: aja:::

CBT2: we::: we talk a lot about the::: the seventies and and actually the::: they a::: gave an exhibition with so:::me a::: costumes

G: [a:::h ok]

CBT2: [you know] a:::nd we talked about this.

G: right because during our first interview

CBT2: aja

G: you mentioned that culture has to do with history events.

CBT2: yes. well not only history

G: no no. it's part of that you mentioned. Right.

CBT2: ah yes. [it's part]

G: [yeah yeah yeah] you mentioned that.

CBT2: remember whe:::n we talk about culture? (.) I think culture is everything. language,

G: right.

CBT2: its ART, i:::t's BEHAVIOUR, is:::

G: yeah yeah. that's what you said [in the first interview]

CBT2: [everything is culture] but just [making ujm]

G: [that's why]

CBT2: we ca:::n't teach a language without teaching a culture at the same time.

G: [RI:::GHT]

CBT2: [because is] is the same.

G: yeah yeah. that I'm just referring to that aspect about that you mentioned that culture has to do with HISTORY

CBT2: [aja]

G: [and that was the question] because to::: how important in this case is to know history some history
CBT2: [ujm]
G: [to understand] the background of that song?
CBT2: yes i:::t's important because they. first of all they are listening that song. they they::: a::: need to know where it COMES FROM and a:::nd (.) the time and and everything around the::: the song because this is a::: a::: an english class and this is an english song and they have to know (.) several aspects about this.
G: ujm. right. but [e:::]
CBT2: [to understand]
G: e::: the the question is to what extent e::: the lack of information about the::: history behind an event can affect communication?
CBT2: ah yes. because um::: when you don't know the background of something you can't give (.) OPINION.
G: ujm
CBT2: you know you only talk about the::: topic uh (.) unclearly.
G: ujm
CBT2: you know.
G: and that song do you t do you::: visualise it as an opportunity to talk abou:::t e another cultural aspects? for example about the SINGERS.
CBT2: yes. with with a song we have many things to talk about taking into account the singers, taking into account the letter. everything it's a::: good a GOOD way to::: start talking [about culture]
G: [ujm] because the the singers they are s::: swe swedish?
CBT2: aja
G: [right?]
CBT2: [yes]
G: a:::nd the::: english is spoken there but that [that element]
CBT2: [that's NOT] the [principle yeah]
G: [yeah] that element was not highlighted.
CBT2: ujm. yes. well (.) e:::m it's important to::: to know the all all the::: the countries where english is important. you know. it's not only::: the United States, only England. they have to know the::: that exists many:::
G: [u:::jmm]
CBT2: [countries] that speak english and they have very a::: famous people speaking [english in that place]
G: [ujm] but that was not u:::m in that moment for the song it was not
CBT2: no no no. in that moment no.
G: [aja. right]
CBT2: [we didn't] take in account.
G: right @@@
CBT2: because it was strange the::: the atmospheres that they was completely weird because a::: (.) when we talk about the::: the topic two weeks ago (.) they we:::re very::: a::: (.) EXCITING to::: to sing a song and and we talk about that song bu:::t that day they:::: showed (.) very::: [QUIET.]
G: [aja] who selected the song?
CBT2: AH one of my::: students (.) in in other class [select] the song
G: [ujm]
CBT2: and I decided to to::: to use the same song with this.
G: ujm. ok because maybe that if maybe if you maybe if the student could bring a::: song from the seventies
CBT2: AH YES. YES.
G: might be a [lot more motivating for them]
CBT2: [sometimes]
G: maybe to talk. right?

CBT2: yes. but I prefer that because of the I consider it was really EASY for them to sing them and [to sing it]

G: [ujm] but the material that the lyrics were from a::: textbook.

CBT2: yes.

G: aja

CBT2: yes. this is another book that I have.

G: a:::h [ok]

CBT2: [a:::nd] this book have (.) has u:::m many many songs.

G: [ah ok]

CBT2: [yes]

G: and then the student the other student decided on that song?

CBT2: yes.

G: from the book?

CBT2: yes.

G: [ah ok. ok. right.]

CBT2: [from the book.]

G: right. a:::nd a::: I just want to ask about another thing is e (.) you were talking in the class that were many::: opportunities many::: moments where::: they were usi:::ng ADJECTIVES to describe the weather [for example]

CBT2: [ujm]

G: coo:::l, cold, nice weather, etcetera (hhh) what do you think as a teacher (.) that co:::ld, coo:::l, nice, etcetera are are only adjectives, words or behind those words there is (.) can be a concept? a cultural concept? what is cold for you? what is cold for me?

CBT2: [ujm]

G: [what is nice?] so::: how relevant can be to::: highlight that for students? when they are learning english.

CBT2: well it's important and THEY KNOW the::: the weather is different i:::n i:::n different parts of the world. they're consciously e::: conscious about this (.) (hh) but it's important to remember them the the::: the weather CHANGE. you know? in different parts. this is [relevant. I think this is relevant]

G: [yeah but yeah right] but I mean and (.) m::: how do you make them aware that what is cold for you might not be cold for me? or what is hot is not or what is nice for you is not. I remember I think that you mentioned cate::: San Andres? San Andres?

CBT2: [like the:::] (?) aja

G: [San Andres? San Andres? right?]

CBT2: [ya]

G.   that that was a hot nice weather. but that's your opinion. [what about? what about?]

CBT2: [aja this is very::: subjective]

G: [aja right right]

CBT2: [yes] they are like a personal opinions they are different

G: [u:::jm]

CBT2: [a:::m] points of view.

G: right because that as you said in the first interview culture has to do with the way we think.

CBT2: ujm exactly.

G: ok an:::d (.) what e:::m (.) what places your students write about when you ask them e::: choosing a place to go?

CBT2: a:::m (.) well actually they only write about (.) mexican places.

G: aja:::

CBT2: I think because they e:::m (.) they haven't had the opportunity the to travel abroad

G: ujm

CBT2: maybe i:::n (.) they write about the places they know.

G: [ujm]

CBT2: [in the country]

G: [was it an open an open] o a:::m a::: TASK? you you let them decide what write about?

CBT2: [yes about]
G: [yeah?]
CBT2: differe:::nt different cities in Mexico.
G: ujm
CBT2: a:::nd actually I asked them to::: to write about a::: (.) a foreign country but this is very:::
em particular they don't write about another country or they they search on the net (.) and they:::
copy exactly what they:::
G: aja
CBT2: they see in the internet bu:::t they::: don't use their ow:::n words you know?
G: ujm
CBT2: maybe because they don't know the countries I I don't know maybe.
G: ujm maybe we should ask them. right? (hh) <laughing>
CBT2: yes <smiling>.
G: right. so. remember that in our first interview we talked about expressing opinions.
CBT2: [ujm]
G: [and then] e (.) do you think that e expressing because you said that that is important to
expressing [the right way]
CBT2: [ujm]
G: in a form in IN ANY language.
CBT2: yes.
G: but it's mainly opinions. do you think opinions can cause a misunderstanding?
CBT2: yes of course.
G: yeah right.
CBT2: [yes]
G: [so:::] for example the expressions is useful, a good idea, sometimes helpful to what a:::
register do that belong formal or informal language?
CBT2: a:::m (hh) well I think is (.) formal.
G: right. ah right and [so::: em]
CBT2: [formal]
G: it's formal. right.   and if we cu if culture has to do with the WAY::: we::: we speak. you said
for students is formal. so ho:::w real does that vocabulary in english belongs to the students
reality?
CBT2: well it happens almost i::: in in almost all classes you know. we almost try to to teach the:::
the expression on the book.
G: [ujm]
CBT2: [you know?] and sometimes these expressions are not very useful in the::: in the::: real life
you know. we always say and when they::: want to give an answer they ye YE:::S I DO. when
sometimes is not necessary to say (.) to be SO FORMAL you know? a:::nd (.) in some occasions e:::
I I t::: tell them for example real expressions but not always.
G: ujm
CBT2: we always try to follow the book a:::nd that's a good point.
G: (hh) just that [(?) aja?]
CBT2: [because when] they when they::: have the opportunity to talk with an american they say A
(HHH) they TALK SO::: (.) like a robot. you know? expression from the book and but (.) they need
AT THE BEGINNING they need to::: to to study that expressions and maybe when the:::y continue
with the studying and semesters a::: they::: they try to::: learn more real expressions maybe.
G: ujm right o maybe ex as you said right because I remember during the first interview you
talked about e::: you LIKE to::: balance informal versus [formal]
CBT2: [ah yes]
G: [in that way you prepare::: e] your classes so::: e::: in terms of communication fo:::r e:::
more multicultural [context]
CBT2: ujm
G: how relevant can be to make that different type if am expressing an opinion can cause (.)
misunderstandings [right?]

CBT2: [yes]

G: a:::nd maybe those expressions they don't belong to the reality.

CBT2: exactly.

G: and then ah then then you talk about health. what cultural what culture is behind health?

CBT2: behind HEALTH?

G: health [the the the topic] the topic

CBT2: [ye::: yeah]

G: do you think that there's a cultural element behind health? (.) compared to the way it is presented in the book?

CBT2: well. aja. as I::: told you culture is everything.

G: yeah.

CBT2: a:::nd every country has their particular way to:: (.) to resolve their health problems so it it's a::: it's a point. you know? that we have to take in account.

G: a:::nd what what the language that is proposed to::: (.) USE for that topic e::: to what extent (.) does e::: does it help students to talk about the::: reality about health situations like when we have a stomachache or when we have a headache? what you were asking them. do do you go to the doctor when you have stomachache?

CBT2: a:::m not always.

G: right. @@@

CBT2: usually for common health complains we::: we try to use the::: home remedies. [you know?]

[ujm]

CBT2: a:::nd only for a particular e:: (.) ILLNESS is when we go to the doctor but in another countries you know another countries they are very::: a:::m STRICT with this a:::nd

G: ujm

CBT2: they don't take anything without taking in [account (?) of a doctor]

G: [so::: right] so what kind what kind of implications e::: those ype of teaching can have on students when they really they try to communicate?

CBT2: (hh) well obviously when when they talk with another:::r (.) foreign people

G: ujm

CBT2: they are they confront many::: (.) many misunderstandings sometimes and a:::nd because the they are both in::: differen:::t cultures, in differen:::t situations and everything their the reaction is different or::: different people, different countries, different reactions is is obviously the it it happens.

G: yeah and (.) so in situations like that. in your experience and very personal opinion what can be done to::: help them to::: CONFRONT those situations? what can be more useful to continue teaching them what's on the book or how an we::: find a balance?

CBT2: well the TIC's are very::: useful now. we can project them and different situations. we can find different videos.

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CBT2: maybe or different a information. according with differen:::t countries a:::nd how what do they do in that occasion.

G: right [for for] example one of your students asked the question was the meaning of yuck?

CBT2: of?

G: yuck

CBT2: a:::h YUCK.

G: aja. a:::nd what he thinks she I don't remember if it was a he or she but why do you think your student asked a question about yuck? if that can be quite obvious understand. quite obvious for me::: and maybe quite [obvious for you]

CBT2: [yeah]

G: [but why do you think] he that student had that question about that expression?

CBT2: a::: m (.) well (.) a:::h the real thing is that there are many student that they don't know MUH about (.) many expressions actually i:::n in their own language. and many::: well (.) it was very strange fo:::r for him or for her that word [I don't]

G: [ujm]

CBT2: I don't know why <smiling>

G: (hh) maybe we we can ask them <smiling>

CBT2: yes because (.) many students ca:::n GUESS the the meaning of that word maybe because of the::: SOUND YU:::CK and the expression of the voice (.) maybe no? but e:::m [there are different]

G: [so:::] so that's that's as you were you were SAYING sounds. so::: the this is maybe an example. do you think sounds can be can be understood in the same way for everybody?

CBT2: e::: well. we say no <smiling>

G: (hh) right @@@

CBT2: yes <smiling>

G: right. and are these e type type of expression useful for communication?

CBT2: well yes because they are::: REA:::L EXPRESSION in REAL LIFE you know?

G: ujm

CBT2: like yuck or MMMMM you know.

G: right.

CBT2: different expression like this.

G: and yuck. (.) yuck this expression that's (?) it's a useful a good idea and sometimes helpful. how balanced it is that language for communication?

CBT2: in what sense?

G: yeah because YUCK

CBT2: [aja]

G: [is:::] what would you think is formal or informal?

CBT2: ah yeah this is very informal.

G: and useful, a good idea a:::nd

CBT2: this is formal you know?

G: (hh) right so::: how what what do you think about the balance of that type of language that comes from the book?

CBT2: I think the book e::: tries to::: to be balanced with the::: their formal expressions the formal expressions the real life expressions and I think it's that THE REASON.

G: ujm and do you think your students are aware of that?

CBT2: well maybe they are not conscious about or maybe they don't think about this but u:::m unconsciously

G: (hh) <smiles>

CBT2: they

G: but in terms of effective communication fo:::r multicultural context

CBT2: ujm

G: how relevant can be that?

CBT2: well it's very important to know

G: ujm

CBT2: how to express in in in formal and informal a:::nd using the real life expressions.

G: [ujm]

CBT2: [I think] it's very very important to to do this.

G: so::: the the final question. what can be::: a:::m (.) how. oh no. sorry. what impact can have a:::m in a ap between informing, giving a lot of information, eliciting and sharing information?

CBT2: a:::nd?

G: eliciting and sharing information.

CBT2: well when your students are INVOLVED. you know in in in ALL ASPECTS they::: THEY LEARN MORE. you know. when you say everything. when you tell them everything it's is RELEVANT maybe THEY::: REMEMBER YOUR CLASS or maybe they remember A PART of your class bu:::t with the TIME they FORGET. when they are INVOLVED and they PARTICIPATE in this e::: trying to::: DO A CONVERSATION

G: ujm

CBT2: o:::r express with their own opinions they remember.

G: right because for example when we talking about the day of the death versus halloween a:::nd u:::m and I think most of the time they were giving information general information. where are your students from?

CBT2: from Veracruz in differe:::nt cities.

G: ujm

CBT2: here.

G: a:::nd eh the a:::h do you think they do celebrate the::: the day of the deads?

CBT2: they say::: yes.

G: ujm do you celebrate the day of the deads?

CBT2: yes of course.

G: aja. do you BELIEVE about that?

CBT2: yes.

G: aja?

CBT2: yeah.

G: so::: fo:::r u:::m the taking into account the role of a::: culture of of the learners. how::: RELEVANT can be to let them share what each of them do?

CBT2: well it's a part of our culture.

G: ujm

CBT2: you know. a:::nd most of them celebrate this special day a:::nd it's like a custom you know.

G: ujm right. yeah well they were all my question <smiling>

CBT2: yeah and you know every culture has differe:::nt celebrations for that day a:::nd that's why I u:::m mention both american culture and mexican culture.

G: ujmm

CBT2: e for that specific day a:::nd we::: talked about the::: similarities or the differences the celebration of that DAY and they know.

G: to what extend the INFORMATION from TEXTBOOKS o:::r PRINTED MATERIAL e are UPDATED and they::: e::: e generalise information?

<interruption>

CBT2: well this is updated I tried to look for it o:::n internet.

G: [ah ok]

CBT2: [o:::r in] some textbooks.

G: ujm. but e::: what can be the impact about information given from textbooks a in terms of general things?

CBT2: it depends on the information that you are looking for.

G: ujm

CBT2: for grammar maybe:::

G: ok right [right]

CBT2: [it's::: it depends]

G: [but specially] for readings maybe.

CBT2: for READINGS?

G: [about topics]

CBT2: [wel] I think some of them are O:::LD.

G: [ujm]

CBT2: [old text] a:::nd when you want to::: to teach something about history then for example.

G: ujm

CBT2: you go to the texbooks a:::nd you can find good [good]

G: [to som the] the tradition about the::: day of the dead do you think is the same? it that it has not changed?

CBT2: NO of course everything change along the time. during the time everything change.

G: ujm

CBT2: so::: on the textbooks we can fi:::nd (.) how::: (.) a (.) a what were the customs like in tha:::t in that time.

G: ujm

CBT2: you know.

G: ok.

CBT2: in the past.

G: <smiling> right so::: thank you very much for your time

CBT2: ok

G: a:::nd the interview.

Appendix P   Syllabus classes observed

English I
Syllabus

20. Descripción

Inglés I, ambiente autónomo, es una de las experiencias educativas que conforman el AFBG del MEIF, con 6 créditos trabajados de manera autónoma en un Centro de Autoacceso. Dado que el idioma inglés es un medio de comunicación universal, esta EE posibilitará el análisis de contenidos culturales, valores e ideas intrínsecas en el aprendizaje de esta lengua con el objeto de sensibilizar a los estudiantes. De esta manera, desarrollan estrategias de autoaprendizaje por medio de las habilidades culturales y lingüísticas: comprensión auditiva y expresión oral; comprensión lectora y expresión escrita. Esto les permitirá comunicarse en un nivel elemental básico. Se considera como evidencia de desempeño para este ambiente y para este nivel, actividades de aprendizajes individuales y grupales, así como el llenado de bitácoras, exámenes de práctica, talleres de conversación y asesorías siempre de manera respetuosa y responsable. Se pretende que el alumno que acredite inglés I alcance un nivel de competencia equivalente a **A1** según el Marco de referencia europeo (ALTE) para el aprendizaje, la enseñanza y la evaluación de lenguas del Consejo Europeo.

21. Justificación

El conocimiento del idioma inglés es necesario para los estudiantes universitarios por ser uno de los vehículos de comunicación internacional y su influencia en múltiples culturas y áreas de conocimiento. A partir de su desempeño en los centros de auto acceso se tendrá como objetivo la sensibilización hacia esta lengua y otras para el entendimiento de la otredad y su aportación a la sociedad. Es gracias a este enfoque intercultural que la diversidad puede dejar de ser un obstáculo para la comunicación, y convertirse en enriquecimiento y comprensión mutua, venciendo así prejuicios y actos discriminatorios. Se trata de capacitar al estudiante en estrategias sociocomunicativas tales como la comparación y el contraste de los valores culturales propios y de la cultura meta. Para esto, es indispensable que los estudiantes universitarios cuenten con las competencias comunicativas y habilidades cognitivas que les permitan interactuar en contextos pluriculturales y plurilingües. De la misma manera, el alumno de este ambiente desarrolla estrategias especiales que lo guiaran en su proceso hacia la autonomía y a su vez las aplicará como herramienta de aprendizaje en otras EE, así como en su vida profesional y cotidiana.

22. Unidad de competencia

Los estudiantes se comunican en inglés de manera oral y escrita en un nivel básico con un enfoque comunicativo e intercultural, al mismo tiempo que ponen en práctica estrategias de autoaprendizaje, articulándolas con las otras experiencias educativas de su trayectoria académica, en ambiente de colaboración, respeto y responsabilidad.

23. Articulación de los ejes

Las competencias comunicativas de los estudiantes servirán de apoyo para incorporar contenidos temáticos (eje teórico) a través de habilidades y actividades interculturales, de pensamiento y de comunicación (eje heurístico), en un marco de respeto, autonomía, colaboración y de participación individual y grupal (eje axiológico), permeando de manera transversal en los planes de estudio de los Programas Educativos.

20. Descripción

Inglés II, ambiente autónomo, es una de las experiencias educativas que conforman el AFBG del MEIF, con 6 créditos. Dado que el idioma inglés es un medio de comunicación universal, esta EE posibilitará el análisis de contenidos culturales, valores e ideas intrínsecas en el aprendizaje de esta lengua con el objeto de sensibilizar a los estudiantes. De esta manera, desarrollan estrategias de autoaprendizaje por medio de las habilidades culturales y lingüísticas: comprensión auditiva y expresión oral; comprensión lectora y expresión escrita. Esto les permitirá comunicarse en un nivel elemental básico. Se considera como evidencia de desempeño para este ambiente y para este nivel, actividades de aprendizaje individuales y grupales, así como la participación respetuosa y responsable. Se pretende que el alumno que acredite inglés II alcance un nivel de competencia equivalente a **A1** según el Marco de referencia europeo (ALTE) para el aprendizaje, la enseñanza y la evaluación de lenguas del Consejo Europeo.

21. Justificación

El conocimiento del idioma inglés es necesario para los estudiantes universitarios por ser uno de los vehículos de comunicación internacional y su influencia en múltiples culturas y áreas de conocimiento. Dependiendo de su trabajo en el CAA, se tendrá como objetivo la sensibilización hacia esta lengua y otras para el entendimiento de la otredad y su aportación a la sociedad. Es gracias a este enfoque intercultural que la diversidad puede dejar de ser un obstáculo para la comunicación, y convertirse en enriquecimiento y comprensión mutua, venciendo así prejuicios y actos discriminatorios. Se trata de capacitar al estudiante en estrategias sociocomunicativas tales como la comparación y el contraste de los valores culturales propios y de la cultura meta. Para esto, es indispensable que los estudiantes universitarios cuenten con las competencias comunicativas y habilidades cognitivas que les permitan interactuar en contextos pluriculturales y plurilingües de manera autónoma.

SYLLABUS ENGLISH II

22. Unidad de competencia

Los estudiantes se comunican en inglés de manera oral y escrita en un nivel básico con un enfoque comunicativo e intercultural, al mismo tiempo que fortalecen sus estrategias de autoaprendizaje, articulándolas con las otras experiencias educativas de su trayectoria académica, en ambiente de colaboración, respeto y responsabilidad.

23. Articulación de los ejes

Las competencias comunicativas y culturales de los estudiantes sirven de apoyo para incorporar contenidos temáticos (eje teórico), de pensamiento y de comunicación (eje heurístico), en un marco de respeto, autonomía, colaboración y de participación individual y grupal (eje axiológico), permeando de manera transversal en los planes de estudio de los Programas Educativos.

24. Saberes

Teóricos	Heurísticos	Axiológicos
Tema 1 • To Be. • Presente Simple. • Pronombres personales. • Preguntas y respuestas cortas. • Contracciones. • Adjetivos posesivos y demostrativos. • Adverbios de frecuencia. Adverbios de modo. • Preguntas con Wh / how. • Preguntas con do/ does+look like. • Presente continuo para actividades momentáneas. • Revisión y consolidación de there is/ are. • Sustantivos Contables y No contables.	• Presentarse y saludar en contextos formales e informales. • Identificar e intercambiar información personal y general sobre nombre, origen, edad, ocupación y lenguas que hablan o entienden, dar dirección y nacionalidad. • Utilizar expresiones para describir ocupaciones y lugares de trabajo. • Expresar e intercambiar gustos, preferencias u opiniones sobre pasatiempos. • Redactar información personal o de un familiar o personaje.	• Apertura • Amabilidad • Autocrítica • Autorreflexión • Apreciación de la diferencia • Autonomía e independencia • Cooperación • Compromiso • Colaboración • Confianza • Curiosidad • Constancia • Creatividad • Disposición para la interacción y el intercambio de información • Disciplina • Disposición al trabajo colaborativo • Entusiasmo • Equidad

Appendix Q   Research Journal

Monday Nov. 4/ 2013

Reflection: while watching CAT1 for the first time

Sí enseñan cultura los maestros
Hablan s/
Explain
Give info a/some issues that based on their personal experience that makes them feel self-confident in the classroom (Well, I think so!!!)

Lo que hagan en clase depende MUCHO de lo que ellos entienden x cultura, pero la parte intercultural es la que da problema

This is what I have to explore in the FG
Competence
Interculturality
Communication
YYYY
Su definición de cultura y qué aspectos son los más fáciles de enseñar en la clase
NEED:
Understand (to a Deep level) what for to raise awareness of the "othet", who owns the language

Domingo 10/Nov./2013
Tal vez en CB hubo menos alumnos en cada grupo porque fueron observados
Los grupos después del 1er parcial y generalmente muchos dejan de ir

Second round of interviews

As teachers could not see a direct relationship between language and culture despite of what they expressed during the first inerview. I have them an idea or an example.

future tenses, >> the planning habits of Mexico. of himself, of their students.

Concepts are treated as vocabulary. but they agree it is more a concept.

Notes Campus A

7/08/2015 12:29 p. m. I forgot to ask Sts Alejandro, Ariel, and Claudia what estandar is!!!

:-(

19/08/2015 08:43 p. m. The role of culture in communication can be analised with the knowledge of grammar and vocabulary. Most participants agree that they are not enough and make the link to the knowledge of culture.

16/11/2015 02:33 p. m. The interviews of "A" and "A" are based on a critical aspect of English in the case of "A". Whereas Ariel's experience of music determines his reasons and interests for learning English. As "O" music seems a factor of interests in this generation,

23/11/2015 11:12 p. m. Misunderstanding are directly linked to the use of different words and expressions which are as well related to the notion of culture.

Although culture is defined as a systems of traditions, beliefs and so on, it is related to linguistics aspects such as accent and vocabulary. (local uses)

26/11/2015 12:08 a. m. Interview to "M" when she talks about religion and her interest for learning English from India. This is an example of how one of the many groups (the religious one) that Spencer mentions influences and determines our beliefs and even reasons for doing and learning things.

The use of a metaphor like being illiterate if you dont speak English nowadays

Learners from Córdoba most of them report an intercultural experience based on language use and accents from their classroom peers.

They do not see this as a problem as they can manage the situation as they are in their context and they use some clarification, explanation strategies to deduce meaning. It probes that they are fully aware of what to be done in succh encounters?

Our own system of values and beliefs as culture to observe others.

Their own intercultural experiences help them have a definition of culture and the related notion of accent

08/12/2015 12:39 a. m. I had to change only the names of the participants and keep the gender as when reviewing what attributes are I realise it can cause conflicts.

Notes Campus B

10/08/2015 01:13 a. m.Today, well, I started Sunday night to try to figure out the poblems I have with word documents in NVivo. I decided to send on an email to Ric but the problem was solved. It is originated in my original source, spaces and I am not quite sure what but I did some trials and I worked out well.

11/08/2015 07:42 p. m.Video by Ana Garcia from La Trobe University, at minute 28:40. There is an explanation of how to create and link memos to data
External explanation at 32 min

12/08/2015 06:31 p. m. Findings. Use the chapters 7 (misunderstandings) and 8 (what contributes to succesful communication) by Zhu 2014

24/08/2015 06:09 p. m. Hoy volví a iniciar la codificación de las treinta entrevistas.
Los elementos que ellos consideran como "effective communiation" can be used to answer my question about the contributions their English classes have on their perceptcion of what effective is.

The survey caused on them reflection and made them realise there are other aspects about the learning of English.

Al entrevistar a Fausto la relación entre lo standard y WE

25/08/2015 02:29 p. m.

The nodes "effective communciation" "voc and gram" and the role of culture in communication can be analised together as they overlap.

27/08/2015 01:12 a. m. Accent and the feeling of Otherness.
Many sts refer to the information that accent gives , the feeling of I am the OTHER.

28/08/2015 01:43 a. m. p. 185 in Zhu 2014 citation from Gumpers and Levinson
"Communication relies on shared meanings and strategies of interpretation"
One element that most students identified as part of "effective communication"

Ts notes CA

12/02/2016 09:45 p. m. Teachers seem to agree on the relationship between language and culture but when they are asked to be specific, thier examples are related to linguistics aspects.

They cannot clearly identify the connection.

15/02/2016 01:10 p. m. culture teaching.
When asked about this topic, teachers tend to go directly to an example but they avoid defining what culture teaching is or what they understand.

I have to read ABOUT STANDARD ENGLISH to be able to discuss learners and teachers answers to this question.

16/02/2016 02:16 p. m. Methodology. There is NONE refereed, only comparisons, explanations based on the ts experiences and knowledge.

18/02/2016 10:52 p. m. CB Gina made think that the preparation ts do for their learners is based on what the book proposes!

20/02/2016 02:24 p. m. Teachers use the exchange mobility programme as a motivator to learn english although they report they dont know much about it or that have had sts who had participated in such programme.

They try to CONVINCE learners that English is important by talking abou the mobility programme

MEMOS
Sts Campus B

Constant reference to "Alvarado " to indicate the use of bad words.
- To make them talk about standard, I have to ask them to think about Spanish or a language they are familiar with.
- They deduce that the same may happen in English therefore it is hard to talk about a standard language.

- Sts are VERY AWARE of the subjective and various meanings a word or concept can have depending who and where those are used.

SO in English we teach STEADY and RIGID meanings.

- Sts give example of how people from Veracruz use specific words or expressions.
for food "picaditas" or "gorditas"
feelings: "peído" = angry
adjectives for personality = "cábula" = lier

Teachers' experience, Music, artists, TV Series, media : main sources of representations about other cultures or countries

In relation to "standard" they do not believe such thing exists as languages changes and everybody uses in a particular way. Cite BRUMFIT 201, p. 116

Sts are very aware that English is spoken EVERYWHERE but they want to learn specific types.
USA English = the most common (media)
UK English = elegant, original, nice.

Sources of learners' beliefs

The source of their beliefs and interests can be also linked to the religion as in the case of Magadalena (Monserrat)

This category can be easily linked to that of interests and reasons.

28/12/2015 05:32 p. m. Culture related to vocabulary learning, difference use in UK and USA English, for example. This idea when reading Hilda/Ivonne Xalapa.

"J" and accent
Interesting how Javier only says that accent has to do with how the person feels at that moment. Later on, I realise accent for hin has a different meaning as he gives the example of learning Spanish and the the Indigenous language to avoid having an "accent".

Many comments about the Mije language.

"G" 's notes

Examples of word meanings variation:
peido = angry

Moreno an example a teacher gave

"F" > He is interested in travelling and learning some other languages like Italian, German.

"Fresa = fino"

Interested in Canada as he compares differences in language taking as a reference Alvarado. Interesting definition of culture

Use Alvarado as a reference for accent. / He talks about "idioms"

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