

University of Southampton Research Repository

Copyright © and Moral Rights for this thesis and, where applicable, any accompanying data are retained by the author and/or other copyright owners. A copy can be downloaded for personal non-commercial research or study, without prior permission or charge. This thesis and the accompanying data cannot be reproduced or quoted extensively from without first obtaining permission in writing from the copyright holder/s. The content of the thesis and accompanying research data (where applicable) must not be changed in any way or sold commercially in any format or medium without the formal permission of the copyright holder/s.

When referring to this thesis and any accompanying data, full bibliographic details must be given, e.g.

Thesis: T.T.B.Nguyen (2023) "Cultural awareness and Intercultural awareness in ELT practices from Global Englishes perspective in higher education in a Vietnamese University", University of Southampton, Art and Humanities School, PhD Thesis, pagination.

Data: Author (Year) Title. URI [dataset]

University of Southampton

Faculty of Humanity

Art and Humanities School

**Cultural awareness and Intercultural awareness in ELT
practices from Global Englishes perspective in higher
education in a Vietnamese university**

by

Thi Thanh Binh Nguyen

Thesis for the degree of Doctor of Philosophy

June 2023

University of Southampton

Abstract

Faculty of Humanities

Art and Humanities school

Doctor of Philosophy

Cultural Awareness and intercultural Awareness in ELT practices from Global Englishes perspective in higher education in a Vietnamese University

by

[Thi Thanh Binh Nguyen]

The number of people learning English, 1.5 billion, provides strong evidence for the recent international function and the special status of English as the best communicative tool compared to all other languages worldwide. Global Englishes, mainly English as a lingua franca, have played an important role in intercultural communication among people who do not share the first language in international settings. However, the fact of using ELF has yet to be fully recognised, especially in Vietnam, where there is a large population of English users and learners who still take English as a foreign language. Since the student participant in the research are being trained as pre-service primary and secondary teachers or will be recruited to work in the international labour market, it is essential to investigate the influence of Global Englishes and Intercultural awareness in ELT in practice for them.

The research was conducted with the mixed method with three-month fieldwork at a university in the north of Vietnam. Questionnaires, interviews, and observations were all explored as research instruments for a detailed description of the research setting. With the qualitative content analysis approach and from a global Englishes perspective, the thesis compares and analyses how Global Englishes is understood or used by both teacher and student participants. The thesis also aims to understand the influence of Cultural and Intercultural awareness in English language teaching in practice for these students and teachers.

Findings show inconsistencies and contradictions between classroom performance and participants' perceptions of English use, teaching and learning. Differences exist in students' and teachers' perceptions and beliefs of using English. Student participants take linguistic aspects as the primary resources for communication; therefore, they would like the teacher to correct their pronunciation or grammar mistakes immediately in class. However, if students' performance is understandable, teacher participants do not focus on these errors. Intercultural language education was more consistent as the cultural context of both native and non-native English-speaking countries is presented clearly in all modules in the research, especially Vietnamese culture is easily found in classroom observations. This results from the school's policy - the Centre for Research on foreign language and Culture, and the introduction and promotion of Vietnamese culture and language to the world. Basic cultural awareness and Advanced cultural awareness, particularly Levels 1 and 2 (Baker, 2015), were also introduced clearly in teaching materials and in both inside and outside classroom activities.

The study provides a significant contribution to the HE in Vietnam. Global Englishes, especially ELF, are presented in Vietnam. Educators, teachers and students need to be acknowledged the presence of ELF in teaching and learning practices. The research is strong evidence that in a language class, cultural knowledge should be treated equally to linguistic knowledge in ELT to achieve the teaching and learning goals. In terms of implications, they are targeted at the context of HE in Vietnam. Global Englishes should be addressed directly and clearly in ELT to encourage teachers and students to become confident in their English use, learning and teaching.

Table of Contents

Table of Contents	i
Table of Tables	v
Table of Figures	vi
Research Thesis: Declaration of Authorship.....	vii
Acknowledgements.....	viii
Definitions and Abbreviations.....	ix
Chapter 1 Introduction	10
1.1 Background and Rationale of the Study	10
1.1.1 Reason for researching from the Global Englishes perspective	10
1.1.2 Reason for searching Cultural and Intercultural awareness in ELT	12
1.1.3 Reason for researching at higher education level.....	14
1.2 The research aims and Questions	15
1.3 Structure of the thesis	15
Chapter 2 Concepts of English, English language ideologies, teacher’s beliefs, and Global Englishes in ELT	19
2.1 Concepts of English	19
2.1.1 Global Englishes.....	19
2.1.2 World Englishes	21
2.1.3 English as Lingua Franca.....	22
2.1.4 English language used in ASEAN and Vietnam.....	24
2.2 Standard English language ideologies and ELF	26
2.3 Teachers’ Beliefs in Language Education.....	29
2.4 Global Englishes in practice	30
2.5 Previous studies on teacher’s belief in Global Englishes.....	32
2.6 Conclusion.....	38
Chapter 3 Cultural and Intercultural Awareness in English language teaching	39
3.1 Cultural and language.....	40

Table of Contents

3.2	Cultural and language education	45
3.3	Communicative competence	48
3.4	Intercultural competence and Intercultural communicative competence.....	50
3.5	Intercultural Awareness (ICA).....	56
3.6	ELF and Intercultural awareness: Implications for English language teaching	62
3.7	Previous studies of CA and ICA in English language teaching	67
3.8	Research on integrating Culture in ELT in Vietnam	69
3.9	Conclusion	73
Chapter 4 Research Methods.....		74
4.1	Research aims and questions	74
4.2	The mixed research method.....	75
4.3	The study context.....	77
4.4	Data collection procedure	80
4.4.1	Research participants and selection procedures.....	80
4.4.2	Research instruments	82
4.4.2.1	Questionnaire	82
4.4.2.2	Semi-structured interviews	85
4.4.2.3	Classroom observations	90
4.4.2.4	Documents and field notes	93
4.5	Ethical considerations	96
4.6	Trustworthiness and limitations	97
4.7	Conclusion	99
Chapter 5 Quantitative Findings		101
5.1	Students' quantitative findings.....	101
5.2	Teachers' quantitative findings	109
5.3	Conclusion	116
Chapter 6 Qualitative results: The first round of interview		118
6.1	Coding and Categorizing.....	118
6.2	Results of the first round of interviews.....	120

6.2.1	Teacher’s knowledge about Teaching foreign language policy at higher education level in Vietnam	120
6.2.2	Teacher’s knowledge about English as Global Englishes	127
6.2.3	Teacher’s knowledge about Cultural and intercultural awareness in teaching English	132
6.3	Conclusion	136
Chapter 7 Qualitative results: The second round of interviews and classroom observation		138
7.1	Coding and Categorizing	138
7.2	Results of the second round of interview and classroom observations	140
7.2.1	Exploring the complexity of local culture	140
7.2.2	Exploring cultural representation in language learning materials	145
7.2.3	Exploring traditional arts and media in English	153
7.2.4	Cultural informants	157
7.2.5	Face-to-face and electronical intercultural communication	163
7.3	Conclusion	165
Chapter 8 Discussion		167
8.1	Students’ and teacher’s Perceptions of Global Englishes and Intercultural awareness	167
8.1.1	The concept of Global Englishes and ELF	167
8.1.2	Student’s and Teacher’s perceptions of Intercultural Awareness in teaching English	172
8.2	The influence of Global Englishes and Intercultural Awareness in teaching and learning English in practice	173
8.2.1	Global Englishes in ELT	173
8.2.2	Cultural awareness in ELT	175
8.2.2.1	Basic cultural awareness (CA)	175
8.2.2.2	Advanced cultural awareness	177
8.2.2.3	Intercultural awareness	177
8.2.2.4	Integrating ICA in the classroom	181

Table of Contents

8.3 Conclusion	182
Chapter 9 Conclusion	184
9.1 Research aims and questions	184
9.2 Research coding and analytic framework and research findings	185
9.3 Contributions and implications of the research	189
9.4 Limitations and further research	190
9.5 Conclusion	191
Appendix A Questionnaire for Student.....	192
Appendix B Questionnaire for Teacher.....	197
Appendix C Interview guide 1.....	203
Appendix D Transcription conventions	205
Appendix E Consent form	206
Appendix F Interview Transcription	208
List of References.....	216
Bibliography.....	235

Table of Tables

Table 1: Research participants.....81

Table 2 Student’s attitude toward the English language from Global Englishes perspective 103

Table 3 Students’ attitude to English learning105

Table 4 Students’ attitude toward English use107

Table 5 Students’ actual involvement in English communication108

Table 6 Teacher’s attitude toward English language from Global Englishes perspective112

Table 7 Teachers’ attitude to English.....113

Table 8 Teachers’ attitude toward Intercultural Awareness.....114

Table 9: Teachers’ attitude toward English use115

Table 10 Teachers’ actual involvement in English conversations.....116

Table 11 First round interview coding table119

Table 12 Second round of interview and classroom observation coding data table Error!

Bookmark not defined.

Table of Figures

Figure 1 Baker and Ishikawa’s (2021: 33) Culture and language as interacting complex adaptive systems	44
Figure 2 Byram’s (1997: 73) Model of Intercultural communicative competence	53
Figure 3: The twelve components of intercultural awareness (Baker 2015)	57
Figure 4: A model of intercultural awareness.....	62
Figure 5 Understanding conversation Between native speakers - CEFR	121
Figure 6 Understanding a native speaker interlocutor - CEFR	122

Research Thesis: Declaration of Authorship

Print name: Thi Thanh Binh Nguyen

Title of thesis: Cultural Awareness and Intercultural Awareness in ELT in practice from Global Englishes perspective in higher education in a Vietnamese University

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 primary 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: 14/4/2023.

Acknowledgements

My deepest gratitude goes first and foremost to my dear supervisor Associate Professor. Will Baker, for his valuable suggestions and guidance. With his patient guidance, continuous encouragement and inspiring advice, the completion of this thesis is possible. My thanks also go to my second supervisor Professor Associate Ying Zheng, who has offered me many valuable suggestions for writing this thesis.

Many thanks to my colleagues at the Centre of Global Englishes at the University of Southampton for their valuable discussions and comments in seminars.

I want to thank the university management where I conducted the study, 16 English language teachers and 138 students who participated in my research. However, their names cannot be identified (for confidentiality). This thesis was only completed with the ideas and information these teachers shared with me as well as the classes that I observed.

I also owe my heartfelt gratitude to my parents for their lifelong support, eternal love, understanding and faith in me. Their encouragement and unwavering support have sustained me through frustration and depression. They have been a constant source of support throughout this PhD. I want to dedicate this PhD thesis to them.

Definitions and Abbreviations

CA.....	Cultural Awareness
ICA.....	Intercultural Awareness
GE.....	Global Englishes
ELT.....	English Language teaching
ELF.....	English as Lingua Franca
WE.....	World Englishes
MOET.....	Ministry of Education and Training
CEFR.....	Common European Framework of References for Language

Chapter 1 Introduction

This research investigates teachers' and students' perceptions of Global Englishes and how cultural and Intercultural awareness are presented in English language teaching in Vietnamese higher education from the global Englishes perspective. The chapter begins with some reasons for conducting the research, from three aspects; reasons for researching from the global Englishes perspective, researching cultural and intercultural awareness in ELT in practice and researching at the higher education level for readers to have a clear overview of the reasons why the research has been taken. Next, the chapter provides research aims and questions and ends with the structure of the thesis.

1.1 Background and Rationale of the Study

1.1.1 Reason for researching from the Global Englishes perspective

The researcher first knew about the term Global Englishes when she participated in a program named Brunei – US English language enrichment project for ASEAN in 2015. At that time, the participants were from 10 ASEAN Countries, and they all used English as the communicative tool. She realised that each of them used English in their way, but the communicative functions of English still worked very well, and they were all confident with what they had done with our English.

After completing the course, she returned to my teaching job and felt very interested in that topic. She recognised that the English they used in real life and the English taught in class was not the same. Her students sometimes made mistakes in pronunciation, for example, lack of final sounds, or they spoke English in Vietnamese way, i.e. lack of 's' with plural nouns; however, what they talked about was still understandable. Therefore, she started raising some questions: Why are only American and British English drawing so much attention from teachers and learners? Why do learners in Vietnam need to learn those English when they can use different Englishes to communicate with foreigners, both native English and non-native speakers? What type of English do students and teachers use when they communicate with each other or with other people from different countries? Do students and teachers realise that the English that they are using is not British or American? Do teachers and students know about GE or ELF? With such questions, she chose to

research it, hoping to make somehow different ways of teaching and learning English at her university and put Global Englishes into practice.

While at the University of Southampton, especially working at the Global Englishes Centre and with her supervisor, the researcher gained a more insightful understanding of English. She found that, with globalisation, English has become a lingua franca for speakers with different linguacultural backgrounds. According to Crystal (2012), among English users, there are 2 billion English non-native speakers. The number of English native speakers worldwide has already overtaken it of native speakers. Native speakers only account for less than one-third of English speakers in the world. English has become more and more flexible and dynamic. It has been used in almost every life aspect, such as economics, technology, education, and tourism. Such use of global Englishes has led many scholars to consider English use in an ELF (English as lingua franca) purpose. Therefore, for over the past decade or so, ELF has appeared in a massive number of journals or projects by scholars over the world. Jenkins (2015, p.41) stated that a lingua franca is used as a contact language in communication among people who do not share a first language. There have been some languages served as lingua franca, such as Greek and Portuguese. Still, English has become the world's primary lingua franca to the extent that it is and has been unprecedented among the others. In Vietnam, English is used as a lingua franca because most intercultural communications are among non-native English speakers.

The global spread of English and de-centring its use and ownership away from the Anglophone world is generally accepted (Jenkins, 2015). Less agreed upon are the implications of this for ELT, and there is still debate around issues such as the role of the native English speaker and "standard" English as a model for English language learners (e.g., Dewey 2012; Widdowson, 2012). Nonetheless, from a Global Englishes perspective, if the goal of ELT is to prepare learners to communicate in English, the rationale for focusing on a single variety of English associated with a particular national culture (e.g., the UK or US) is difficult to justify. The English taught at all levels of education in Vietnam is American or British English. However, in the Vietnamese context, English is used as a lingua franca because most intercultural communications are among non-native English speakers. Therefore, the understanding of Global Englishes, notably ELF, should be aware by both teachers and students. However, there has not been much research on Global Englishes in Vietnam, and this research would fill this gap in the Global Englishes research area. This

research aimed to investigate teachers' and learners' knowledge and understanding of the development of Global Englishes and ELF in the practice of intercultural communication.

1.1.2 Reason for searching Cultural and Intercultural awareness in ELT

In Vietnam, similarly, in ASEAN countries, most intercultural communication through English has been taken by non-native speakers. Therefore, besides linguistic knowledge such as lexis, grammar and phonology, it is required to enhance the understanding of the sociocultural context in which communication takes place, the knowledge of sociocultural of both native and non-native speakers in the interactions for students. In other words, we must improve students' understanding of sociocultural contexts of English as a global lingua franca. We need to equip students with cultural and intercultural understanding in advance. Cultural awareness provides cultural expertise at the national level. Meanwhile, intercultural awareness gives the non-essentialist view of culture and language that better focus on the fluid and dynamic relationship between them.

In the era of globalization, foreign language education is changing rapidly, especially the English language. In ELT, the intercultural communicative competence (ICC) approach is perceived as dominant (Houghton, 2009). So, it must be accepted that the focus on communicative competence and native-like proficiency is no longer suitable (Seidlhofer, 2004). Still, the ultimate goal of English language education is to educate English language learners to be competent in both the English language and intercultural competence (IC) to effectively and appropriately interact with people from different cultures in multicultural situations. Further, since language and culture are not separable, English language education can hardly exclude the teaching of its culture.

Nevertheless, English has become an international language or lingua franca, so English language education should not involve only cultures from English-speaking countries. Still, it should expand to diverse cultures worldwide to help learners become intercultural speakers who are "aware of both their own and others' culturally constructed selves" (Roberts et al., 2001, p. 30). Therefore, English language education should involve "the teaching of global cultures, which will form the basis of intellectual education for the twenty-first century" (Tam, 2004, p. 21). In other words, intercultural language teaching (IcLT), which refers to integrating intercultural teaching into English language teaching (ELT), should be a solid focus to develop or enhance learners' ICC.

However, it is only sometimes seen that the role of culture in English language education is well acknowledged, resulting in the negligence of integrating culture in English language education in different contexts. Gonen and Saglam (2012) point out that “teachers in different classrooms in different parts of the world still ignore the importance of teaching culture as a part of language study” (p.26). In other words, English language teachers only promote their learners’ language proficiency instead of endowing them with ICC to function well in multicultural situations.

In Vietnam, English teaching and learning emphasises improving the four basic skills of speaking, listening, reading, and writing rather than acquiring intercultural skills for cross-cultural communication. The opportunities for Vietnamese students to achieve ICC alongside linguistic competence are limited (T. M. H. Nguyen, 2007). Although the communicative language teaching approach has been introduced to Vietnam for a long time, the traditional grammar-translation teaching approach is the dominant teaching method. Some teachers still believe CLT is far from practice because learners are unwilling to engage in communicative activities (Tomlinson & Dat, 2004). The further point is that a significant number of teachers and learners in Vietnam, on the one hand, always try to teach and learn to be native-like, so they ignore the development of IC in English language teaching and learning. Some others, on the other hand, have struggled to integrate or incorporate culture teaching into their teaching practice; however, they need to be more straightforward on how to conduct the practice of integrating ICA in their language classrooms. Therefore, it is seen that English language learners often need help to interact effectively and appropriately with others from different cultural backgrounds despite their excellent proficiency in the English language since their lack of IC causes misunderstanding in cross-cultural communication. Consequently, they need help with the cultural aspects of English study in Vietnam.

With the above issues in Vietnam, a gap can be identified in English language education by seeking more appropriate and effective alternative pedagogies. This approach, which might work well in the Vietnamese education setting, would help Vietnamese students develop ICA alongside linguistic competence in the classroom and put ICA into practice. Therefore, this research aims to investigate what level of CA and ICA were presented in language classrooms and how CA and ICA were integrated into English language classrooms to develop learners’ intercultural communicative competence.

1.1.3 Reason for researching at higher education level

The research is going to be conducted at a University in Vietnam. There are several reasons for choosing higher education as the research context. First, the learners in this situation are adolescent learners over eighteen years old; they find it easier to get the new thing and soon become ready to use it in practice. They can learn and practice new things simultaneously with the help of modern technology, such as Facebook and Skype, to talk to foreigners worldwide, not only native English speakers but also non-native speakers. For example, there is a project named English speaking practice via Skype at the School of Foreign Languages, Thai Nguyen University. Every week, 40 students are arranged to talk via Skype with 40 foreign volunteers worldwide. The speakers are from both native English countries and non-native English countries. They can use English as a tool of communication in practice.

Furthermore, Global English is an abstract notion; therefore, it should be introduced at a proper time and level of education. The average age of university students is eighteen to twenty-five years old. They have enough experience learning and practising English, are old enough to understand, and can adapt to the new concept. Jenkins (2007) added that if the language ideology were considered early enough and given enough time, it would be internalised in the learner's mind deeper. Therefore, higher education is a suitable choice for this research.

Moreover, English is a compulsory foreign language subject in higher education in Vietnam. Some institutions have other foreign languages for the student to choose from. However, most choose English because they already studied it at the lower level (primary in 3 years, secondary in 4 years and high school in 3 years). As a result, most students choose English as their foreign language subject at university. Thus, examining whether such a large population is only affected by Standard English ideology or has a positive view of global Englishes is significant and necessary.

The researcher chooses TNU University, where she has been teaching for six years, to conduct the research because it is one of the most prominent universities in Vietnam. It is a regional university which includes ten schools as members. Every year, over 20,000 students (both English majors and non-English majors) graduate and become an abundant human resource for the country. More and more international students from ASEAN countries, such as Laos and Cambodia, are coming to the university to study. They also

invite foreign teachers from America, France, Holland, Chinese, to give lectures and do research. It is an excellent environment for learners to practice using English with both native English and non-native English speakers. For all reasons above, TNU University is a good and relevant place for me to research Global Englishes.

1.2 The research aims and Questions

This research aims to investigate teachers' and students' perceptions of Global Englishes, how Global Englishes were presented in class, what level of ICA students were equipped and how ICA was presented in the classroom. The overall research aim generated two research questions, given below, which formed a guide to the study. Sub-questions are narrower and answered directly by the research data.

RQ1: What are higher education teacher's and student's perceptions of Global Englishes and Intercultural awareness in teaching and learning English in Vietnam

- What are teachers' perceptions of Global Englishes?
- What are students' perceptions of Global Englishes?
- What are the difference and similarities between teachers' and students' perceptions of Global Englishes?
- What is teachers' understanding of ICA in ELT?

RQ2: How are Global Englishes and Intercultural Awareness presented in teaching and learning English practices in a higher education institute in Vietnam?

- How are Global Englishes presented in the language classroom?
- Are CA and ICA presented in the language classroom? If yes, how is ICA integrated into language classrooms?

As the research questions indicate that this research project focuses on both 'what' and 'how'. The research is going to discover students' and teachers' knowledge of Global Englishes and ICA, the relationship between Global Englishes and ICA and how Global Englishes and ICA are addressed in English language teaching in practice in a Vietnamese education setting.

1.3 Structure of the thesis

The thesis is divided into 09 chapters as followings:

Chapter 1

Chapter 1 provides the general introduction of the thesis, including the study's rationale, the research aims and questions, and concludes with an outline of the organisation of the individual chapters of this study.

Chapter 2 continues with relevant background information on the field of Global Englishes, introducing the key concept and theories which underpin the thesis. This initial chapter introduces the reader to Global Englishes, World Englishes, and English as lingua franca. The chapter presents standard English ideologies with their definition, main features and how these ideologies are reproduced in society. The chapter concludes with previous studies on teachers' attitudes toward Global Englishes and how they address them in their classrooms.

Chapter 3 mainly discusses the conceptual framework of Intercultural awareness by Baker's ICA model. It explores the understanding of cultural and intercultural Awareness in language higher education. The chapter begins with the relationship between culture and language education. Then, communicative competences are discussed because it is viewed as the foundation for a summary of subsequent discussions of intercultural communicative competence and intercultural awareness. Intercultural Awareness with some implications for English language teaching is mainly explored in the chapter, and then a model of ICA in the classroom is described in detail. The chapter ends with a discussion of research on intercultural education in Vietnam.

Chapter 4 covers all the processes of the research methodology. First, it presents the research aims and questions of this study. Then, it provides rationales for the mixed method, the setting for fieldwork and research instruments.

Chapter 5 offers quantitative findings from the survey of teachers' and students' backgrounds and knowledge of Global Englishes and Intercultural awareness. The chapter presents the quantitative results in two main parts students' findings and teachers' findings. In each part, participants' backgrounds are presented. After that, participants' attitudes to the English language from Global Englishes perspective and attitudes to English learning and teaching are noted. Participants' attitudes to English use and intercultural awareness are discussed at the end of the chapter.

Chapter 6 moves on to the findings of the first-round semi-structured interview. It provides the findings of teachers' knowledge of GE, English education policy and ICA in ELT. The findings show that teacher participants were not provided with knowledge of Global

Englishes or ELF. However, they have an open mind about using ELF. They do not pay too much attention to accuracy in speaking if mistakes do not cause any understanding problems. Teachers bring many types of Englishes into their classes, but some admitted that they prefer British or American English. Regarding English education policy, the teacher gave critical knowledge about language levels that students need to achieve when they graduate from university. The English language policy takes CEFR as the primary reference; therefore, the target interlocutor for students is native English speakers. In terms of cultural awareness and intercultural awareness, teachers are aware of addressing them in their classes to prepare students to communicate with native and non-native English speakers. However, cross-culture, cultural comparisons and explanations of the differences are mainly at the national level, not the international level.

Chapter 7 presents the findings of semi-structured interviews with teacher participants, classroom observations and research notes. The findings are divided into five sections: exploring the complexity of local culture; exploring cultural representations in language learning materials; exploring traditional arts and media in English; cultural informants, and face-to-face and electronic intercultural communication. Exploration of the complexity of local culture helped students be aware of the complexity of other cultures and other cultural identifications and practices. Language learning and teaching materials were the primary sources of cultural content in the classroom. By using language teaching materials, students developed the abilities needed to make critical comparisons between cultures as well as learnt to critically evaluate any characterisation of culture. Besides textbooks, the arts, particularly literature, were used as a source of cultural content, such as novels, poems and films. Cultural informants provide a source of knowledge and interpretations of other cultures and students' own cultures. In the current study, alongside non-local teachers, students were considered cultural informants when they could share their knowledge in their projects, videos, plays or presentations. Face-to-face and electronic intercultural communication provided students valuable opportunities of developing intercultural competence and put ICA into practice.

Chapter 8 is a final discussion in which findings will be drawn from findings from chapters 5-7. Those findings are discussed and referred to the theoretical framework in the literature review chapters 2-3. Five main conclusions linking Global Englishes and English as lingua franca are explored in the first part. Following is the influence of Global Englishes

Chapter 1

and ICA in ELT in practice, referred to as Baker's model of ICA in the second part of the chapter.

Chapter 9 provides a summary and conclusion for this thesis. It initially presents a brief rationale of the study and returns to the research aims and questions. Next, it gives the outline of the literature review, which lets the research questions be formulated and the methodology selected to answer those questions. Then, the study's key findings are summarised, followed by the contributions and implications of this study. The chapter ends with some limitations and ideas for further research.

Chapter 2 Concepts of English, English language ideologies, teacher's beliefs, and Global Englishes in ELT

The previous chapter introduced the preliminary information about the current study, providing the rationale, aims, questions, and thesis structure. This chapter aims to provide readers with a theoretical picture of the thesis by explaining critical terms in the research title, i.e., 'global Englishes perspective'. It begins with the definitions of Global Englishes, World Englishes, and English as lingua franca. At the end of this part, the English language used in ASEAN countries and Vietnam will give the readers an overview of foreign languages spoken and learned in practice in the past and at present. After that, in contrast with Global Englishes, standard English ideologies are discussed with the definition, some main features and how English language ideologies are reproduced in society. The next part concerns the teacher's belief in ELT and the relationship between the teacher's belief and teaching activities in class. Then Global Englishes in practice in some empirical research are presented from linguistic, cultural, and pragmatic aspects in ELF settings worldwide. Finally, previous studies on teachers' attitudes toward Global Englishes provide teachers' perceptions of GE and how they address them in their classrooms. Some of these studies adopted Jenkins' (2007) attitudinal approach to investigate teachers' views; others applied different methods to discover participants' perceptions of GE. These studies referred to Jenkins' studies to discuss the findings at the end. Some of them are the same results as Jenkins'; others added other attitudes, such as the inconsistencies and contradictions between teachers' view of ELF and their performances in classrooms.

2.1 Concepts of English

2.1.1 Global Englishes

As the spread of English continues, nonnative-nonnative interactions have become more common than native-native and native-nonnative interactions (Lowenberg, 2000, p. 67). For instance, Jenkins (2014) points out that in the mid-sixteenth century, only a relatively small group of speakers used English as their mother tongue. However, English is now spoken in almost every country all over the world, with its majority speakers being

those for whom it is not a first language. Currently, English is spoken either as a first language (L1) or as an official (i.e., institutionalised) second language (L2) in fields such as government, law, and education.

Although English has 527 million native speakers, ranked third after Chinese and Hindi-Urdu, it is learned by more than 1.5 billion people worldwide. Put differently, English is the most commonly studied foreign language globally and is spoken in 101 countries. Ammon (2015) makes a list of countries where a variety of English is spoken, with their approximate numbers of English speakers.

Spoken by such a large population has resulted in English developing as a language from being local to global with its form changing from singular to plural, i.e., Global Englishes (Galloway & Rose, 2015; Jenkins, 2015; Murata & Jenkins, 2009; Pennycook, 2007). The term 'global Englishes' might be misinterpreted as 'a blend on the one hand of critical theories of globalisation, where globalisation is seen as an inherently destructive force homogenising the world, and world Englishes on the other where English is seen as a pluralised entity' (Pennycook, 2007, p.18). In fact, along with globalisation, where 'worldwide interconnectedness in terms of society, culture economy, politics, spirituality and language' is strengthened (McIntyre, 2009 cited in Galloway and Rose, 2015, p. 11), global Englishes becomes a term which refers not only to a blend, mix and reshaping of Englishes but more importantly to translation, transmodality, transculturality and trantextuality among Englishes and other languages (Pennycook, 2007).

On the homepage of the website of the Global Englishes Centre of Southampton University, where global Englishes research has been pioneered and developed, there is a description of what global Englishes covers:

CGE (Centre for Global Englishes) produces and disseminates research on the linguistic and sociocultural dimensions of global uses and users of English (Global Englishes) and on English as a Lingua Franca in particular.

Global Englishes is thus taken as an umbrella term with an inclusive and mixed nature which covers all global uses and users of English and its linguistic and sociocultural dimensions, such as WE (world Englishes), EIL (English as an international language), ELF (English as a lingua franca) (Murata & Jenkins, 2009). The research context in this thesis is Vietnam, an Expanding circle country in which English is defined as a foreign language, according to traditional research (Kachru, 1965). Therefore, English is interpreted as global

Englishes, particularly in an ELF sense, defined 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, p.7).

2.1.2 World Englishes

As Bolton (2004, p. 367) points out, three possible interpretations of the expression World Englishes exist. Firstly, it serves as an “umbrella label” covering all varieties of English worldwide and the different approaches used to describe and analyse them, such as English as an international language, global English (es) and English as a Second language. Secondly, it is used in a narrower sense to refer to the so-called new Englishes in Africa (Nigeria and Kenya), Asia (Hong Kong English, Indian English, Malaysian English, Singaporean English and Philippine English), and the Caribbean. Thirdly, it is used to represent the pluricentric approach to the study of English associated with Kachru and his colleagues and is often referred to as the Kachruvian approach, although there is considerable overlap between this and the second interpretation of the term. The first use is also sometimes represented by other terms, including World English (i.e., in the singular), international English(es), and global English(es). At the same time, the second is, in fact, more commonly represented by the terms nativised, indigenised, institutionalised, and new Englishes or English as a second language.

Pennycook (2007, p20) recognised the main focus of the World Englishes paradigm is how different varieties of English (different Englishes) were created by being locally adapted and institutionalised around the world (Kachru, 1985, 1986, 1992; Kachru and Nelson, 1996). This has brought some significant meanings. On the one hand, it helped explain that different forms of English were local varieties more than misformed central English calumnies. On the other hand, it has also prevented a more dynamic exploration of global Englishes. This framework keeps the neutrality of English away from an overdetermined political framework in the post-colonial contexts. World Englishes are utilised in three different categories. Kachru’s model (2001) represents this categorisation with three concentric circles; they are called inner, outer and expanding. Inner circle countries utilise English as the predominant mother tongue, e.g. the UK and New Zealand. Outer circle countries utilise English as an official language or language of education, government and the legislature judiciary, e.g., South Africa and India. Expanding circle countries use English as a lingua franca, e.g. Slovenia and China.

Stevens stated that there had been two distinct strands of English in the modern world. The first one is that the role and function of English changed from being a tool of subservience to other, quite different ends, such as a “window on the world of science and technology” or as the only language accepted by one section of the population or another. The second strand is the emergence of a number of activities, movements and subjects that are carried out predominantly in English in over the world.

Jenkins (2009) discusses two dispersals, or diasporas, of English to support the term World Englishes. The first diaspora is initially spoken; as a result, the new mother tongue varieties of English by the migration of around 25,000 people from the south and east of England, primarily to North America and Australia. The second diaspora is used in colonisation countries in Asia and Africa and is often referred to as “New Englishes”.

Murata and Jenkins (2009) argued that the notion of WE and ELF have a close relationship because both world Englishes and ELF are by nature more centrifugal and diversifying since they are not constrained by native-speaker (NS) English norms. However, World Englishes scholars, regardless of whether their focus is on the postcolonial Englishes (as it mostly is) or on the Englishes of the other two circles, are concerned with relatively fixed “linguistically identifiable, geographically definable” varieties of English (Kachru 1992a; 67). This is not for ELF researchers, whose concern is with the far more fluid and flexible kinds of English use that transcend geographical boundaries. Therefore, in this study setting, World Englishes seems not to be used because no one variety of English is spoken in Vietnam.

2.1.3 English as Lingual Franca

Originally, a *lingua franca* - the term comes from Arabic ‘lisan-al-farang’ - was simply an intermediary language used by speakers of Arabic with travellers from Western Europe. Later, this term was extended to show a commercial language, a relatively stable variety with little room for individual variation. However, today’s global English does not share the same meaning. The main features of global English are its functional flexibility and its spread across many different domains. These two features have led to another new and indeed remarkable feature: the number of non-native speakers is substantially larger than its native speakers (the relationship is about four to one, cf. Graddol 1997). English is thus no longer ‘owned’ by its native speakers, and there is a strong tendency towards more

rapid 'de-owning' - not least because of the increasing frequency with which non-native speakers use ELF in international contacts.

House (2003) stated that ELF is considered neither a restricted language for 'special purposes', nor a pidgin, nor an interlanguage, but one of the repertoires of different communicative instruments an individual has at his/her disposal, a valuable and versatile tool, a 'language for communication'. Jenkins (2007) argues that the term ELF is applied to describe communicative interactions among mainly, but not exclusively, NNSs of English who have no other choice but only English as a tool for communication in international and intercultural situations. Her idea is very much in line with Seidlhofer's. That is, ELF does not exclude NSs of English, but they are not included in data collection, and when they take part in ELF interactions, they do not represent a linguistic reference point.

Samarin points out that the term 'Lingua franca' is usually understood as 'any lingual medium of communication between people of different mother tongues' for whom it is a second language. (Samarin 1987: 371). Note that this definition applies to local/regional lingua franca as they exist in many parts of the world, usually serving speakers of particular, relatively stable combinations of first languages rather than the truly global phenomenon of English as a lingua franca. These lingua francas often have no native speakers, and this notion is carried over into some definitions of English as a lingua franca, as followings:

[EFL is] a 'contact language' between persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen foreign language of communication.

(Firth 1996: 240)

ELF interactions are defined as interactions between members of two or more different lingua-cultures in English, for none of whom English is the mother tongue.

(House 1999: 74)

These definitions focus on the users of English as a particular feature of ELF, namely that most of its users are not native speakers of English. However, it should be remembered that ELF interactions include interlocutors from English native countries from the Inner and Outer Circles and happen in these situations, too, such as conferences in London with speakers from all over the world. Regarding speakers, Seidlhofer (2011) prefers to think of

ELF as often the only option for communicative language medium among speakers of different first languages. This definition covers all these definitions above and gives researchers much more research opportunities nowadays. This definition includes many more English users and contexts, and it shows more evidence that English is considered a global language. This definition is applied in ASEAN countries, especially in Vietnam, where most speakers in intercultural communications do not have the same first language, and English is chosen thanks to its popularity.

2.1.4 English language used in ASEAN and Vietnam

English has been considered an Asian language because it is used as the world's lingua franca, and it has a long history in Asia and a substantial presence in South, East and South East Asia (McArthur: 2003, Kachru: 2005). Asia differs from other continents in having no large native English-speaking population base. Still, at the same time, it has had a long acquaintance with English as the key medium of the British Empire and then the United States. The thesis context is in Vietnam. Therefore, it is essential to describe English language use and teaching in ASEAN and Vietnam in order to contextualize the research and address the situation and issues of English language teaching in these expanding outer-circle countries.

There has been an increase in research into the forms and uses of ELF in Asia and ASEAN, in particular, such as through the ACE (Asian Corpus of English) project (Kirkpatrick 2010b) and other studies in ASEAN countries (for example, Deterding and Kirkpatrick 2006, Deterding 2013, Phan 2009, Baker 2011a, 2012a). The widespread use of English as an Asian language has different applications in education policy and practice in other countries in ASEAN. English is a core subject from primary school in all but one (Indonesia) of the ASEAN countries, and in some countries some subjects such as maths and science are taught through the medium of English (Kirkpatrick 2010a, 2011). In Thailand, English plays many roles such as a compulsory subject in school and in higher education, as a medium of instruction in international education programmes, as the language of international organisations and conferences, for international business transactions, tourism, the internet, global advertising, scientific and technology transfer, media, international safety and international law (Baker 2015; 2017). In Brunei, English, the most crucial non-native language, not only plays a vital role in education but in law and the media as well (Jenkins, 2015; p 48). Moving on to Malaysia, Pennycook (1994:217) states that 'the fortunes of

English in Malaysia have waxed and waned and waxed again, and it never seems far from the centre of debate'. Therefore, Kirkpatrick (2001) points out that there have been mixed responses to such extensive use of English in schooling. English used to be taught in maths and science. However, this was not successful due to the lack of suitably qualified teachers and the different experienced backgrounds of students.

Turning to Vietnam, Phan Van Que (cited in Phan Le Ha, 2009) states that Vietnam has witnessed the rise and fall of a number of dominant foreign languages in its territory. English first appeared in Vietnam as a minor foreign language from 1859 - 1954, also called the French domination time. Since then, English in Vietnam has had its own chequered history (Hoang, 2010b, 2019; see also Do, 2007). Many countries in ASEAN, such as Singapore, used to be Great Britain's colonies, but Vietnam was a colony of France. Therefore, French was the main foreign language used and taught in Vietnam besides the national language - Vietnamese. From 1954 to 1975, Vietnam was divided into two parts – the North and the South; each part was allied with world superpowers of different political ideologies: the North was associated with the former Soviet Union and China, and the South, with the USA.

Foreign language education policy, thus, followed different patterns. The North promoted the learning of Russian and Chinese. The South emphasised the study of English and French as the main foreign languages and the required subjects to be taught in secondary and post-secondary education (cf. Do, 2007; Hoang, 2010b). From 1975 to 1986, besides Russian, which dominated the foreign language scene in Vietnam, other foreign languages such as Chinese, French, and especially English were relegated to an inferior status. However, due to the collapse of the former Soviet Union, English has replaced Russian since then. It has been introduced at almost all education levels and present in nearly every corner of urbanized areas and rapidly used tourist attractions in remote areas. Since 1986 – the time when Vietnam initiated an overall economic reform commonly known as *Đổi mới* (Renovation), opening the door of Vietnam to the world, English has become the first and dominant foreign language taught and learned in the education system (from lower secondary level to tertiary level) and is used to serve a number of functional purposes in the country (Hoang, 2020). At the secondary school level, English is one of the six national examinations that students must pass to get a Certificate. English is a compulsory subject for undergraduates and graduates at the tertiary level. The

development of international businesses and trades and the increasing number of foreign tourists give the contribution to the need to use English in international communications. The ability to communicate in English has become a passport to getting a better job in both the tourism and hospitality industries. As a consequence, English is taught from primary education to higher education and in evening foreign language centres across the country (Hoang, 2010).

2.2 Standard English language ideologies and ELF

Vietnam used to apply the traditional method in teaching English, which focused on linguistic aspects such as grammar and vocabulary and has recently moved onto the communicative language teaching approach. With the development of using English in Vietnam discussed above, teaching and learning English have received so much attention from society. Therefore, it is useful to investigate standard English language ideologies, which challenge the understanding of ELF and how they relate to ELF.

In contrast to ELF, which is flexible and adaptive, Standard English ideology is more normative. Standard English ideology brings evidence that the native/non-native hierarchy exists and has been maintained through standard English ideology. As Widdowson (2003) points out, a defence of the exclusive ownership of English by NESs sits well with a defence of “Standard English” (StE). Thus, standard language ideology is about beliefs regarding what are or are not standards of language. For a specific definition, standard language ideology refers to ‘a particular set of beliefs about language...[which] are typically held by populations of economically developed nations where processes of standardisation have operated over a considerable time to produce an abstract set of norms—lexical, grammatical and....phonological—popularly described as constituting a standard language’ (Milroy, 1999, p.173). Those standards are designed and operated by populations who possess economic and political power, such as those in USA. Their controls on language standards last such a long time that such standard language ideology ‘tends to have been so internalised by most people who have been socialised in conventional settings that it tends to operate at the subconscious level’ (Seidlhofer, 2011, p.43). Standard English ideology is a special case of standard language ideology, which can transgress nations and have a significant global impact. With the unprecedented spread of ‘English’ in the wake of globalization, the idea that English is fixed with an abstract set of norms – lexical, grammatical and phonological – has been relevant to the concept of intercultural

communication. ELF Research has documented and described countless ELF interactions in which speakers communicated and communed without fully adhering to standard correctness.

Regarding ownership, standard English ideology is firmly fixed with speakers whose first language is English or English native speakers (Galloway and Rose, 2015). Put differently; native English speakers have the authority to operate language standards because they are the first population to use English and originally created the language. This is precisely what Jenkins (2007) criticises—the ‘English first’ argument, which refers to ‘the assumption that because the native language had an earlier place in the chronological development of the English language, it is somehow more suitable than other varieties for use as an international lingua franca several centuries later’ (p.31). The historical fact of first creating and using English cannot justify their custody over English forever (Widdowson, 1994). English has become an international language; the number of non-native English speakers is much larger than that of native English speakers, and English native speakers are no longer the only or main communication targets (see more global English practice in sections 2.2 and 2.4). As Widdowson (1994) points out, an international language is independent. The native English speaker does not have the privilege to decide what language standards are. In other words, any English user can use, adapt or exploit English to meet their communication purpose. Therefore, standard English, including the idea of the native speaker, has not been the prominent subject of ELF research. The native speaker put a significant limitation in the research scope for ELF researchers.

The standard language is used as a yardstick against which any deviation is considered non-standard or incorrect. Standard language ideology involves the belief that it is ideal for society to impose language uniformity and the standard is the only legitimate one (Seidlhofer, 2011). Standard language ideology is highly related to the standard language, which ‘is the term used for the variety of a language that is considered to be the norm’ (Jenkins, 2015, p.21). For example, standard English is defined as English spoken by English ‘middle or upper class’ or ‘educated’ English native speakers, although the terms ‘middle class’ ‘upper class’ and ‘educated’ English native speakers are difficult to define (more definitions are listed in Jenkins, 2015, p.24-25). Thus, other English native speakers’ English is considered non-standard (Jenkins, 2015). In addition, although new Englishes have been accepted and codified, Standard English still labels varieties of Englishes developed in Outer

Circle countries as 'fossilisation' or 'deficient'. Standard English ideology also has an effect on education policies in Expanding circle countries where Standard English ideology is promoted by 'providing to students a limited range of models of English that usually adhere to General American or British RP norms' (Galloway and Rose, 2015, p. 46). In other words, Standard English ideology is one kind of standard language ideology which 'attributes Standard English a special and privileged status' and degrades different English uses around the world (Seidhofer, 2011, p.43). Standard English is considered 'proper' English and is brought as the model for learning English as a foreign language. However, some non-standard aspects can be found, such as various accents used in standard English dialects. In other words, in standard English, there is not standard accent. This respect was mentioned in a document by a government-appointed committee to enquire into the teaching of English in Britain at the Kingman Report (1988). The statement was that:

"Since it holds this important role in the written form, it is also used to communicate across local areas and between regions in a spoken form. In its spoken form it may be pronounced with many different regional accents – e.g., Devon, Cheshire, Midlands, Northumbrian, East Anglian."

(Kingman 1988:14, as cited in Seidhofer, 2017)

This report also gave a standard accent, called 'Received Pronunciation' for foreign students of English in Britain. However, this accent was not used as the model of English pronunciation in British schools. This made speakers rightly proud of their regional pronunciation, which identifies their local communities. However, there was no grant for foreign students of English the same right to be proud of their regional pronunciation, which identified their countries. Later on in ELF research, the acknowledgement of foreign students' accents should be perceived as perfectly legitimate L2 sociolinguistic variation and expression of their identity (Jenkins 2000).

The above presented some main issues of standard English ideology providing to the knowledge of ELF and how they relate to ELF. Studying the fluidity of ELF practices in today's world thus raises issues of general theoretical significance and points us to the urgent need to re-think not only the status and roles of English but also our conceptualizations of the nature of language and communication in general.

2.3 Teachers' Beliefs in Language Education

Each teacher has his/her belief of standard language ideology, and s/he expresses it when teaching or using language in practice. This part discusses teachers' beliefs in language education and how it impacts their classroom practice.

Before discussing teachers' beliefs related to English language teachers (ELT), it is helpful to give an outline of the definition of 'beliefs'. Pajares (1992,316) defined those beliefs are the personal judgment of the truth or falsity of a proposition. Hermans et al. (2008, 128) considered beliefs a set of conceptual representations storing general knowledge of objects, people, events, and their characteristic relationships. These definitions all talk about beliefs in general, not the definition of a teacher's belief, which was a significant challenge for the studies in language teaching. In some previous studies, teachers' beliefs were seen in a non-specific and indistinct manner, leading to poor conceptualizations and differing understandings (Yook, 2010; Pajares, 1992). Zheng (2009) remarked that teachers' beliefs are significant ideas in comprehending teachers' thought processes, teaching methods, and learning to teach. Teacher beliefs are significant subjects in teacher education that have been designed to help teachers develop their thought and principles. Li (2012) represented that beliefs have a key role in language teaching. They help persons make sense of the world, impacting how new information is understood and whether it is accepted or rejected. Beliefs depict memories and adjust our understanding of occurrences.

Teachers' beliefs have a more significant effect than the teacher's knowledge on planning their lessons, the types of decisions they adopt and classroom practice. Teachers' beliefs underpin their behaviour towards their learners. If teachers can determine their learners' abilities, they will be able to choose and modify their behaviour and educational choice appropriately (Li, 2012; Pajares, 1992). Beliefs play a crucial role in teachers' classroom practices and professional development. Harste and Burke (1977) and Kuzborska (2011) said that teachers make decisions about their classroom teaching regarding beliefs they have about language teaching and learning. They emphasized that teachers' beliefs have a significant impact on their aims, procedures, their roles, and their learners. Richards and Rodgers (2001) asserted that teachers have beliefs about language learning, which helped them get a unique approach to language teaching. Teachers' beliefs strongly predict

their decisions and classroom practices. Nation and Macalister (2010) and Amiryousefi (2015) asserted that their beliefs identify what teachers do.

Understanding teachers' beliefs about various features of language teaching and learning is also of great importance. Similarly, Williams and Burden (1997) declared that teachers' beliefs about learning languages would have more impact on their class activities than a specific methodology they are told to follow. In addition, Kagan (1992) represented that teachers' practices indicate their beliefs about language teaching and learning.

In the current study, teachers' beliefs and knowledge of Global Englishes will be explored, and their impacts on teachers' classroom teaching activities are one of the research aims. The following section will discuss the development of Global Englishes in teachers' beliefs and practices.

2.4 Global Englishes in practice

The above sections have discussed global Englishes on a conceptual level to provide readers with a better understanding of the term's meaning, standard language ideologies and teachers' beliefs in ELT. The development of global Englishes is not only supported by theoretical research. Recently, there are more and more researchers expanding their studies on an empirical level to reveal how English is used in practice in ELF settings (e.g., Breiteneder, 2009; Cogo & Dewey, 2006; Dewey, 2007, 2012; Jenkins, 2000, 2007, 2015; Jenkins et al., 2018). The Routledge Handbook of ELF (2017), the first-ever handbook of English as a Lingua Franca (ELF), provided an overview of this relatively new but burgeoning research field in one comprehensive volume. In the following, the researcher would like to introduce influential empirical research on global Englishes practice from linguistic, cultural, and pragmatic aspects.

After several years of collecting and studying an extensive amount of data from NNS participants in ELF settings, Jenkins (2000) discovered certain frequently used features of ELF. Jenkins distinguishes certain pronunciation features that may easily cause miscommunication and others that are unlikely to do so. She labels the former as non-core features and the latter as the lingua franca core (Jenkins, 2000). In terms of core features, Jenkins compares ELF targets and EFL targets with emphasis on aspects of 'the consonantal inventory', 'phonetic requirements', 'consonant clusters', 'vowel quantity' and 'tonic (nuclear) stress' (Jenkins, 2000, p.23). The empirical research of Jenkins (2000) provides

evidence that things like 'weak forms', 'features of connected speech', 'stress-timed rhythm', 'word stress' and 'pitch movement' are not really important causes of unintelligibility. Along with accommodation skills, those non-core features can be adapted and used flexibly without miscommunication.

Besides phonological features, many scholars are also trying to summarise the lexical grammar features of ELF based on copra (Breiteneder, 2009; Cogo & Dewey, 2006; Dewey, 2007 ;). Seidlhofer and her teams have summarized certain lexical grammar features: 'dropping' the third person present tense-s; 'confusing' the relative pronouns who and which; 'omitting' definite and indefinite articles where they are obligatory in ENL, and inserting them where they do not occur in English native language; 'failing' to use correct forms in tag questions; inserting 'redundant' prepositions; 'overusing' certain verbs of high semantic generality; 'replacing' infinitive-constructions with that-clauses; 'overdoing' explicitness (Seidlhofer, 2004, p.220). She also identifies possible reasons for the creativities of those language forms, that is, to exploit redundancy, regularise patterns, enhance prominence, or accommodate interlocutors (Galloway & Rose, 2015). In other words, "forms" of ELF are now considered too variable to be fixed in any way. Thus, it is evident that for ELF speakers, linguistic forms emerge and are negotiated during the communication rather than pre-given (Seidlhofer, 2011). The objectives of communication are to be intelligible rather than to be native-like.

In terms of global Englishes usage, the practice of using global Englishes can also be found in ELF speakers' intercultural competence and pragmatic strategies. For example, pragmatic strategies have been found to play a significant role in ELF. The intelligibility is always questioned because of the ELF context, which includes diverse English varieties and diverse cultural backgrounds (Kaur, 2009). However, a few ELF communications fail when they use accommodation strategies (Cogo, 2009; Cogo & Dewey, 2006; Kaur, 2009; Klimpfinger, 2009; Pitzl, 2009). Accommodation is a process by which speakers adjust their communicative speech to that of their interlocutors in order to facilitate communication (Cogo, 2009). Four accommodation strategies are frequently found in empirical research, which is repair, repetition, paraphrase and code-switching. L1 in ELF communication is regarded as a language resource rather than an interference.

Besides linguistics and pragmatic features, various linguistic and cultural backgrounds can be easily found in any international communication. In ELF settings, there are

transcultural flows which spread cultural forms across boundaries (Pennycook, 2007). It is a process of 'borrowing, blending, remaking and returning' and a process of 'alternative cultural production' (Pennycook, 2007, p.6). Baker (2011), through empirical research into the Thai context, identifies that intercultural awareness (ICA) and competence are essential for successful communication in ELF settings. Extending Byram's (1997) framework on ICC, Baker (2011, 2012) reveals twelve components of ICA in terms of the ELF context, which can be interpreted on three levels: basic cultural awareness, advanced cultural awareness, and intercultural awareness. In successful communication, proficient ELF speakers have 'a conscious understanding of the role culturally based forms, practices, and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context-specific manner in real-time communication' (Baker, 2011, p.5). That is to say, communication in ELF settings requires a basic understanding of culture, a clear understanding of the influence of local cultures and other cultures on behaviours, beliefs and values and also of the differences and similarities among cultures. It is necessary to be able to negotiate the differences and co-construct successful communication.

In 2015 Galloway and Rose summarised the findings of recent ELF research, showing the key features of how Englishes are actually used in practice. First of all, ELF has international ownership. Both native and non-native English speakers have their own right to use English in their ways to meet their own needs. We can find ELF as a very different phenomenon from English as a native language or foreign language. Even in ELF usage, English might be considered as the use of 'non-standard' norms or mere 'errors' caused by the different first languages of speakers. ELF users take negotiation contents and their interlocutors to linguistic aspects. Sometimes these linguistic features can be found in contrast to 'native' English norms. ELF users exploit their linguistic and plurilingual resources to achieve successful communication. (Galloway and Rose, 2015, p.150)

2.5 Previous studies on teacher's belief in Global Englishes

This section provides some previous studies which are investigated teachers' views of ELF and how they address ELF in their classrooms. Teachers' views of ELF and the way ELF is presented in these studies would bring the researcher an overview of ELF in different research contexts and guide the researcher to conduct the current study context. In these researches, there have been a variety of terms such as attitudes, perception and view

presented. However, these studies often referred to Jenkins' (2007) research on attitudinal studies related to ELF. Hence, their working cognitive terms may not only have some relationship but also sometimes were used interchangeably with the term teachers' attitudes; for instance, Ranta (2010) used the terms 'teachers' views' and 'teachers' attitudes' interchangeably in her study. From this fact, the researcher assumed that such interchangeable uses of cognitive terms with 'attitudes' may be similar to Jenkins's (2007) foundational study, as she also used 'attitudes' as a blanket term for other terms like 'beliefs' and 'opinions'.

Jenkins (2005a) conducted her study to explore the attitudes of teachers of knowledge and experience of ELF. From her in-depth interview results with eight non-native English teachers from five non-native English-speaking countries (Italy, Japan, Malaysia, Poland and Spain), she concluded that, to a certain extent, the attitudes of the teacher who got a wide variation in terms of knowledge and experience of ELF could lead to an understanding of their willingness to teach ELF in practice. Although some of them barely heard of the term, others once researched it in their career. In 2007, Jenkins extended her research to an enormous population with 326 teacher participants from 12 countries by doing a survey. The questionnaire was about attitudes towards ELF, and the results showed straightforward answers. For example, the native English speakers' accents, in particular UK and US accents, were preferred in all respects by this large group of expanding circle respondents. More importantly, her participants showed the high value they placed on issues concerning correctness and intelligibility. Meanwhile, Jenkins (2007) revealed that none of the non-native English speakers' accents was preferred, leading to her comment that despite the massive shift in the use and users of English over recent decades, many and perhaps the majority of teachers of English in expanding circle countries still continue to believe that proper English resides in certain of its ancestral homes, principally the UK and US (2007, p.188).

Sung (2010) claimed that Jenkins's attitudinal studies, in particular Jenkins (2007), were a valuable and timely addition to the ever-growing fields of ELF and WEs (i.e., World Englishes). Sung stated that Jenkins not only made a contribution to the existing literature on ELF but also added to the expanding body of literature on language attitudes, language ideology, as well as identity and ELT (2010, p.148). For example, many later studies adopted Jenkins's perspective about attitudes towards ELF and methods (i.e. questionnaires) to

identify attitudes of teachers of the English language in different contexts (Litzenberg, 2013; Kaur, 2014; Fang, 2015; Young & Walsh, 2010; Young, 2014; Weekly, 2015). To illustrate, by adopting Jenkins's (2007) questionnaires to discover attitudes towards ELF of 72 pre-service teachers in Malaysia, the results provided Kaur (2014) with the finding that the Malaysian teachers viewed the native English speakers' accents as being better and described them in more positive categories than the non-native English speakers' accents. Thus, Kaur concluded the study in agreement with Jenkins (2007) that there was still a bias towards NESs' accents as being more correct and proper than NNEs.

Fang (2015) did his study to investigate both teachers' and students' attitudes towards their own English and English as the lingua franca of non-native English teachers in China. Fang adopted questionnaires from different researchers, including Jenkins (2007) and used interviews as research methods. By adding interviews as a research instrument, the findings of this study also provided another perspective on teachers' attitudes. That is, both quantitative and qualitative data suggested that both teacher and student participants held complex and uncertain attitudes. For instance, some teachers believed the global spread of English was essential for their own identities when using the language, while others still aimed to conform to the NESs as they needed to serve as professional pronunciation role models to students. The students aimed to sound like native speakers, and they expressed their dissatisfaction with their own English. They did not see that others sounded like native ones. With these results, Fang (2015) summarized that, although rooted in the NESs ideology, both students and teachers expressed the necessity of exposure to different accents.

Besides previous studies such as Kaur (2014) and Fang (2015), which adopted Jenkins' questionnaires to discover participants' attitudes towards ELF, there have been many other studies that have examined teachers' attitudes to GE issues, which did not follow Jenkins' approach and questionnaire design. Their findings systematically advocated that many NNETs still place more emphasis on the NESs than the NNEs' models of English (Sifakis & Sougari, 2005; Litzenberg, 2013; Young, 2014; Soruç, 2015; Weekly, 2015; Lim, 2016, Monfared and Khatib, 2018; Curran & Chern, 2017; Takahashi, 2016). Furthermore, many of these studies suggested pedagogical implications based on their empirical findings. For instance, Monfared and Khatib (2018) proposed that, together with encouraging and valuing different varieties of English, it is essential to acknowledge and promote methods

to raise awareness among teachers and learners towards the global spread of English. In addition, Curran and Chern (2017) advised teacher training institutions to look for new models of teacher training that embrace an ELF perspective, as it seems to be influential among pre-service teachers in expanding circle countries to have a good understanding of this issue for the benefit of their further teaching.

Some research results presented the inconsistencies and contradictions between teacher's view of ELF and their performances in classrooms. For example, Ranta (2010) stated that although her teacher participants' 'views' about English teaching target involved an awareness of the lingua franca role of English in the real world and language diversity, their teaching practices still, to some extent, conformed to the standard models. Sougari and Faltzi (2015) also highlighted, in a study of Greek teachers' 'beliefs' about ELF-related issues, that the majority of Greek pre-service teachers of English fully realized the current role of English and the importance of this language in communication exchanges with both NESs and NNEs. In particular, those with more intercultural experiences were more open to the possibility of using English, not only with NESs but also with NNEs. However, in classroom practices, these Greek pre-service teachers fell back on familiar patterns stressing the need to focus on form, which means grammatical and content errors were primarily critical.

In addition, there were some contradictions in Chinese teacher participants' 'perceptions' of GE concepts in Liu's study in 2016. For example, the teachers perceived that the focus on standard English grammar was not very helpful in terms of communication in practice; however, teachers still firmly rejected addressing Global Englishes in their classrooms. Teachers kept their intensive grammar teaching and forced students to practice standard English grammar rules to improve language accuracy through repeated practice and exercises. What is more, these teachers expressed the view that language learning would be more effective if students could learn naturally through practice; nonetheless, they kept reminding students to take notes and emphasized the importance of rote language learning.

Finally, based on the above examination of previous studies related to teachers' perception and GE issues, it can be summarized that those studies were well-developed and established. The majority of them were developed based on Jenkins's (2005a, 2007) early studies of teachers' attitudes towards ELF; therefore, the term 'attitudes' was

employed frequently among them. In addition, other studies related to the field of teachers' cognition and GE did not use the term attitudes but rather other cognitive terms (e.g., views, beliefs, perceptions). However, examining their results (both those that used the terms attitudes or other terms) disclosed similarities with Jenkins (2005a, 2007). Many NNETs in expanding circle countries still perceived the NESs' ELT models (e.g., accents and pronunciation) as more appropriate than others (e.g. GE). What is more interesting, some of these studies found that although some NNETs showed a positive way of thinking towards GE issues, their teaching practices could have been more consistent with what they thought.

Another study about ELF awareness was conducted by Yasemin and Sifakis in 2015 at Bogazici University, Istanbul. This study, which involved in-service teachers from Turkey and Greece, aimed at educating participants about ELF concerns and prompted them to develop and teach original ELF-aware lessons for their classrooms. They found from this study that teachers showed change but that this change was slow and dependent on a series of constraints that had to do with the individual teacher and the broader context in which they work. The most remarkable change that they documented in this study concerned teachers' own self-perceptions as non-native speakers of English. The transformation from a mentality of a speaker feeling "subordinate" to a 'superior' native speaker to a mentality of a speaker feeling equal to native speakers in communication involving other non-native speakers. In terms of implication for actual teaching practices, the study provided two distinct suggestions, the teacher's role as a corrector of learners' speech and the primacy of the cultural component in foreign language teaching. For the first suggestion, ELF-aware teachers should stop indiscriminately correcting all of their learners' "wrong" English. Moreover, teachers should find ways to make their feedback more relevant to the constraints of the different communicative situations that arise with each different activity. In practice, English language learners should be prompted to grow as ELF users. The second suggestion is the cultural component's primacy, particularly each individual learner's personality facets (Holliday, 1999). In other words, learners are allowed to exhibit their own personal cultural characteristics instead of engaging in tasks that require them to be native speakers (Bayyurt & Sifakis, 2015)

For the present study, the examination of these previous studies confirmed the importance of the studies on teachers' perceptions in relation to GE issues in English

language education. In addition, it provided a better understanding of how the fields of teachers' perception and GE were integrated, as well as some theoretical and methodological implications which are helpful for this study. For example, the results presenting the teaching practices still conformed to the NESs' models (although they expressed some positive thoughts towards GE issues) can be used to support the aim to study factors behind contradictions between teachers' perceptions and teaching practices in this study.

More importantly, the examination of previous studies has provided some gaps that the researcher could address in the present study. For instance, firstly, the researcher aimed to focus on teachers of English in the Vietnamese context, given that the examination results presented a limited number of GE studies in relation to teachers' cognition in this country. The researcher perceived that Vietnamese teachers, similar to teachers in other Asian countries, have to deal with the increase in the use of ELF in English communication among NNEs (e.g., Vietnamese people use ELF in the AEC community). Given this reason, it seems important to investigate if Vietnamese teachers are aware of the effect of the spread of English and ELF communication in their teaching practices. Besides teacher participants' attitudes, learner participants need to be examined to investigate the similarity and differences in participants' perceptions of ELF. Learners' attitudes are affected to some extent in teaching in practice. Therefore, in the current study, both teacher and learner participants' attitudes towards ELF were examined.

Secondly, the researcher found that many GE studies, including Boonsuk (2015), employed only one or two research instruments to investigate the relationship between what teachers think and what teachers do in classrooms. This can be one of their limitations because, with their limited number of instruments used, they may fail to understand the whole image of teachers' beliefs in relation to classroom practices. To illustrate, it seems insufficient when some of them (e.g. Liu, 2016; Lim, 2016) used classroom observation as only one method to explore teachers' practices and measure if such practices were consistent with the data teacher received from other instruments (e.g. interviews or focus groups). This is because, in fact, teachers can perform other types of teaching practices which can be different from what they do in the classroom (e.g., document practices). Thus, to fulfil this gap, the researcher attempted to employ different research instruments (i.e., surveys, interviews, observations, and research notes analysis) to explore the attitude

system of Vietnamese teachers and to see if there is any relationship between their awareness of GE, or ELF and how they did in their classrooms.

2.6 Conclusion

In conclusion, this chapter aimed to explain the theoretical basis of some English concepts, such as Global English and English as lingua franca. After having studied these concepts, the researcher claimed that English as a lingua franca is taken in this study context because of its global usage and prominent features such as being flexible and adaptive. The overview picture of foreign languages, especially English language, used in ASEAN and Vietnam gave the reader a general understanding of the development of the English language in the region. The chapter moved on to discuss standard English language ideologies, which are about language beliefs regarding language standards. For example, English standard ideology can transgress nations and have a significant impact globally by attaching ownership to English native speakers. These ideologies need to be re-examined because of the spread of English recently. The following part is about the teacher's belief in ELT and its impact on teaching activities in class. Finally, an examination of previous studies related to the field of teachers' attitudes toward GE and GE was addressed in practice. In this section, the researcher explained how previous studies combined the theory of teachers' attitudes with the perspective of GE. By doing so, some gaps concerning contextual and methodological issues were under discussion.

Chapter 3 Cultural and Intercultural Awareness in English language teaching

The previous chapter provided the readers with a general knowledge of some English language terminologies, such as World Englishes and Global Englishes, followed by the English language used in ASEAN countries and Vietnam. It also gave standard English language ideologies, which was in contrast with Global Englishes. The chapter ends with teachers' belief in ELT and Global Englishes in practice in some previous studies to give evidence of the relevance of the current study. This chapter explores a range of different notions related to cultures, such as communicative competence and intercultural communication. First, the relationship between culture and language is examined with a number of approaches to provide close relationships between them but not synonymous. Then cultural and language education is discussed to indicate that culture and language interact with each other. Each language can present a particular culture. However, culture is not limited to one named language. Different people using a language can shape different cultures. There are two different approaches to culture in language teaching. The first is to focus on culture at the national level of native English-speaking countries. The latter calls for the preparation of language learners with different sociocultural contexts of communication in the future. Then the chapter moves on to communicative competence, which can be considered the foundation of the subsequent discussion of what is needed for successful communication and in the development of intercultural communicative competence. Therefore, this notion will be examined critically in an attempt to subsequently develop an understanding of intercultural communication. Then, the intercultural communication literature is explored more widely with a brief overview of intercultural competence. This will lead to the discussion of intercultural communicative competence, which is the combination of aspects of both communicative competence and intercultural competence. There will be a focus on Byram's (1997) characterization of intercultural communication competence (ICC) in relation to applied linguistics and language education. However, Baker (2015) argues that Byram's model has failed to adequately address the fluidity and complexity of intercultural communication through ELF. Follow by Byram's model of ICC; the discussion will focus on the notion of intercultural

awareness, which is the development of ICC's key components and critical cultural awareness. There is an interpretation of Baker's ICA model based on three levels of ICA and a clear distinction between conceptual and practice-oriented intercultural awareness. This chapter attempted to draw some approaches to intercultural awareness in English language teaching and the implication of a model of ICA in the classroom. After that, the chapter ended with some conclusions from previous studies of integrating CA and ICA in ELT in different educational settings.

3.1 Cultural and language

There is a complex relationship between language and culture. That is the close relationship between them but also not synonymous. These complex connections can be conceptualised by several approaches: linguistic relativity, language-culture nexus, cultural and linguistic flows, complex adaptive systems and languages and cultures as resources and repertoires.

First of all, linguistic relativity was formulated in the twentieth century and associated with Anthropologists and linguists Franz Boas (1911/1986) and Edward Sapir and Benjamin Whorf (1939). Basically, language is not only helping human beings learn to categorise and make sense of the world but also organising peoples' thoughts. Therefore, there clearly exists an inexorable interlinked correlation between language, culture and thought. The Sapir-Whorf (1939) hypothesis claimed that the real world was unconsciously built up on the language habits of the group. Put differently, a named language embeds into its culture and people only. Hence, no two languages are ever sufficiently similar to be considered as presenting the same social reality. This hypothesis brings the idea that speakers of different languages will have a different view of the real world. In short, different languages mean different cultures (Baker & Ishikawa, 2021). This hypothesis is explained in two interpretations: the strong form of the linguistic relative, known as linguistic determinism and the weak form of linguistic relativity. According to linguistic determinism, our thought and understanding of the world are limited and controlled by our first language. However, both empirical evidence and theoretical developments have shown that such a deterministic correlation between language, culture and thought cannot be accurate (e.g., Leavitt, 2015). Baker and Ishikawa (2021) claimed that linguistic determinism could not explain how a global language such as English can function across many different cultural settings. The weak form has been much more influential in linguistics and has received

extensive support from empirical evidence (for example, Deutches, 2010). It proposes that our language influences our thoughts and understanding of the world but does not control or limit them. Leavitt (2015) added that there were particular things that a language had to convey while also recognising that this did not put a limit on what a language could convey. The weak form of linguistic relativity has received recent support from anthropology and especially the research of Micheal Tomasello and Daniel Everett. Tomasello claimed that language was a cultural practice that was learned, in the same way as any other cultural practice, by repeating habitual group behaviour. Everett claimed a similar argument that language was, in the first instance, a tool for thinking and communicating. Though it is based on human psychology, human cultures crucially shaped it. The language was a cultural tool as well as a cognitive tool. Both these researchers showed that the link between language and culture was strong.

Following linguistic relativity, there have been many difficulties in understanding the relationship between language and culture. On the one hand, the idea that language has been viewed so far as primarily a cultural practice appears in many theories. We see that language and culture are closely linked. On the other hand, we can see that a named language is not necessarily fixed to a particular culture. Take the English language as an example; English is flexible in only British or US culture. This apparent dilemma can be explained by the distinction between different perspectives and locations of language and the connection of languages and cultures through the notion of the language-culture nexus (Risager, 2006: 2007), known recently as the language-culture interface (Risager, 2012; 2020).

The idea that languages and cultures can be linked and separated can be clearly explained by using the three dimensions of language. The first one is the psychological or cognitive dimension, which indicates the connection between language and culture because individuals' linguistic resources derive from their own sociocultural experiences. In other words, a named language is part of its culture. There can be no such idea as a no connection between a language and its culture. This type of connection is known as lingua-culture (Agar, 1994; Risager, 2006) or lingua-culture (Risager, 2012; 2020). However, in linguistic practices, the second sociological dimension to language, the link between languages and cultures is an open question, and particular languages and cultures can be separated. According to this dimension, an individual's life experiences and history decide

the meanings and purpose of linguistic resources. Therefore, the meaning of communication depends on how much of a shared sociocultural history interactants share. Thus, people who share the same L1 and grow up in the same community likely share many similar interpretations of the language.

Different L1 and communities bring different interpretations of the language in communication. So, in this sense, language and culture can be separated. The third dimension, named the 'system-oriented' point of view by Risager (2006; 2007), is artificial and ideological. According to this dimension, language is characterised as a delineated and describable entity or 'system' and named as national languages such as 'English', 'French' or 'Japanese'. Therefore, we can understand that different nations proceed with their own culture and language. In other words, language is fixed with its own culture.

The following approach accounts for the connection of language and culture, known as networks of linguistic and cultural flows (Risager, 2006; Pennycook, 2007). Pennycook (2007) claimed that English was used in various nations and embedded in localities and social relations material. English was also described as a language of fluidity and fixity that moved across. The fluidity of English made English to be bound up with transcultural flows. English was seen as a language of imagined communities and refashioning identities. English can be seen as moving through globally connected networks but being adapted and changed to local sociocultural settings and then passing on in constant flow to new settings where the change processes continue. In other words, the use of English across the globe does not need to be increasing similarly and homogenisation of cultures but rather is part of the process of change and complexification of cultures. However, we need to be careful not to over-emphasise the fluidity of language and culture and their links in transcultural flows. There are also influences that restrict language diversity and tension between the fluidity/ adaptability and the fixity/sameness of language and culture and their connections.

Complexity theory is another approach to provide a different view of connections between language and culture which goes with the idea of the language nexus and cultural and linguistic flows. Complex systems, or complex adaptive systems (CASs), are systems in which the interaction of individual components or features gives rise to the emergence of more complex aggregate patterns which cannot be reduced or explained according to the unique features. In 2007, John Miller and Scott Page explained that in complex systems,

the relationships between parts of the systems are crucial; we need to understand every single part to make sense of the whole system. John Miller and Scott Page (2007) stated that to have a complete understanding of the complex system as a whole, and we must make sense of the nature of each part of that system. They use the example of that one, and one may make two. Both the behaviour of 'one' and the meaning of 'and' must be clearly understood to understand two. Put differently, the relationship between every part of a complex system is significant. We cannot fully understand the complex system as a whole if we only investigate one part of it. Language and culture can be seen as two complex systems, which arise from some complex systems, or we can say systems within systems. According to a complexity theory perspective on culture and language, culture and language are considered as two interacting CASs. In interactions, these two CASs are influenced by and influenced by each other, but they are not synonymous. Baker (2015; 88) claimed that culture and language could be seen as nested systems, systems within systems. Those systems not only mutually co-evolved together but also influenced and adapted to each other. There existed boundaries between them, fuzzy and blurred. Like other complex systems, crucially, these systems are dynamic, constantly changeable and have no fixed description or relationship between them. However, it should be stressed that, as already noted in our discussion of the language-culture nexus, a view of language or culture as a system is an artificial view. In this case, it is helpful for researchers studying language and culture. This is not how language and culture are perceived in naturally occurring communication, where participants will use them in an integrated manner. The links between language and culture and how these come together in communicative practices can be represented in the figure below, illustrating the links between language and culture as interacting CASs and how the two systems come together in individual communicative practices and interactions.



Figure 1 Baker and Ishikawa's (2021: 33) Culture and language as interacting complex adaptive systems

Intercultural and transcultural communication bears the fluidity and 'super-diversity', which make the use of 'a language' or 'the language' and 'a culture' or 'the culture' no longer make sense. The more important idea than that is examining participants in those communications. We should pay attention to using linguistic and cultural repertoires and resources of individuals with the help of the language-culture nexus, global flows and complexity theory (Canagarajah, 2013; Pennycook, 2007; 2010a; Blommaert, 2010; Baker, 2015). Hence, the final approach contributing to the links between language and culture is language and culture repertoires and resources. This perspective focuses on the fact that each participant has a range of linguistic resources for communication rather than possessing particular languages. Their linguistic repertoire arises from the combination of all of an individual's linguistic resources. According to the number of languages that linguistic resources are associated with, there are monolingual and multilingual repertoires. Monolingual repertoires come from linguistic resources associated with one named language (e.g., English), and multilingual repertoires go with resources with various named languages (e.g., English, French, and Japanese).

In short, there are a number of approaches to interpreting the complex connections between language and culture. Some of them receive little support from most researchers, for example, the strong form of linguistic relativity. Others might be argued by many authors, such as the language-culture nexus and language and culture flows. These approaches come and fit well with each other to indicate that language and culture have a complex connection and are closely related but not synonymous or the same thing.

3.2 Cultural and language education

No one can deny that language is an inevitable part of the culture, regardless of its definition. Risager (2007) notes that language always carries a cultural practice with itself, i.e., it is never culturally neutral. This study focused on culture in educational settings, especially English language teaching.

According to essentialist approaches, language is seen as a determiner of culture, and in these approaches, culture is placed at the centre of their analysis. One of the oldest and most well-known approaches is the Sapir-Whorfian hypothesis or linguistic relativity theory (Hunt & Agnoli, 1991). Their hypothesis notes that Vocabulary is considered a sensitive index of human culture. Each language has the nature of its Vocabulary, and none of the languages is the same. Therefore, we can see that Sapir approached culture, regardless of what context it is attached to, as a notion that is encapsulated in the language used; therefore, the speakers of a particular language present their own culture. This corresponds with essentialist approaches towards culture, but there has been a different view of culture in other non-essentialist approaches. For example, culture is mainly shaped by communication with other groups of people (Sapir, 1993). For successful intercultural communication through English, knowledge of the lexis, grammar and phonology of one particular linguistic code is inadequate. Neither is the understanding of the sociocultural norms of one particular native-speaker community. To achieve successful intercultural communication, it needs to be supplemented by an understanding of the sociocultural context in which communication takes place. In other words, a more extensive treatment and experience of the varied cultural contexts of English use is necessary. To understand the sociocultural contexts of English as a global lingua franca, we need to approach culture in a non-essentialist and dynamic manner. Therefore, Baker (2009b) argued that culture should be seen as an emergent, negotiated resource in communication which moves between and across local, national and global contexts. As a result, culture is something more accessible and more fluid, which makes communicative practices new and different. In specific relation to the English language, Pennycook (2007) has described the manner in which both linguistic and cultural forms and practices of English exist in global flows. Both linguistic and cultural forms and practices of English exist in both national and international contexts, which are being affected and adapted by both. We must incorporate the complex and dynamic culture into our understanding of communicative competence and ELT.

Tohidian (2009;65) notes that language is a vital part of human culture. However, culture is not limited to one particular language. The nature of language is fluid and beyond the national border. When language is used by different groups of people, different cultures can be shaped. There is an interaction between language and culture. This interaction was found in Risiger's (2006,2007) argument that "languages spread across cultures and cultures spread across languages". To underline this point, I would like to make use of Pennycook's (2007) analogy of an English rap being performed in a Malaysian nightclub, where evidence of African American influences on pronunciation and syntax is evident. The close relationship between globalisation and English as the language, which is a word widely spoken in various contexts, is explained in this example. Pennycook (2007: 6) refers to English as "a trans-local language, a language of fluidity and fixity that moves across while becoming embedded in the materiality of localities and social relations". Based on the idea of translocality of languages, Pennycook (2007: 6) refers to the concept of transcultural flows as "the ways in which cultural forms move, change, and are reused to fashion new identities in diverse contexts."

Thanks to the relationship between language and culture, it is impossible for the field of language education to ignore culture and avoid having an approach towards culture. This became apparent in the field of English Language Teaching (ELT) over thirty years ago, with the concept of communicative language teaching (CLT) becoming relevant in ELT and replacing grammar-based pedagogy. On the one hand, CLT, which encompasses communicative competence as one of its core elements, often assumes a one-to-one correspondence between the language and the culture of the target community (Leung, 2005).

Furthermore, today's intercultural communication calls for the preparation of language learners to deal with intercultural encounters as Kramsch (2006: 12) explains that language teachers around the world bear in their pedagogic imagination that culture is associated with the location where the language is used and spoken by its native speakers. Native speakers belong to a national community with age-old institutions, customs and way of life. For example, English belongs to speakers from Anglophone countries. This is also reflected in English language textbooks, which are widely in use all over the world and are heavily focused on English-speaking countries like America or Britain (Kramsch, 2006). A detailed example of textbook analysis includes Vettorel (2010) and Gray (2010) (see 4.4 for

more on textbooks). This essentialist approach to culture in ELT has led, firstly and unsurprisingly, to view the members of the target language communities or 'native speakers' as the ideal model in terms of linguistic ability and also the only envisaged language interlocutor of a learner. Thus, the handbook of using the Common European Framework (henceforth CEFR) (Cambridge ESOL, 2011, p. 8), for example, describes a language learner at the B2 level as having the following ability to interact with a degree of fluency and spontaneity that makes regular interaction with native speakers quite possible without strain for either party. Such a perspective is problematic not only because of the problems with the definition of "who a native speaker is" discussed further below, but also the assumption that communication via the medium of English only occurs with native speakers and so an adaptation to their patterns of language use (including culturally specific ones) is deemed necessary for the learners.

Another aspect of intercultural language education is the sociocultural context of communication. The communicative context has been assumed to be that of 'native speakers'. In this perspective, ELT focuses on "idealised social rules of use based on native speakerness" (Leung, 2005, p. 119). As discussed in Chapter 2, the number of people speaking English is much higher than its native ones. Therefore, the preparation for English-speaking countries' culture is not enough for language learners to handle intercultural communication in their future use of English (Baker, 2015; Leung, 2005). Due to these reasons, language learning, mainly English, has been referred to as an intercultural process (Corbett, 2003; Risager, 2007; Liddicoat & Scarino, 2013; Hua, 2014; Baker, 2015). Liddicoat and Scarino (2013: 6) argue that language learning is fundamental engagement in intercultural communication.

There are other approaches regarding the content of English language textbooks which culturally stand at the opposite extreme of what has been explained up to this point. That is, to use Cortazzi and Jin's (1999) words, where the focus is "the source culture" (p. 204) or the learners' own culture. This, often when a book is published at the national level (Nault, 2006), has advantages and disadvantages. On the one hand, Tomlinson (2003, 2012) names localising textbooks, which he defines as designing the material in a way that students can engage with and make meaning of their language learning experience, as one of the ways to decrease the gap between the students and the teaching content.

In fact, global English textbooks have been criticised for their exclusion of students' local cultures (Gray, 2002; McKay, 2003; Matsuda & Friedrich, 2011). Therefore, using local culture, which is familiar to students, can arguably be used as one way to increase students' engagement with the teaching material. Shin et al. (2011: 255) explain that the variety of learners' English and local contexts have legitimacy and should not be ignored. Teacher materials should reflect this variability and allow learners to utilise their own life experiences to facilitate their identification with different varieties of English and their associated cultures.

On the other hand, limiting the content of English textbooks to local culture only brings about drawbacks. Some consequences have been named as students' inability to naturally use language while communicating, hindering students' intercultural competence development, and students' unfamiliarity with any other culture than theirs (Majdzadeh, 2002; García, 2005; Nault, 2006). Representation of "global culture", including students' own local culture, has been suggested (Gray, 2002; Nault, 2006; Matsuda & Friedrich, 2011).

At this point, a question is how one can prepare language learners for successful IC. In other words, the use of English is so wide, and the ways communication takes place within every community varies so much that familiarising learners with all the possible contexts almost sounds impossible (Corbett, 2003; Baker, 2015). A suggested answer to this problem is fostering what has been called Intercultural Communicative Competence (ICC).

Next is a discussion of two of the most influential conceptualisations of language learner capabilities relevant to ELT and the role of culture; these are communicative competence and ICC, which form the basis of the two approaches explored in this section.

3.3 Communicative competence

It is crucial to study communicative competence since it can be viewed as the foundation of many subsequent discussions of intercultural competence and intercultural communicative competence. First of all, competence is defined as the ability to mobilise and deploy relevant values, attitudes, skills, knowledge and/or understanding to respond appropriately and effectively to the demands, challenges and opportunities that are presented by a given type of context (Council of Europe, 2018b: 32). Canale and Swain

(1980) directly address second language use and learning in the characterisation of communicative competence. Canale and Swain (1980) distinguished between three areas: grammatical competence, sociolinguistic competence and strategic competence. Canale (1983) later divided the original formulation of sociolinguistic competence into sociolinguistic and discourse competence. Baker (2015: 137) points out that this four-element model of communicative competence has been hugely influential in approaches to communicative competence for second language users; in language policy, and particularly the Common European Framework of Reference for Languages; in language teaching, especially communicative language teaching and testing.

The model or theory of communicative competence by Canale and Swain (1980) has been dramatically discussed and criticised by many researchers such as Brumfit (2001) and Widdowson (2012). Brumfit (2001) and Widdowson (2012) criticise that all of the models of communicative competence presented so far are overly static in their representations of language and communication. Brumfit (2001) argues that both Hymes, and Canale and Swain seem to see the language user/ learners as a passive victim of the inherited rule system of the past (2001: 52). In other words, negotiation, adaption, variation and fluidity of language, communication and context seem to be given little space in these models. These missing features have already been noted as key things of intercultural communication. Another limitation of Canale and Swain's model is that the member of a community should be a native speaker. This is problematic for ELF communication where native speakers of the language, English, are not present in most cases.

Along with other researchers into plurilingualism, globalisation and language, ELF researchers have been critical of the role of an idealised native speaker's competence in conceptions of communicative competence. Seidlhofer (2011: 89) argues a language is intrinsically variable so that its communities of speakers are diverse. However, speakers all have basically the same unitary competence, although they survive and thrive the contradictory notion. Though the typical contexts of communication through ELF are clearly heterogeneous and plurilingual, speakers in those communications will have different levels of competence in other languages and in various domains. The fact is also applied to even speakers who share the first language and lingua culture. Seidlhofer (2011: 80) adds that competence will always be partial and incomplete.

Widdowson (2012) suggests alternative notions of linguistic competence about intercultural communication through ELF. Widdowson explains this notion as follows, “ELF users develop their construct of the possible as a function of what is feasible and appropriate for their purposes by exploiting the potential for meaning-making inherent in the language, what I have called elsewhere the virtual language” (2012: 21). In other words, the competence of users of English in ELF communication is formed with the abstracted knowledge of their own experience of the virtual language. It is obvious that ELF users’ competence will be different to native speakers since their experiences with the language are foreign to native speakers’ primary socialisation in English.

3.4 Intercultural competence and Intercultural communicative competence

Fantini (2012; 270-271) distinguishes the difference between cultural competence and intercultural competence in the following manner, “Cultural competence (CC) is something we all have – it is the ability that enables us to be members within our society ... Whereas all children acquire the language (and culture) that surrounds them, not all adults do likewise entering a new society ... Yet intercultural contact (in positive contexts) affords the possibility of entering a new language-culture.” We all possess cultural competence, which shows us to be a member of our own group. This ability primarily develops through social interaction in our language, culture and society. This is distinct from intercultural competence, which involves the ability to encounter other people in a new community which is not your first culture and language. In other words, cultural competence is something that we naturally access first in our life since we were born. Intercultural competence is developed later in life, which is opposed to the development of cultural competence and not all adults have the same awareness. Baker (2015; 146) points out the problem in Fantini’s statement that culture and language are not synonymous and are apparent from global language perspectives such as English. The cultures and societies in that definition seem to be considered monolingual and share a common language. Baker adds that culture is not a thing that can be ‘acquired’ or ‘entered’. It is a process and practice we participate in rather than enter. This entails that it is impossible to make a clear distinction between our own culture and other cultures. Each individual has their own view and knowledge of a cultural system. Even in a common society, there will always be areas in which we get more or less competence, and this varies

between individuals. As a result, it is hard to divide between cultural and intercultural competence.

Besides the impossible distinction between cultural and intercultural competence, we will discuss the aspects and features of intercultural competence in different characterisations. Fantini (2007: 9) emphasises the ability to deliver an effective and appropriate interaction in which participants are from diverse cultural and linguistic societies. Spencer-Oatey and Franklin point out the shared goals of intercultural competence research have studied what is necessary for effective and appropriate intercultural communication (2009: 53). Both these ideas show the aims of intercultural competence, and appropriateness is a criterion for communication. They also highlight the importance of contextual factors in communication and the subjective nature of successful intercultural communication.

In addition to shared goals, Spitzberg and Changnon (2009) point out that models of intercultural competence have typically shared sets of underlying characteristics. Firstly, they state that the theories and models display similarities in their broad brushstrokes (e.g., motivation, knowledge, skills, contexts and outcomes) and the extensive diversity at the sub-component level of these concepts. In addition to the overlapping terms, Spitzberg and Changnon (2009) also comment that there is a lack of clear distinction between the different concepts, such as motivation and knowledge, and the relationships between them. They also criticise that these models are overly cognitive, rational and conscious, whereas intercultural experiences are also emotional and unconscious, features which have so far received little attention. Moreover, these models have been developed in the Western setting by Western scholars. Therefore there has existed a certain level of ethnocentrism in what they regard as successful communication. These models still involve native speakers as the main participants, which provides many problems in ELF communication.

Intercultural communicative competence is, at times, used synonymously with intercultural competence (e.g., Fantini 2012). However, Jackson (2014; 306) comments that intercultural competence research has typically not involved consideration of second language use in any depth or indeed, except for applied linguistic and foreign language education. This is problematic because most intercultural interactions involve the use of a

second language (or third or fourth etc.....), and language plays a crucial role in getting successful communication.

In applied linguistics and foreign language education, the linguistic dimension of intercultural communication has received much more attention. Intercultural communicative competence combines two approaches, intercultural competence and communicative competence. The concept of intercultural communicative competence has taken on an increasingly influential role over the last few decades. Intercultural communicative competence has been proposed as an extension of the communicative competence that recognises the intercultural nature of second language use, and so eschews the native speaker bias of earlier models of communicative competence. Communicative competence can be criticised for focusing too narrowly on linguistic and intercultural competence for concentrating on broader communicative strategies.

Michael Byram and colleagues' work on ICC (intercultural communicative competence) is considered the most detailed and influential account of ICC in foreign language education (e.g. Byram 1991; 1994; 1997; 2008; 2012a, 2012b; Byram and Buttjes 1991; Byram and Fleming, 1998; Byram, Nichols and Stevens 2001; Roberts et al. 2001; Byram and Grundy 2003; Alred and Byram 2006; Feng, Byram and Fleming 2009). Byram (2012a: 89) writes that "The intercultural speaker needs intercultural communicative competence, i.e., both intercultural competence and linguistic/communicative competence, in any talk of mediation where two distinct lingua-cultures are present, and this is something different from and not comparable with the competence of the native speaker." Byram argues that intercultural competence and linguistic/ communicative competence are different, and the intercultural speaker needs to combine the two competencies for successful intercultural communication. He also rejects the notion of a native speaker because participants in intercultural communication are intercultural speakers possessing ICC.

Byram (1997) expands former conceptions of communicative competence, in particular, Van Ek (1986) and the notions of linguistic, sociolinguistic and discourse competence, and adds a detailed intercultural dimension. This model incorporates the knowledge, skills and attitudes necessary for intercultural communication and moves away from the native speaker model of communication. Furthermore, Byram (2021) indicates that the emphasis is on skills, knowledge and attitudes other than those primarily linguistic.

This is represented in Figure 1

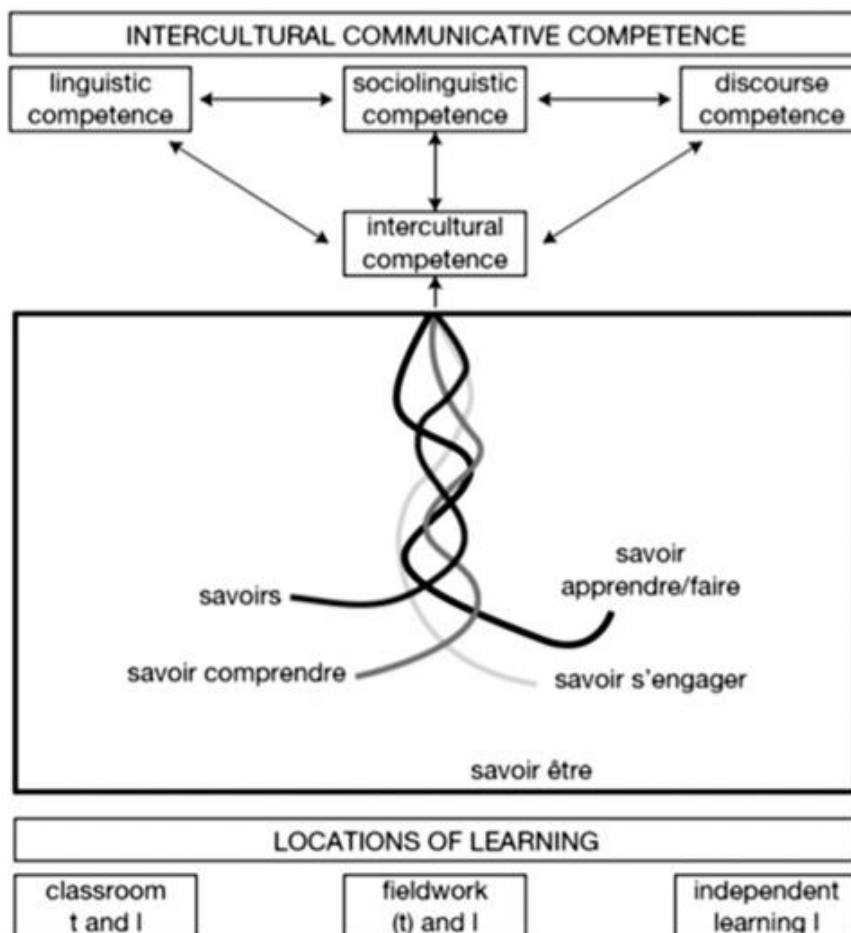


Figure 2 Byram's (1997: 73) Model of Intercultural communicative competence

As can be seen from Figure 1, the components of intercultural competence consist of 5 Savoirs; knowledge, skills and attitudes, complemented by the values one holds because one belongs to several social groups. These components can be summarised as:

- **Intercultural attitudes (Savoir être)** - curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.
- **Knowledge (Savoirs)** - of social groups and their products and practices in one's own and 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/ event from another culture, to explain it and relate it to documents or events 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 (Savoirs' engager)** - ability to evaluate critically on basis of explicit criteria, perspectives, practices, products in one's own culture/ other cultures and countries

A learning dimension is included in Byram's model, with 't' representing teachers and 'l' learners. Byram's model is as much concerned with goals and approaches to teaching language pedagogy as it is in characterising the competence of successful intercultural communication. Among these components, intercultural attitudes are considered the foundation of intercultural competence and critical cultural awareness is the central one as repeatedly stressed by Byram (1997; 2008: 162; 2009: 213; 2012b). Byram (2008;162) states that critical cultural awareness is the central concept in the definition of ICC because there is a link with political education.

It consists of the ability to:

(1) identify and interpret explicit or implicit values in documents and events in one's own and other cultures;

(2) make an evaluative analysis of the documents and events, which refers to an explicit perspective and criteria;

(3) interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptance of those exchanges by drawing upon one's knowledge, skills and attitudes.

(Byram 2008: 162-163)

Byram (2021: p 61-67) extended the discussion of five factors in terms of how they might be formulated as 'objectives', which designate a range of skills, knowledge and attitudes which may not necessarily be the outcome of learning directly related to language learning. For example, objectives in terms of attitudes are as follows:

- *willingness to seek out or take up opportunities to engage with otherness in a relationship of equality; this should be distinguished from attitudes of seeking out the exotic or of seeking to profit from others;*
- *interest in discovering other perspectives on the interpretation of*

familiar and unfamiliar phenomena both in one 's own and in other cultural practices and products;

- *willingness to question the values and presuppositions in cultural practices and products in one 's own environment;*
- *readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence;*
- *readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction.*

Byram (2021:62)

In terms of the strength of Byram's model, it is particularly useful for the detailed account it provides of what attitudes, skills (behaviour) and knowledge (cognition) might be for both intercultural and communicative competence and crucially, the relationship between them in ICC. ICC also removes the problematic concept of native speaker competence and replaces it with the more appropriate notion of the intercultural speaker with a different range of competencies. The importance of interpretation, interaction, negotiation and mediation in intercultural interaction and communication are emphasized in the model. This leads to a level of dynamism and flexibility in the model. Byram highlights the need to understand the multi-voiced nature of culture containing conflicting and contradictory views on foreign cultures. Finally, the model also contains a pedagogic dimension, and it has been within the field of foreign language education, where it has had the most influence over the last few decades (Baker 2015: 151)

However, Baker (2015; 152) also points out some of the limitations of Byram's ICC model. Very little empirical research demonstrates that successful intercultural communicators actually have or use the competencies ICC delineates. Furthermore, the most significant is that the model is focused on nationally and geographically bounded notions of culture. While culture is approached as multi-voiced, it still has multiple voices within a national culture, which is irrelevant to intercultural communication through ELF. There is limited awareness of the use of ELF and Byram's initial recommendation for teaching English when its use as a lingua franca is still to focus the cultural content on British or American studies.

3.5 Intercultural Awareness (ICA)

ICA (Baker 2009b; 2011b; 2012b; 2015) is developed from ICC's more expansive conception of knowledge, skills and attitudes needed for successful intercultural communication. ICA is the development of critical cultural awareness, the central component of ICC, which emphasises the need to reflect critically on cultural practices and their communication relationship. Baker (2015: 163) points out that the limitation of critical cultural awareness is that it focuses on an awareness of 'one's own' and 'other' culture at the national level of culture and language. ICA goes further to the intercultural line and incorporates an understanding of the fluid, complex and emergent nature of the relationship between language and culture in intercultural communication through ELF. Baker (2015: 163) writes, "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." This definition is rather general and abstract and the twelve detailed features of intercultural awareness are addressed in Figure 3

Level 1: basic cultural awareness

An awareness of:

1. culture as a set of shared behaviours, beliefs, and values;
2. the role culture and context play in any interpretation of meaning;
3. our own culturally based behaviours, values, and beliefs and the ability to articulate this;
4. other's culturally based behaviours, values, and beliefs and the ability to compare this with our own culturally based behaviours, values, and beliefs.

Level 2: Advanced cultural awareness

An awareness of:

5. the relative nature of cultural norms;
6. cultural understanding as provisional and open to revision;
7. multiple voices or perspectives within any cultural grouping;
8. individuals as members of many social groupings including cultural ones;

9. common ground between specific cultures as well as an awareness of possibilities for mismatch and miscommunication between specific cultures

Level 3: Intercultural awareness

An awareness of:

10. culturally based frames of reference, forms, and communicative practices as being related both to specific cultures and also as emergent and hybrid in intercultural communication;

11. initial interaction in intercultural communication as possibly based on cultural stereotypes or generalizations but an ability to move beyond these through;

12. a capacity to negotiate and mediate between different emergent communicative practices and frames of reference based on the above understanding of culture in intercultural communication.

Figure 3: The twelve components of intercultural awareness (Baker 2015)

ICA can be further characterised by the 12 elements and three levels shown in Figure 3. These elements are placed from the basic understanding of cultural contexts in communication (Level 1: Basic CA, Figure 3) to the advanced level understanding of language and culture (Level 2: Advanced CA, Figure 3) and finally to the intercultural level of cultures and languages that needed for successful intercultural communication (Level 3: ICA, Figure 3). Levels 1 and 2 are from the saviours in Byram's (1997) model of ICC. Level 3 directly represents the fluid, hybrid and emergent understanding of cultures and languages needed for English to be used in global settings. Some crucial aspects of critical cultural awareness, especially the role of negotiation and mediation, are also discussed in level 3. This is the part that goes beyond critical cultural awareness and ICC.

Baker (2015; 165) explains each level in detail. Level 1, basic cultural awareness (CA) represents the general level of conscious understanding of the first individual's lingual culture and the manner in which it influences behaviour, belief, and value and its importance in communication, rather than intercultural communication. This level also shows the other's lingual cultures and cultural practices, which can be seen differently.

However, it does not include any specific systematic knowledge or awareness of the other's culture or lingual culture itself. It states the development of an ability to express one's own cultural perspective and make general comparisons between one's cultural interpretations and 'others' at the level of broader generalisations or stereotypes. Language and culture in this level may be perceived and used in intercultural communication, or essentialist positions may be adopted by those engaged in intercultural communication.

Level 2 of CA involves more complex understandings of cultures and communications and moving away from essentialist positions. There is an awareness of the relative nature of cultural norms and an awareness of the provision and openness of cultural understanding. There exist multiple voices or perspectives in any cultural grouping. This level indicates that individuals can be members of multiple social groups, including cultural ones. Concerning skills or abilities, participants in intercultural communication should be able to make use of their knowledge to make predictions for possible areas of mismatch and miscommunication.

The final level 3 gives a movement from CA to ICA and incorporates the insight from poststructuralist understandings of culture, language and communication and the implications of this for understanding intercultural communication. The view of the liminal and emergent nature of the relationships between language, culture and communication, including through ELF, can be seen through ICA. Cultures are not bounded things but complex ones. Cultural references and communicative practices may or may not be related to specific cultures in intercultural communication. The fundamental characterisation of ICA is the ability to mediation and negotiation between different cultural frames of reference and communicative practices in intercultural communication. At this level, the concept of 'our culture' and 'their culture' that appear in much of ICC encounters are not used any more. The understanding of cultures, languages and communication is not correlated and fixed to any particular native-speaker community. In ELF, English is used across the local, national and global in a dynamic way.

There are some limitations of the elements of ICA in that they are abstract, and the distinctions between the different components are only for analytical purposes. Moreover, although ICA is presented with three levels, it is optional or a suggestion that intercultural participants need to develop ICA through these steps. For example, if the communicator grows up in a plurilingual and multicultural family, they will communicate in a way at level

3, ICA, from their earliest experiences. In contrast, intercultural communication in both practice and training does not progress beyond level 2. In other words, ICA does not necessarily develop smoothly through the three levels. Fig 3 do not show the relationships between twelve elements, so it is not considered a model of ICA (Baker, 2015:167)

Baker (2015; 168) introduces a model of intercultural awareness built on three ICA levels and clearly distinguishes between conceptual intercultural awareness and practice-orientated intercultural awareness. This model includes the division of some of the original twelve elements between two sides, conceptual and practice-orientated ICA, resulting in fifteen components in this model. Firstly, conceptual ICA talks about a conscious understanding of the role of cultures and languages in intercultural communication as it is about an underlying competence. Secondly, the two-way relationship between the two sides of the model is represented by double arrows and dotted lines. Knowledge and skills in intercultural communication are constantly renewed and adapted themselves. Therefore the distinction between conceptual and practice-oriented ICA is unclear. Thirdly, the particular knowledge, skills and practices for successful intercultural communication cannot be fully characterised in advance. Hence, it is necessary to present the two-way relationship between them. As Baker (2015: 167) points out, one of the limitations of the three levels of ICA is that it is not a suggestion for the ICA individual's development to progress through the three levels in the linear manner in which they are presented. This is shown in the model by using the dotted lines between the three different levels and the double-headed arrows on either side of the model. In other words, participants in intercultural communication may develop various aspects of the model at a different times and may move from the higher to lower levels as well. Lastly, the dynamic of the model in which the knowledge, skills and abilities of the individual are constantly in change is indicated by the arrows moving between the levels and across the conceptual and practice sections. Baker (2015: 169) points out that this model is not only an analytical construct because it is built on a mixture of empirical and theoretical investigations.

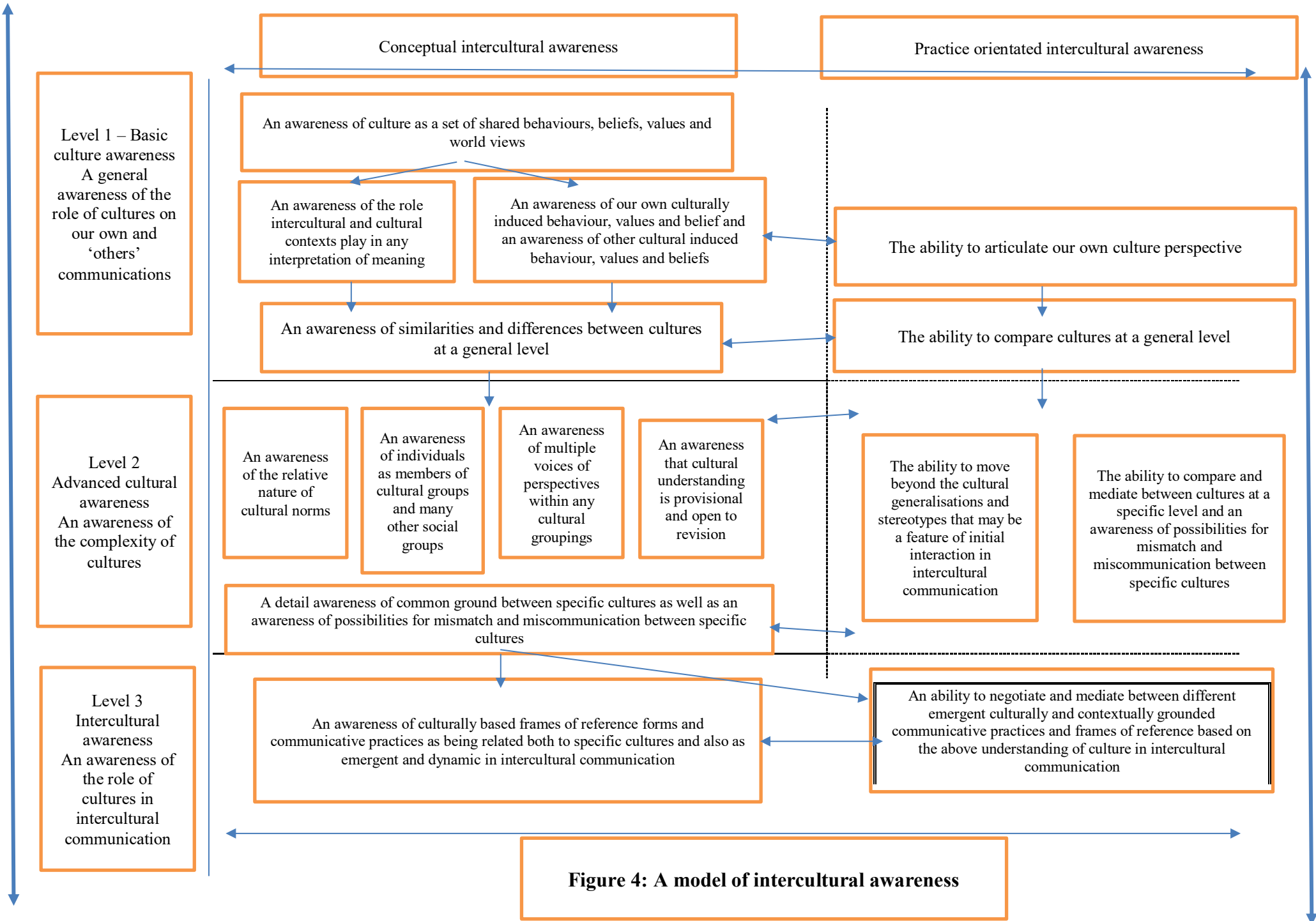


Figure 4: A model of intercultural awareness

In conclusion, this model of ICA was not only an attempt to account for the knowledge, skills and attitudes needed for successful intercultural communication through Global Englishes but also a model of intercultural development. However, in this stage, we only see things at an abstract level, and we need to apply different elements of the model to inform pedagogic practices. The following section demonstrates the application of ICA to teaching in detail with the organisation around five strands, which offer broad guidelines for teachers on integrating intercultural communication through Global Englishes into the language classroom.

3.6 ELF and Intercultural awareness: Implications for English language teaching

ICA in the last part is presented from theoretical issues to practice and concerns with the ICA model based on both empirical and theoretical investigations. This part will discuss the pedagogic implications of ICA in detail, especially concerning ELF communication. Some current approaches to ICA in ELT are discussed, and then a model of ICA in the classroom is presented as a suggestion for teaching practice.

3.6.1 Approaches of Intercultural awareness in English language teaching

The role of intercultural education as a critical part of language education is explored in much intercultural communication research. As Zhu (2014: 4) highlights, the intercultural experience in which language learners develop other cultures and people is inevitably one in language learning and teaching. Liddicoat and Scarino write that “language learning is fundamentally engagement in intercultural communication and that the addition of a new language to a person’s linguistic repertoire positions that person differently in relation to the world in which they live.” (2013: 6). Therefore, this perspective is on a huge number of discussions and research is understandable. However, Baker (2015; 183) criticises that most of this intercultural approach to language teaching has only produced nationalist characterizations of culture (see also Risager 2007; Holliday, Hyde and Kullman 2010; Piller 2011; Holliday 2011;2013; Jackson 2014; Zhu 2014;). Nevertheless, intercultural approaches develop communicative competence beyond restricted linguistic competence. These approaches also indicate intercultural participants possess corporate elements of the knowledge, skills and attitudes in their intercultural communication.

The most effective approach to communicative competence is Byram’s work (1997)

and its extension, which were discussed in detailed in the last part. However, as previously presented, the focus in Byram's work and its extension is on the national level of culture and has little or no consideration of ELF. More recently, discussions have moved from the model of an intercultural speaker to the notion of an intercultural citizen and citizenship (Risager 2007; Byram, 2008; 2012a; Lu and Corbett, 2012). Intercultural citizenship is an attempt to bring together language education and citizenship education in a manner that extends citizenship beyond national borders and recognises the global scale of social relations and communications. However, Lu and Corbett (2012) point out that the limitation of these approaches is that the central role of citizenship still places on national and 'bounded' concepts of citizenship. The notion of intercultural citizenship may be useful in helping learners explore global communities and identifications related to their identities as national citizens. However, the national still appears to be given a central place in explorations.

The limitations of the above approaches to intercultural education suggest a very different view of the relationship between culture, language and identity and communication to that traditionally taken in ELT. There has been a growing number of scholars replacing national culture with global perspective at the centre of language education in their works (e.g., Pennycook 2007, Kumaravadivelu 2008; Matsuda 2012; Canagarajah 2013b). The change in focus the global Englishes approach is underscored by Canagarajah's statement that "while joining a new speech community was the objective of traditional pedagogy, now teachers train students to shuttle between communities" (2013b: 191). Canagarajah's (2013b) performative competence of translingual as a model of intercultural competence has brought a number of pedagogic implications. This model involves acknowledging the importance of the communicative resources translingual students bring to the classroom, the situated rather than prescriptive nature of any teaching recommendations, and the significance of teaching negotiation strategies and form as negotiable.

Kumaravadivelu (2008) presents the concept of cultural realism and pedagogic principles in detail in his discussion in an attempt to bring an understanding of global, national, social and individual realities and the ability to act on this understanding. Kumaravadivelu points out that language education requires a cultural transition and "a teaching programme that is sensitive to the chances and challenges posed by cultural

globalisation.” (2008: 172). This transition results in five pedagogic priorities and shifts: “(a) from target language community to targeted cultural community, (b) from linguistic articulation to cultural affiliation, (c) from cultural information to cultural transformation, (d) from passive reception to critical reflection, and (e) from interested text to informed context.” (2008: 172).

In terms of limitations of Canagarajah’s (2013b) and Kumaravadivelu’s (2008) models, Baker (2015; 189) comments that they lack practical guidelines or suggestions for teachers and consideration of ELF research in relation to ELF and culture.

3.6.2 A Model of ICA in the Classroom

With the agreement of the position outlined so far that intercultural communication research has given rise to extensive considerations of the pedagogic implications of a greater understanding of intercultural communication, primarily through the field of intercultural education, Baker (2015; 194-200) publishes a model of ICA in the classroom. This model is brought in an attempt to bridge the supposed divide between theory and practice and produce empirically grounded suggestions for teaching as well as materials which incorporate insights from intercultural communication and ELF research (Baker 2012a; 2012b; 2012c).

Baker’s suggestions for delivering ICA into classroom practice can be divided into five strands: 1. exploring the complexity of local cultures; 2. exploring cultural representations in language learning materials; 3. exploring cultural representations in the media and arts both online and in more ‘traditional’ mediums; 4. making use of cultural informants; 5. engaging in intercultural communication both face-to-face and electronically. Baker comments that these suggestions are still quite broad because the particular details of using these strands will depend on local contexts. However, they are considered to give guidance for teaching ICA in practice. The five strands can be explicated as follows:

Exploring the complexity of local cultures – This strand is available in all settings. Learners can be developed the diversity and complexity of local and national cultural groupings by exploring their own culture. It will lead to an awareness of the multi-voiced nature of cultural characterizations and the complexity of the relationship between languages and cultures. Learners should also become aware of cultural characterizations and identifications other than at the national level. It should also highlight the manner in which local communities can connect with global communities, whether it is religious or

ethnic groups, identifying with other learners and users of English or groups such as music or sports fans. Finally, learners should begin to gain an understanding of how individuals relate in different ways to a variety of cultural groupings and those cultural characterizations, at whatever scale, are not synonymous with individuals' practices or beliefs. In considering the complexity of their own cultural context and background, learners should begin to become aware of the complexity of other cultures and also of others' cultural identifications and practices.

Exploring cultural representations in language learning materials – The primary source of culture in the classroom is from teaching materials and textbooks in ELT. Although the representation of other cultures in ELT materials is typically limited and essentialist, even stereotyped, such materials can be used productively in developing ICA. It can also include locally produced materials and textbooks as well as imported materials and textbooks. Learners can compare what is presented in the materials with their own experiences of their own and other cultures. They may also critically compare different cultural representations in different sets of materials and learn to critically evaluate any characterisation of culture; their own or 'other'.

Exploring cultural representations in the media and arts both online and in more 'traditional' mediums – Other sources for teaching materials are arts, particularly literature. They can provide a wide variety of sources presenting images or representations of both local cultures and other cultures through English, such as film, television, newspapers, magazines from the traditional media and websites, blogs and podcasts from online sources. Importantly, cultural representations of non-Anglophone cultures through English should be made use of. This will introduce learners to the global role of English, particularly on the Internet (e.g., Hino and Oda 2015).

Making use of cultural informants – Cultural informants can provide a source of knowledge and interpretations of other cultures and the learners' own culture, for example, Non-local English teachers and local English teachers. Informants can not only share their experience of other cultures but also of intercultural communication and the similarities and differences between cultures they are familiar with. Learners will be developed the notions of hybridity, groupings and identifications that are transcultural and multiple.

Engaging in intercultural communication, both face-to-face and electronically –

Intercultural communication experiences should be integrated into language teaching because it plays a central role in developing intercultural competence and ICA. Language learners can get experiences intercultural communication by working with non-local teachers, talking with tourists, and learning exchange programme in both Anglophone and non-Anglophone settings. Furthermore, regional locations where English functions as the lingua franca, even when it is not an official language of the country, for example, in ASEAN (Association of South East Asian Nations), will also provide valuable opportunities for intercultural communication through English.

The five strands indicate all the resources available in the language classroom, such as materials, textbooks, teachers, other students, the surrounding environment and online resources. These resources, which can be brought into the classroom for discussion and reflection, highlight the cultural and intercultural dimensions of language learning. Content and intercultural experience in these strands are critically fundamental. Similarly, the relationship between language and culture should be received a critical emphasis. This is represented through the development of the learner's awareness of the multiple settings in which English is used and the range of cultural and communicative practices performed through English. In other words, the Anglophone settings and cultures, which currently dominate ELT materials, should be replaced by non-Anglophone ones. In Anglophone settings where they are relevant to developing learners' ICA, they should be critically explored.

Regarding the cultural and intercultural dimensions of ELT, only local elements relevant to learning goals and English should be highlighted. Given that English is used and experienced as a lingua franca in intercultural communication by most learners, it is an appropriate starting point to explore the relationship between language, culture and communication, including the attendant notions of complexity and diversity.

Because of the decentring Anglophone settings in ELT materials, teachers are given greater flexibility and choice in choosing the aspects of language, culture and communication in their teaching. It is a suggestion that they should focus on the ones that are most relevant to their local context and their own and learners' experiences.

Baker (2015: 200) argues that this approach represents the connection of contemporary discussion in intercultural communication, ELF and English language teaching in which the role of education is more and more critical and challenges the status

quo. This approach also helps teachers and learners be aware of other ways to acknowledge the relationship between culture, communication and language.

3.7 Previous studies of CA and ICA in English language teaching

Baker (2015) conducted a case study of a course in Global Englishes, intercultural communication and intercultural awareness for English language learners at a Thai university. The aims of the study were thus: to explore the feasibility of developing content for ELT materials which took a Global Englishes perspective as their baseline and that incorporated aspects of ICA into the approach; to how such a course could be delivered; to consider the types of learning that took place; and to document teachers' and students' evaluations of such a course. Overall, participants indicated that the cultural dimension of language learning and use was important and formed a significant part of their language learning experiences. Although, it should also be noted that despite their positive attitudes to intercultural communication and knowledge of Global Englishes, native-speaker English associated with Anglophone settings (the UK and US) was still regarded as the most prestigious. The interview data demonstrates that the participants are aware of the global role of English and its use outside of Anglophone contexts. The majority of participants also expressed positive attitudes to this and to the inclusion of a variety of Englishes in the course. However, these positive attitudes were not universal and a number of participants felt that Anglophone English was still the most appropriate for study. In relation to intercultural communication and intercultural awareness again many participants expressed positive attitudes towards learning about this in the interviews. At the end of the course, students gained a greater understanding of the complexity of the relationship between language, culture and identity in their own experiences and settings and a realisation that such complexity applied to all cultures and people. In particular, students developed ICA at level 2; within cultures. The study provided an illustration of the relevance of interculturality (Zhu 2014a; 2015) to understand the way in which cultural identifications are negotiated in intercultural communication. Furthermore, in some settings, identity is negotiated in intercultural communication and the importance of language in this process. This study offered a good example of the type of interactions, providing opportunities for students to reconsider essentialist approaches to language, culture, identity, and communication, that can be offered in classroom teaching.

Yu. Q & Maele. J.V (2018) designed an English reading course in seven weeks, in which

the following learning goals were presented for ICA development: to acquire the knowledge needed for understanding the cultural reference in the texts; to develop the ability to identify, compare and reflect on multiple viewpoints and perspectives in the reading text; to recognize the relative and open nature of culture; and to adopt inner attitudes that enable taking in new perspectives and mediating between the familiar and the strange. The study found that by the end of the seven-week track, approximately two-thirds of the students displayed a level beyond basic cultural awareness. The study provides additional evidence for the fact that reading courses can be a lever not only for increasing metacognition and critical reflection but also for fostering intercultural awareness. This study lends support to the expectation that by setting intercultural development as a focal teaching goal for ELT, students will more readily display 'desired internal outcomes' (Deardorff, 2006, p.254) and notably shift away from an essentialist view to the new and informed perspective that recognize the relative and fluid nature of cultures. This paper explored the usability of Baker's (2012, 2015) scale of intercultural awareness and found that, even though its abstract descriptors require that situational specifications be made, the fundamental distinction between a basic and a more advanced level can effectively be applied in the Chinese higher education classroom.

Abdzaded and Baker (2020) offered the results of a ten-session course in cultural awareness offered to Iranian English language students with a focus on the development of CA. The course proved to be successful in integrating CA into ELT in the context of the research and has relevance to other settings with limited integration of the intercultural into ELT policy and practice. The findings provided a range of responses moving from basic CA and essentialist, stereotypical understandings of culture at the beginning, to more advanced CA at the end that recognizes variations across and within cultures, as well as the relative nature of cultural norms. The essentialist understanding of the culture at the beginning implies that students mostly had basic level of CA when entering the course. Within basic levels of CA, definitions of culture at the national level were the most salient theme, in line with the suggestion of Baker (2015) who referred to national culture as the most common understanding. Evidence of advanced CA was generally found from session five onwards, which is indicative of the positive effect of the course in promoting more complex understandings of culture among students. In other words, students moved from an understanding of the culture at a static level towards its understanding as a more emergent one, which is not necessarily limited to the nation. Furthermore, among this

group of participants, there was little evidence of more fluid and complex understandings of cultural practices associated with ICA, in keeping with other classroom-based studies (Baker 2012, 2015; Yu and Maele 2018). This highlights the longitudinal nature of the development of cultural and intercultural awareness and that longer periods of teaching and time are needed before an advanced level of CA consolidates in students' minds or ICA can be developed.

The previous studies had some common things such as designing a course mainly about CA and ICA or integrating CA and ICA in ELT and exploring the usability of Baker's (2012, 2015) scale of intercultural awareness. Therefore, the original aim of these courses was to investigate the essentialist of presenting CA and ICA in ELT, how participants assessed the course at the end, how much in terms of CA and ICA participants developed and how CA and ICA affected the English teaching and learning process. The current research explored participants' attitudes toward integrating CA and ICA in English language classes; what CA and ICA already addressed in ELT according to Baker's (2012, 2015) framework of ICA in a different educational setting. The participants are both students and teachers, who might provide a wider and deeper understanding with both professional and non-professional knowledge. It is very useful to understand teachers' attitudes toward addressing ICA in language teaching and how teachers present ICA in their classrooms for Vietnamese contexts and beyond.

3.8 Research on integrating Culture in ELT in Vietnam

Tran (2020) claimed in her doctoral thesis that there were three broad types of studies concerning teachers' teaching practices and perspectives in relation to intercultural and culture in Vietnam, including literature study papers, teachers' perspectives and empirical research. The third type, empirical studies, still needed to be in more amounts.

The first type, literature study papers, have aimed to raise teachers' and related stakeholders' awareness of the integration of culture into ELT and to highlight the importance of teaching IC in practice. For example, Nguyen (2007) stated the aim of her research was to raise awareness of the integration of intercultural communication understanding and ICC in ELT in Vietnam. Tran and Seepho (2014) endeavoured to raise awareness of the importance of IcLT and the need to develop learners' intercultural communicative competence (ICC) in the context of English language educators in Vietnam. By examining the model of ICC, which is adapted from the model of ICC development

suggested by Byram (1997), some domains of ICC proposed for ICLT in the context of Vietnam. Simultaneously, the researcher gave some principles and approaches of ICLT in an attempt to promote learners' communicative competencies to help them become intercultural speakers. Nguyen (2017) reviewed previous empirical studies on integrating culture in ELT to indicate the common tendencies of perceiving, expecting or evaluating the effects of including cultural aspects in teaching a language to learners. After that, the researcher suggested the framework included three levels of learning outcomes in a learning culture: cultural knowledge, cultural awareness and cultural competence to evaluate learners' communicative competence.

The second type of research related to cultural integration into ELT in Vietnam focuses on teachers' perspectives, including some illustrations as doctoral theses of Nguyen (2013), Trinh (2016) and Nguyen (2016). Nguyen (2013) argued in his critical ethnographic study that the priority on teaching language skills was given over integrating culture in English language teaching. Simultaneously, teachers needed to be provided with more relevant professional training and knowledge to teach and assess ICC in practice. Furthermore, teachers were not fully informed of the national language policy in which intercultural was mentioned. As a consequence, teachers might neglect culture in their beliefs and teaching practices. Additionally, Nguyen (2013) investigated that cultural teaching was 'intermittent' like what Byram (2009) termed. 'intermittent' was clarified by teachers' randomly explaining or providing specific cultural points in the textbook in class. Therefore, teachers missed opportunities to teach critical cultural awareness because they did not take an integrated view of teaching both language and culture at the same time.

Trinh (2016) found that teachers' perspective in integrating culture in teaching language was too broad such as culture embraces aspects of human life, and they considered the role of teaching culture and teaching language skills as the one. In other words, teaching language skills means teaching culture. However, through various activities (lectures, quizzes and games, discussions and dialogues), teachers only did transmit knowledge of culture. Nguyen (2016) found that teachers' knowledge of IC was vague and superficial, which led them to apply the exam-focused teaching approach and culture was not received the right attempt. Tran (2014) investigated in his study that English language teachers believed that cultural teaching played an important role in ELT, and to some extent, their classroom practices corresponded with their beliefs since those teachers

thought the critical role of cultural teaching and tried to integrate cultural education into their ELT at any level. However, there was a mismatch between English language teachers' defining objectives of culture teaching and their cultural teaching activities.

Another aspect relating to the teacher's perspective was discussed by Doan (2014), which was the monocentric view over the pluricentric view of cultural teaching. Doan noted in his research in teaching culture in five English higher education programs at five universities in the North, Centre and South of Vietnam that there were five culture-focused modules, including British Culture and Civilisation, English Literature, American Culture and Civilisation, American Literature and Cross-cultural communication. The first four modules focusing on English-speaking country culture were compulsory, while the last one about communicative culture, in general, was an elective. This meant teachers' perspective prioritised the monocentric of English-speaking countries over the pluricentric view of non-English speaking country culture. Le (2015) found that the teachers needed to clearly acknowledge the shift from the traditional focus on cultural knowledge transmission and the native-live model to the intercultural communication orientation.

In 2014, Tran and Dang researched the relationship between teachers' belief and their teaching practice, and they found that teachers displayed a lack of congruence between them. Chau (2018) recently studied upper-secondary school teachers' concerns and expectations for integrating culture in ELT. In terms of teachers' concerns, there included learners' low language proficiency and learning motivation, lack of cultural orientation in textbooks and curriculum and teachers' lack of background in intercultural integration pedagogy. Teachers presented their high expectations of being trained professionals to promote their IC and intercultural integration. In 2019, Chau and Truong investigated that teachers confirmed that no intercultural objectives were presented in their lessons, and intercultural language activities rarely appeared in their teaching practices. This type of researcher lacked students' perspective of integrating global English and ICA in teaching and learning English. Students' view has a substantial effect relating to their learning behaviour and motivation to some extent. The current research set out to investigate both students' and teachers' perspectives of global Englishes and ICA.

The third type of research, which involves empirical components, has been insufficient amount in practice. Ho (2011a, 2022b) conducted a study of an innovative intercultural approach to students' ICC. The culture was not presented in all types of

research data, including documents (curriculum), teachers' perceptions, classroom activities and students' perceptions. Notably, teachers applied the traditional teaching approach, in which culture was separated from language. Ho (2011 a, 2011b) offered an intercultural class in his study, where he adapted and applied intercultural learning tasks. These learning tasks derive from the intercultural stance of Newton et al. (2010) and Liddicoat and Scarino (2013), which included four components of IC: knowledge, attitudes, skills and awareness. The data showed that learners in the intervention group were found to promote in all these four components. Regarding intercultural awareness, the students in class, in which an intercultural stance was taken, promoted better insight into different aspects of the target culture. They had a better view of their own culture in learning a foreign language and were aware of the impact of their own perspective on understanding other cultures. With the same purpose of raising learners' awareness of IC, Truong and Tran (2014) conducted some learning activities to promote sets of intercultural skills while learners watched a film in their research. The results showed that students developed both cross-cultural knowledge and comparisons through observing, recognising and analysing cultural content in the movie.

Furthermore, students developed an awareness of their cultural stereotypes by reflecting on themselves in the target language and culture. In their research, those researchers offered intercultural classes or activities related to intercultural skills, which are optional to students. However, the fact of optional or compulsory modules might cause some different findings. None of them examined if global Englishes and ICA were integrated in practice or if there were any matches or mismatches between teacher's perspective and their teaching in class. This current study was an effort to fill this research gap.

In conclusion, four important themes can be drawn from research in the Vietnamese context. First, in ELT, culture has not placed an equal position like language skills, which has given a marginalised status. ELT in Vietnam has focused on form instruction, prioritising linguistic proficiency more strongly than learners' ICA development. Second, teachers were not informed enough about integrating culture in ELT; therefore, they had little knowledge and relevant professional training for intercultural language teaching. Third, there have been various constraints, such as traditional or exam-oriented teaching styles. Fourth, while Vietnamese educators have realised the importance of integrating the intercultural dimension into language teaching and learning, there are not many studies to investigate

teachers' implementation of intercultural language teaching in class or if any ICA teaching model is applied in practice. This shortage does not seem to support the national language policy, which recognises the importance of intercultural awareness in ELT and international integration throughout the country. With the application of Baker's ICA model in developing ICA in class, this current research is set out to fill this shortage.

3.9 Conclusion

The discussion of this chapter has explored different notions of communicative competence, intercultural communication, and intercultural awareness. First, culture is added in language education because language spreads culture and vice versa. Therefore, an approach to learning and teaching language is impossible without culture. English language learners today need to be facilitated for international encounters in the future. After that, communicative competence is examined critically to develop an understanding of intercultural communication. Then intercultural communicative competence has been considered an extension of the communicative competence that recognises the intercultural nature of second language use and so eschews the native speaker bias of earlier models of communicative competence. Then, Byram's (1997) ICC model has been characterised in detail with both strengths and weaknesses. The discussion offered an exploration of how the model of ICA can be translated into teaching practice in a manner that integrates findings from ELF and intercultural communication and education research. Baker (2015: 194-199) outlines the opportunities for the development of ICA in the classroom. The chapter ends with some conclusions from previous studies applied to Baker's (2015) scale of ICA. Overall, basic CA and advanced CA at national levels are the most common understanding, and there was little evidence of more fluid and complex understandings of cultural practices associated with ICA.

Chapter 4 Research Methods

In previous chapters, the researcher has discussed the theoretical framework of the research, an overview of the research title, a brief understanding of some English concepts such as Global Englishes, World Englishes, and English as lingua franca and the author mainly focuses on ELF in this research, followed by an overview of the English language used in ASEAN and Vietnam. A brief of English language ideology is noted with the definition, some main features and how English ideology is reproduced in society. Teachers' beliefs in ELT and the relationship between teachers' beliefs and teaching activities were discussed before Global English in practice was explained in some previous empirical studies (see Chapter 2). Next, one of the critical sections of the literature review is about cultural and intercultural awareness in English language education. This section shows the interactive relationship between culture and language education. The definitions of communicative competence, intercultural communication, cultural awareness and intercultural awareness and some approaches to those notions in language teaching (See chapter 3). The review of theories and practices in the published research has helped the researcher understand her study more deeply and guided her partly to identify her research aim and primary research question. This chapter moves on to the research design of the present study. It first summarises the aims and the research questions. Then the overall methodology is discussed, including the research context, the mixed method, research instruments, and the researcher's role. Finally, it ends with a brief outline of the ethical considerations and limitations of the study.

4.1 Research aims and questions

This study has two research aims. First, it aims to explore the teachers' and students' perceptions of Global Englishes and Intercultural awareness in teaching English. Second, it sought to investigate how Global Englishes and intercultural awareness integrate into teaching English in higher education. The following research questions guided the present study:

RQ1: What are higher education teacher's and student's perceptions of Global Englishes and Intercultural awareness in teaching and learning English in Vietnam

- What are teachers' perceptions of Global Englishes?
- What are students' perceptions of Global Englishes?

- What are the differences and similarities between teachers' and students' perceptions of Global Englishes?
- What is teachers' understanding of ICA in ELT?

RQ2: How are Global Englishes and Intercultural Awareness presented in teaching and learning English practices in a higher education institute in Vietnam?

- How are Global Englishes presented in the language classroom?
- Are CA and ICA presented in the language classroom? If yes, how is ICA integrated into the language classroom?

To answer these research questions, the mixed research method was chosen for a number of reasons, as follows.

4.2 The mixed research method

There are various research methods used in applied linguistics studies such as correlational or experimental studies, case-study or ethnography and also mixed methods (e.g. Creswell 2015). Each method has its own strengths and weaknesses, which is addressed alternatively the qualitative, the quantitative and the mixed method as the following to indicate that the last one is the most appropriate to this study.

In accordance with the qualitative method, Duff (2009) states that there has been an increasing visibility and acceptance of qualitative research since the mid-1990s. Qualitative research is seen as ideal for providing insights into almost every aspect of language acquisition and use, for example, social, cultural and situational factors. Furthermore, Denzin and Lincoln (2018: 3) points out qualitative research as involving "... an interpretive naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them." In other words, this approach focuses on the natural setting and the research participants' points of view. Besides the natural environment, Creswell (2013) also considered qualitative research an inquiry process to explore a social or human problem. By analysing words and reporting detailed views of informants, the researcher can understand the issues investigated with the help of creating a complex and holistic picture.

Dörnyei (2007: p39) addresses some main strengths of this method. Besides its 'exploratory nature', it also figures out the answers "why" questions, broadens our

understanding, is flexible and provides material for the research report. The essential feature of qualitative research is to make complexity become clear. This component can prevent the study from producing 'reduced and simplified interpretations that distort the bigger picture'. Thanks to the complexity aspect, the qualitative method is considered the prevailing method over the quantitative one. Another reason the qualitative approach has been chosen over a quantitative one is that it makes an assessment of the investigated phenomenon through the eyes of both participants and the researcher easier (Richards, 2003).

Dörnyei (2007: 34) lists some main strengths of quantitative methods such as systematic, rigorous, focused and tightly controlled. Furthermore, quantitative research applies precise measurement and produces reliable and replicable data. The research process is relatively quick and offers good value for money, especially because the data analysis can be done using statistical computer software. Dörnyei and Taguchi (2010) argue that questionnaires in the quantitative method help with reporting rather superficial and do not examine an issue in depth. For example, Questionnaires provide participants' backgrounds, limited data related to teachers' and learners' knowledge about Global Englishes, Cultural and intercultural awareness. These data give the researcher an overview of participants and links to data collected using qualitative methods.

Dörnyei (2007: p36) points out that applied linguistics has recently adopted an increasingly level playing field for both Quantitative and Qualitative approaches. Miles and Huberman (1994, 2014) add that Quantitative and qualitative inquiry can support and inform each other. Therefore, we find many studies in applied linguistics that have combined methodologies (Dörnyei 2007: p44) under a variety of names, such as multi-trait-multimethod research, interrelating qualitative and quantitative data, methodological triangulation, multi-methodological, mixed model studies, and mixed methods research (Creswell et al. 2003) – with 'mixed methods research' becoming the widely accepted standard term. Mixed methods research is described straightforwardly as combining qualitative and quantitative methods within a single research project. There are some reasons for the growing popularity of mixed methods research recently such as increasing the strengths while eliminating the weaknesses of a single approach, multi-level analysis of complex issues, improved validity and reaching multiple audiences (Dörnyei 2007: p45). The key attraction for using the mixed methods research is that researchers can bring out

the best of both approaches, thereby combining quantitative and qualitative research strengths. However, it raises the realistic danger that it can do more harm than good when researchers are not adequately trained in both methods (Hess-Biber and Leavy, 2006). This method provides a better understanding of a complex phenomenon because its data can be from numeric trends in the quantitative method and specific details in the qualitative method. Finally, the final results of this method are usually acceptable for a larger audience than those of single-method research would be.

In short, the quantitative method, particularly questionnaires help to collect quick responses from a significant population, which gives the researcher an overview of factual participants' details and provides behavioural and attitudinal data for the current research. The qualitative approach can be appropriately adapted to this research because it involves a natural phenomenon which is genuinely complex and related to Vietnam participants. In qualitative inquiry, the studied participants are able to express their attitudes and practice of culture and intercultural awareness in learning and teaching in Vietnam.

Research questions in the current study are answered in the following stages. For research question 1, "What are higher education teachers' and students' perceptions of Global Englishes and Intercultural awareness in teaching and learning English in Vietnam?" the main data for this question comes from questionnaires. Data from interviews and classroom observation support the data from the survey to illuminate teachers' and students' attitudes to GE and ICA in the surveys.

About research question 2, "How do Global Englishes and Intercultural Awareness influence teaching and learning English practices in a higher education institute in Vietnam?", teaching activities relating to GE and ICA were investigated to examine how GE and ICA were addressed in teaching practice and those activities would be discussed with the Baker's ICA model to evaluate this model was suitable for integrating ICA in ELT in the Vietnamese context.

4.3 The study context

The research was conducted at a University (hereby called ATKU) in Vietnam. ATKU is a regional university that provides multi-disciplinary training, conducts scientific research and technology transfer centre, and contributes effectively to the socio-economic and cultural development of the Midlands, Northern Mountainous areas, and the whole

country. After 25 years of operation and development, ATK University has been recognized as the leading regional and multi-disciplinary university. Currently, ATK University has a total of Eleven member training units, following

- ATKU University of Education
- ATKU University of Medicine & Pharmacy
- ATKU University of Technologies
- ATKU University of Agriculture and Forestry
- ATKU University of Economics and Business Administration
- ATKU University of Sciences
- ATKU University of Information and Communication Technology
- ATKU LC Campus
- ATKU School of Foreign Languages – Where the current research was conducted
- ATKU International School
- ATKU College of Economics and Techniques

ATK University has become one of the leading universities in Southeast Asia; a center for training high-quality human resources, scientific research and advanced technology transfer in the fields of education, agriculture - forestry, health, economics, industry, information & communication technology, which establishes and provides science and technology solutions as well as policies to contribute to the sustainable socio-economic and cultural development of the midland and Northern mountainous areas and the whole country. Quality of the training programs, infrastructure and development resources are in line with national and Southeast Asian standards. Graduates of ATKU will soon be recruited and become experts, managers, and leaders who operate effectively in their fields of work.

(ATKU's website)

About ATKU School of Foreign Languages, it was established in 2007 with the following missions: training and fostering human resources in foreign languages; the centre for research on foreign language and culture; introduction and promotion of Vietnamese culture and language to the world, making significant contributions to national strategies for socio-economic and educational developmental, mainly the rural, highlands and

mountainous areas in the North of Vietnam. There are five departments in the ATKU school of Foreign Languages: Department of English, Department of Chinese, Department of French, Department of Russian, and Department of Basic Sciences. In terms of courses, there are courses for postgraduate, undergraduate and training programmes for certificates or diplomas. In terms of languages, students can choose bilingual courses such as English – French languages; or monolingual courses such as English or Chinese. In terms of professional development, students graduating from ATKU school of foreign languages can become foreign language teachers or work in an international environment, which depends on which course it is.

There are several reasons for choosing higher education as the research context. First, the learners in this situation are younger learners, over eighteen years old; they find it easier to get the new thing which soon leads to the readiness to use it in practice. They can learn and practice new things simultaneously with the help of modern technology, such as Facebook and Skype, to talk to foreigners worldwide, not only native English speakers but also non-native speakers. For example, there is a project named English speaking practice via Skype at the School of Foreign Languages. Every week, 40 students are arranged to talk via Skype with 40 foreign volunteers worldwide. The speakers are from both native English countries and non-native English countries. They can use English as a tool of communication in practice.

Furthermore, Global English is an abstract notion; therefore it should be introduced at a proper time and level of education. The average age of university students is eighteen to twenty-five years old. They have enough experience in learning and practising English, are old enough to understand, and can adapt by themselves to the new concept. Jenkins (2007) added that if the language ideology was considered early enough and given enough time, it would be internalized in the learner's mind deeper. Therefore, a higher education level is a suitable choice for doing this research.

Moreover, English is a compulsory foreign language subject in higher education in Vietnam. At some institutions, there are some other foreign languages for students to choose. However, most choose English because they already studied it at a lower level (primary in 3 years, lower secondary in 4 years and upper secondary school in 3 years). As a result, the majority of students choose English as their foreign language subject at university. Thus, examining whether such a significant population is only affected by

Standard English ideology or has a positive view of global Englishes is very meaningful and necessary.

The researcher chose ATKU University, where she has been teaching for six years, to conduct her research because it is one of the most prominent public universities in Vietnam. It has been one of the options for students to choose to do their degree because of its extensive, high ranking and international. The number of students from the University is often bigger than others. ATK U was one of the institutions to provide professional training programs for teachers of English from primary, upper secondary, lower secondary and University. Therefore, it is often pioneered to apply new knowledge in teaching practice. Many staffs were sent abroad to study higher education, and then they came back to work and helped to develop its innovation. It is a regional university which includes ten schools as members. Every year, over 20.000 students (both English majors and non-English majors) graduate and become an abundant human resource for the whole country. The students are large and diverse. They come from all provinces in the north of the country, and many of them are ethnic people. Not only Vietnamese students but there also are more and more international students from ASEAN countries, such as Laos and Cambodia, coming to the University to achieve their degrees. We also invite foreign teachers from America, France, Holland, Chinese, to give lectures and do research. It is an excellent environment for learners to practice using English with both native English and non-native English speakers. For all the above reasons, this University is a good and relevant place for the researcher to research Global Englishes.

4.4 Data collection procedure

4.4.1 Research participants and selection procedures

Creswell (2009) states that subject selection in qualitative research is purposeful; participants are selected who can best inform the research questions and enhance understanding of the phenomenon under study. The study was conducted at ATK University; therefore, the participants were teachers and students at the School of Foreign Languages, ATK University. Due to the emergence of qualitative research, it is not possible to predicate and fix the participants before the research. Instead, Cohen et al. I (2011: 229) point out that the sampling would not only be recursive and ad hoc but also change and develop during the research time. Bearing in mind the nature of that kind of sampling, I chose to sample for the research began with a general purpose, to investigate the

knowledge and attitude of participants about Global Englishes and intercultural awareness in English teaching at higher education.

The sampling process is shown in the following table. First, 16 English teachers and 138 major English students at the School of Foreign Languages, ATK University, are selected for the questionnaire study. For observation and interviews, four teachers of English are chosen for qualitative study with two rounds of interviews and classroom observations. Four teachers are teachers of six modules: US-UK countries studies, English Oral Translation, English literature, Cross-cultural communication, English Drama project and Tourism and Hospitality. They become the main participants in this research.

For the 1st group, 16 English teachers, they are aged 25 to 35 years old, two males and fourteen females. There are four PhDs (1 in Australia and 3 in Vietnam), two PhD students in Vietnam and ten masters of English Linguistics or TESOL. They are young, eager to learn new things and apply innovation in teaching.

For the 2nd group, 138 major English students are the age of 21 and in their 3rd year. They soon become English teachers and tourist guides or are going to work in the field using English. They have done most of the subjects at university, including speaking, reading, listening, writing, English projects, English grammar, Translation, and Semantics.

For the 3rd group, five teachers of English. They mainly teach Speaking, reading, listening, writing, English projects and intercultural. All these subjects are compulsory and done in year 3. They provide both theory and practice of using English.

Groups	Participants	Institution	Numbers	Instruments
The 1 st group	English teachers	ATK University	16	Questionnaires
The 2 nd group	English major students	ATK University	138	Questionnaires
The 3 rd group	English teachers	ATK University	5	Interview/ observation

Table 1: Research participants

To support qualitative, the researcher also adopts some quantitative data to give an overview of how teachers and students perceive Global English, Cultural and Intercultural awareness in language policy and practice. No sampling issues are involved for teacher participants for questionnaires since all 16 English teachers in the School of Foreign Languages participated. As for the student participants, 138 students from three majors were chosen: English majors, bilingual French – English majors and bilingual Chinese – English majors. The selection was convenient instead of strictly following the rules of any particular sampling type. This is because quantitative data in this research is not the main focus of the study but complements the qualitative data.

4.4.2 Research instruments

In this section, the researcher will discuss the research instruments applied in the study, which include questionnaires, interviews, observations and documents. For each instrument, the researcher would like to address how she designed and administered it, the researcher's role in the study and using instruments, why they were selected, and the limitations and advantages of the devices.

4.4.2.1 Questionnaire

Questionnaires have been the most common data collection instruments in applied linguistics recently. It is defined as 'any written instruments that present respondents with a series of questions or statements to which they are to react either by writing their answers or selecting from among existing solutions' (Brown, 2001, p. 6). Broadly speaking, questionnaires can be used to collect three types of data about respondents: Factual questions, behavioural questions and attitudinal questions (Dornyei, 2007, p. 102). In this research, questionnaires (designed separately for both students and teachers) are used to explore students' and teachers' attitudes and perceptions toward Global Englishes and Intercultural awareness in teaching and learning English from the global Englishes perspective (see Appendix 1 and 2).

There are some main reasons for choosing questionnaires as a technique supporting a qualitative approach. First of all, questionnaires will help me collect data from many participants, increasing validity, reliability and generalization. In this study, I select 138 students and 16 teachers as participants in doing questionnaires in a short time. Moreover, the results of the questionnaires can be fast, relatively straightforward and easily quantified by either a researcher or through a software package. I used SPSS as the

supportive software to handle survey results in this research. Furthermore, respondents usually do not mind the process of filling in questionnaires and the survey method can offer them anonymity if needed. They also convey the overt attitudes of participants and will be compared with the results of interviews and observations (Ackroyd & Hughes, 1981).

The participants of the questionnaire are both teachers and students, and the questionnaire's structure is the same. However, after a pilot study in a group of 10 students, the researcher found that some questions did not support current research aims, such as "How many hours do you learn English every day?" and "How many days do you learn English every week?". Data from those questions gave too general sense and did not directly answer any research question. She also left some questions about students' attitudes to ICA out of the questionnaire for students because the research aim was to investigate the attitude of teachers, not students, toward ICA in teaching English. After the questionnaire, teachers were asked to discuss integrating ICA in their classrooms in the second interview round. Therefore, the questionnaire (see Appendix 1 and 2) is divided into four main parts in questionnaire for students and five elements for teachers. The first part concerns students' and teachers' attitudes towards global Englishes. This part is divided into two sub-parts, including participants' attitudes to different accents in three regions: Inner circle, Outer circle and Expanding circle; participants' attitudes towards Global Englishes and standard English. The first sub-part is adapted from questions about Jenkins's accent attitude in her 2007 book. The second sub-part originated from the ideas collected by Jenkins in her 2015 book titled *Global Englishes*. The second part concerns attitudes towards English learning and teaching practice. These questions in this part are about some activities in English classrooms, materials that the teacher used in class and how the teacher assessed students' use of English from the Global Englishes point of view. The third part relates to the participants' attitudes towards their use of English. The fourth part is about the frequency of involvement of English in participants' real life. The fifth part, only in the questionnaire for teachers, is for investigating the attitude of teachers towards Intercultural awareness in teaching English, including their understanding of ICA and how the aspects of ICA are addressed in teaching English. The questions in this part are composed of the list of features of ICA by Bryam (1997) and Baker (2012) divided into three levels: Level 1 Basic cultural awareness, Level 2 Advanced cultural awareness and Level 3 Intercultural awareness.

The questionnaire is written in English and is composed of mainly closed questions but allowed room for participants to provide further responses to some open-ended questions. The reason for the preference for closed over open-ended questions is its advantage in comparing data in a large sample, examining interrelationships between factors, and generalising the overall trends.

Questionnaires were administered personally. The first group to fill in the surveys were 138 student participants from 4 classes at TNU School of foreign languages, and they completed questionnaires during their regular class time. I explained to the students' anything that needed to be clarified. After that, the second group of questionnaires were completed by 16 teacher participants during a regular meeting time.

4.4.2.1.1 Questionnaire Data collection

Questionnaires were delivered to two groups of participants: student participants and teacher participants. In the first two weeks of the data collection period (9th-20th December 2019), the surveys were given to 138 students of third-year English majors from 4 groups in the second semester of the academic year 2018/19—questionnaires for teacher participants completed in a regular meeting time. There were 20 teachers in the English Departments of TNU School of Foreign Languages. However, four of them were absent from the meeting. The research aims, as well as the surveys' purposes and their confidentiality, was explained to them. In addition, the researcher allowed them to ask for an explanation if they found the survey questions unclear to reduce issues concerning misinterpretation and misunderstanding.

4.4.2.1.2 Questionnaire data analysis

In the survey data analysis, the researcher put data numbers into SPSS, the software most commonly used in applied linguistic and educational research. The research used descriptive statistics, which helped the researcher summarise findings by describing general tendencies in the data and the overall spread of the scores. For example, the mean score of statement 1 'When I speak English, I want to sound like British or American.' in the survey for student participants is 4.3. With this mean score, we can conclude that most student participants prefer sound native-like, particularly British or American, more than their own accent. The researcher found all mean scores for all statements in the questionnaire and made the conclusion for all findings from those statements. Sometimes, the mean score of two or more than two statements could bring other results as well.

4.4.2.2 Semi-structured interviews

One of the questionnaire's weaknesses is that all questions need to be designed sufficiently simply and straightforwardly to be understood by participants. Therefore, Moser and Kalton (1971) remark the questionnaire is unsuitable for understanding an issue in-depth, and its data is rather superficial. Another factor is that the time spent completing the questionnaire is relatively short. Thus it provides a rather 'thin' description of the target phenomena. To complement the questionnaire, interviews, 'a conversation with a purpose' (Burgess, 1984b, p. 102) or 'professional conversation' where knowledge is constructed in the interaction between the interviewer and the interviewee (Kvale, 2007), is used for the following reasons.

First, most people find the interview a valuable way of collecting in-depth data and using it in various contexts with diverse topics. Dornyei (2007) also remarks that it is a natural and social way many qualitative researchers accept. Second, Dornyei (2007) further states that it provides flexible approaches to searching for any emerging new issue in the light of the interviewer's presence, and the domain's systematic coverage remains by the interview guide. Last, the interview is a highly social interaction. Hence, most researchers bear several ideal interviewer modes in their minds, and consequently, they can gain rich data in the very first meeting. Walford (2008: 90) points out that 'interviewers and interviewees co-construct the interview'. He explains that the interview is a social encounter, not simply a site for information exchange, and the researchers would be well advised to keep this in the forefront of their minds when conducting an interview. With these strengths of the interview, it compensates partly for the questionnaire in the study. Richards (2007: 50) emphasizes that in TESOL, the interview is not simply a matter of gathering facts, but also, in qualitative inquiry, we need to go deeper to pursue understanding in all its complex, elusive and shifting forms.

However, there are also limitations to interviews. For example, participants are only sometimes truthful due to factors like emotion, power difference or privacy. In the interview, the respondent will try to display him/ herself in a better than natural light. Or the interviewees may need to be more open to providing enough data as expected. Furthermore, time-consuming to set up and conduct the interview, which is considered the main weakness. Besides, the interviewer must have good communication skills, which is unnatural for all of us (Dornyei, 2007).

There is a number of types of interviews, for example, standardised interviews, in-depth interviews, and ethnographic interviews (see Lecompte and Preissle, 1993) or structured interviews, unstructured interviews and semi-structured interviews (see Dornyei, 2007). In the study, the researcher applies semi-structured interview, which is used in most applied linguistic research. Dornyei (2007; 136) explains that this type of interview is a compromise between the two extremes: structured and unstructured interviews. It still requires a set of prepared guiding questions and prompts (hence the '-structured part in the name'). However, its format is entirely open-ended. The interviewee is encouraged to express their ideas about the issues raised in an exploratory manner (hence the 'Semi-' part).

To prepare for the interview, the interview guide (see Appendix 3), which serves as the primary research instrument, was made and piloted in advance to ensure that the questions elicit sufficiently rich data and do not dominate the flow of the conversation. The same questions were delivered to all of the interviewees; however, these questions were delivered in different orders or wording, and various probes supplemented the main questions. With the help of the interview guide, the interviewer ensured that the domain was adequately covered and that nothing important was left by accident. It also gave a collection of suggested appropriate question wordings and a list of helpful probe questions in case the interviewer needed them. Furthermore, it provided a template for the opening statement and listed some comments to remember. The researcher included four types of questions, the first few questions, content questions, probes and the final closing question (Dornyei, 2007, p. 137), in the interview guide as a framework. She recorded the interview because if she took notes, she could not catch all the details of the nuances of personal meaning. Furthermore, the interview process was not disrupted by note-taking. The researcher discussed the recording aspect with the interviewee in advance because of the fact that many people preferred to be kept from being recorded. All teacher participants did not mind being recorded in the interview. The researcher in the interview primarily listens and lets the interviewee dictate the pace without being rushed or interrupted. To have a successful interview, the researcher needs to develop interviewing skills (Richards, 2003), especially being a good listener, as Richards suggested some interview techniques (Richards, 2003, pp. 53-54).

4.4.2.2.1 interview data collection

The researcher organized two rounds of interviews, or nine simultaneously, in the study. Each interview was audio recorded, and the average length was 40 minutes or 60 hours in total. The first time they occurred after questionnaire data collection and before doing classroom observation. A pilot interview was conducted with a teacher, in which the interview guide with some suggested questions was provided to check all questions in the first round of interviews were understandable and suitable for the current research. Most of the questions remained original except some about English language policy, which required the policy document to answer. Therefore, teacher participants were kept from providing their answers to those questions. The first round of interviews was conducted with five selected teacher participants with the aim of investigating teachers' knowledge about teaching foreign language policy, Global Englishes and Cultural and Intercultural teaching of English in Vietnam. The researcher applied the interview guide (see Appendix 3), which consisted of some prompts to investigate teachers' awareness of language policy and teachers' attitudes toward Global Englishes or ELF and ICA in their teaching. Before starting the interview, the researcher explained the purpose of the interview because it helped the interviewee understand the purpose of the questions more, which increased the participant's motivation to respond openly and in detail. The researcher also summarized what the interview data was used for the purpose of the study, and the data was kept confidential. She created a relaxed and non-threatening atmosphere by spending some minutes having a casual conversation to build rapport with the interviewee. After that, the researcher moved on to the questions directly relating to the study.

The second round of interviews was conducted with four selected teacher participants after having done the first round of interviews and classroom observations. The number of interviewees in the two rounds of interviews is different because a teacher taught two modules, UA-UK countries studies and Cross-culture communication, at the same time. The main purpose of the second interview was to clarify some questions that the researcher got during the classroom observation. The interview guide was designed based on the classroom observation information, and questions were about the module's content, teaching activities in class, activities outside class, and advantages and disadvantages of teaching those modules (see Appendix 4)

4.4.2.2 Interview data analysis

The analytical framework known as Qualitative Content Analysis (QCA) of Schreier (2012) was utilised to analyse the data. The reason for using this framework relied on its ability to deal with textual information gained from different qualitative research instruments (Savin-Baden & Major, 2013; Silverman, 2015; Schreier, 2012), such as transcriptions from the interviews and classrooms. Silverman (2015) regarded QCA as the research method of textual investigation as, under this framework, researchers establish a set of categories and then count the number of instances that fall into each theme. The crucial requirement of QCA is that the pieces need to be sufficiently precise to enable different coders to arrive at the same results or when the same body of material is examined.

The first step of the interview data analysis was to transform the recordings into a textual form or the recorded data verbatim (exactly word-to-word). A transcription convention, adopted from Bucholtz's transcript (2000,1445-1446), was applied in the transcribing process (see Appendix 5). Notably, in the transcriptions, the verbal tics (e.g., ah, um), including the speakers' tone, pacing, timing, and pauses, were not transcribed, as the present study placed greater focus on what the participants said, not on how words were spoken (Bailey, 2008; Savin-Baden & Major, 2013). In addition, in the transcriptions, as the focus of the research was on the content of the participants' responses rather than the manner of delivery in the interviews, the researcher decided not to include transcription of prosodic features. Although prosody may affect the interpretation of content, these were not seen to be a significant feature of the data analysis undertaken (Edwards, 1992).

Regarding data language, Vietnamese was used as the language tool in the interviews because it gave both researcher and interviewee a deep understanding of each other, as Vietnamese is their mother tongue. These extracts were translated from Vietnamese into English and checked by a Vietnamese L1 colleague, who is proficient in English and familiar with the subject matter.

About the translation process, the researcher chose to translate only those parts of the data that were perceived to be relevant to the themes that occurred.

When the transcription process was complete, the transcriptions were transferred to NVivo 12, a computer software that allowed the researcher to store and manage the interview data. More importantly, it facilitated the coding process or the process of putting

together extracts (across documents) that were related to each other into basins called 'nodes' (Richards, 2014). In addition, in producing codes, the researcher employed two approaches called 'deductive' and 'inductive' coding, or alternatively 'top-down' and 'bottom-up', respectively (Baker, 2009; Miles et al., 2014). The deductive codes were derived directly from prior theory or literature, while the inductive codes were based on the data (as with grounded theory) (Savin-Baden & Major, 2013). Regarding the coding framework, the researcher applied Schreier's (2012) framework called Qualitative Content Analysis (QCA).

The first stage of this framework was 'to select' which material (or interview transcript) to start with. Then, the second stage was 'to decide' the main themes for describing the data and generating sub-themes for each theme. It was in this stage that the concept of deductive codes was applied. These were the codes preconceived by the researcher from the research questions, theory, and literature (Hammersley & Atkinson, 2007; Richards, 2003). The deductive codes were primarily used to help the researcher avoid confusion caused by overwhelming data. In other words, instead of trying to keep track of everything coinciding and becoming confused in the process, the researcher selected a set of main themes from RQ1, which included: (1) teacher's knowledge about teaching foreign language policy; (2) Teacher's knowledge about Global Englishes; (3) Teacher's knowledge about cultural and ICA in teaching English and RQ2, which included: (1) Teaching content and the importance of cultural content in each module; (2) teaching materials (3) Activities inside classrooms (4) Activities outside classrooms.

However, during the coding process, the researcher was also open to the emergence of codes or themes from the data based on the inductive coding approach (Miles et al., 2014; Bryman, 2015). By doing so, the researcher could explore some unexpected themes and sub-themes, which were also significant for this study. This also helped to ensure that she was not overly occupied by the theoretical framework established before data collection (Hoque et al., 2017).

After the second stage, the researcher acquired deductive and inductive themes and sub-themes from the transcripts. Next, the third stage was 'to define' what exactly was meant by such themes and sub-themes. This stage aided the researcher in being aware of definitions assigned to each theme while coding the data since, if she was not explicit about the definitions, she may not remember and may misuse a theme name. This stage also

helped to generate reliability for this study because making the meaning of the themes explicit ensured consistency in the process of data analysis (Schreier, 2012, p.95).

The final stage of the QCA framework included 'revising and expanding' the coding frame. Revision meant that the researcher reviewed the main themes and sub-themes created in structural terms and checked whether there were any substantial overlaps among them. In cases where, for instance, two sub-themes were quite similar, the researcher amalgamated them into one sub-theme. In terms of expanding, this refers to when the researcher expanded the coding frame to include themes and sub-themes emerging from the previous set of transcripts to fit with another group.

4.4.2.3 Classroom observations

To support the questionnaire and interview, classroom observations were applied as one of the research instruments in the study to investigate the teaching practice. There are several reasons for choosing classroom observations. The first one was observation as a research process because it offered an investigator the opportunity to gather 'live' data occurring in social situations (Simpson & Tuson, 2003, p. 2). Another reason was that, as Robon said (2002:310), what people did may differ from what they said they did, and observation provided a reality check. By observing teachers' behaviour, the researcher checked teachers' attitudes towards the curriculum, classroom teaching, textbooks and tests that they discuss in the interview. With the help of observation, the researcher might gather sensitive information that was difficult to gain from interviews. Observation also enabled a researcher to look fresh at everyday behaviours that otherwise might be taken for granted, expected or go unnoticed (Cooper & Schindler, 2001, p. 374) and carefully prepared, recording schedules avoids problems caused when there was a gap between the act of observation and the recording of the event. However, there were also limitations. First, it was time-consuming in the data collecting, sorting and analysing stages. To overcome that, field notes with keywords are necessary and valuable. Besides this, the researcher's subjectivity or bias can influence the reliability of the observation, but this subjectivity or prejudice could be reduced with the help of critical reflection and self-checking.

Cohen et al. (2001; 465) stated that the intention in observation is to observe participants in their natural setting, their everyday social setting and everyday behaviours. In the research, observation was undertaken with the intention to watch teachers and

students in their classroom as their everyday social and natural setting; to discover their behaviours in these settings. Flick (2014:312) quotes Denzin's definition of participant observation, "a field strategy that simultaneously combines document analysis, interviewing of respondents and informants, direct participation and observation, and introspection". Based on this understanding, participant observation in this research covered classroom observation, documents and interviewing.

Regarding the researcher's role, LeCompte and Preissle (1993; 93-4) classified it into three types according to three degrees of participation in observation. They were the 'complete participant', the 'participant-as-observer' and the 'observer-as-participant'. Among these types, the researcher preferred the last one, the 'observer-as-participant', which was known as a researcher to the group and maybe has less extensive contact with the group. Hammersley and Atkinson (1983:93-95) divided the researcher's role into two types: one was comparative involvement which might come in the forms of the complete participant and the participant-as-observer with a degree of subjectivity and sympathy; the other was comparative detachment which might come in the forms of the observer-as-participant and the full observer, where objectivity and distance were key features. Both full participation and complete detachment were as limiting as each other. Dornyei (2007: 179) stated that there were two types of observation in accordance with the research's role, 'participant' versus 'nonparticipant observation'. The participant-observer became a full member of the group and takes part in all the activities, which usually appeared as a form of observation in ethnographic studies. However, in classroom situations, the researcher did not participate in activities or minimally involve in the setting, and therefore he/she became a 'non-participant-observer'. In this study context, in the classroom, the researcher preferred the second one, the 'non-participant-observer', who was known as a researcher to the group and maybe had less extensive contact with the group.

In terms of observation type, Patton (1990:202) suggests three main types lying on a continuum from unstructured to structured, responsive to pre-ordinate, namely highly structured, semi-structured and unstructured observation. The semi-structured observation, which has an agenda of issues, but these issues were far less predetermined or systematic, is applied in this research. In other words, it is hypotheses-generating and used to review observational data before suggesting an explanation for the phenomena being observed. The reason that I use semi-structured observation is that, on the one hand,

I do not bear in mind precisely in advance any hypothesis that I am looking for. On the other hand, I do want to get the danger of going too far from the research purpose by focusing on some general and broad research topics in class. I observe class with some available agendas in mind and have an open mind to other possibilities.

Classroom observation at ATK University was the primary data source for participant observation. The author observed six classes (US-UK countries studies, English Oral Translation, English literature, Cross-cultural communication, English Drama project and Tourism and Hospitality) by five teachers who participated in the first round of interviews. In accordance with each type of class, each teacher designed one unit lesson plan based on textbooks and teaching materials. The observation length can be a total of 400 minutes with 180 participants in 6 classes. Classroom observation intended to observe teaching practice in classrooms which included classroom activities, teacher-student interaction, teacher's discourse, and how teaching materials were used in terms of ICA from the ELF perspective. With the semi-structured classroom observation, she observed classrooms with some agendas in mind, but these agendas were 'in a far less predetermined or systematic manner' (Cohen et al., 2011, p. 457). The field notes for the classroom observation included an objective description of the classroom setting, date, time, place, and event, a subjective interpretation of the activities and critical reflection to check for possible bias or the need for follow-up enquiries.

4.4.2.3.1 Classroom observation data collection

In this study, the researcher observed five modules in three weeks, 10 hours per week, or, put differently, 30 hours of classroom observation for five modules in three weeks. Classroom observation followed the agenda of the first round of semi-structured interviews. The researcher took notes regarding the knowledge, attitudes and skills of ICA and Global Englishes present in class. Before the observation process, the researcher spent time studying teaching materials to find out ICA and Global Englishes and predict teaching activities in class. During the classroom observation, the researcher took some notes about activities relating to ICA and Global Englishes, students' attitudes and their performance in class in terms of ICA and Global Englishes. The researcher recorded the lesson for the data analysis process. The audio record helped the researcher avoid missing data during the classroom observation.

4.4.2.3.2 Classroom observation data analysis

Before analyzing the field notes, as with the questionnaire data and interview transcripts, the researcher read and re-read them to familiarize herself with the data. Then, the field notes were transferred into NVivo 12 software and were coded based on themes the same as interview coding. This allowed the researcher to code both deductively and inductively. For the deductive coding, the researcher acquired codes from the research questions and theoretical framework related to teachers' attitudes, teachers' awareness, teaching content and teaching activities concerning Global Englishes and ICA. The research applied codes and themes explored in the interview data into the deductive coding. This helped the researcher save time in sorting out the data. The data from the observation class answered research question 2, which aimed to examine the influence of ICA and Global Englishes in teaching practice. In the inductive coding, the researcher was also open for codes emerging from the observation data because this inductive data could also help to understand if what teachers discussed in their interviews was related to what they did and their beliefs, as well as to explain differences in alignment that occurred between beliefs and practices. During the time of observation, the researcher also took notes on issues that needed further discussion or explanation from the teacher, which aimed to be the main discussion in the second round of interviews.

4.4.2.4 Documents and field notes

Documents are considered a complementary strategy to provide the other data sources for participant observation and interviewing. Documents in the research include language policy, curriculum, lesson plans, textbooks and teacher's books. A document is defined briefly as 'a record of an event or process. Such records may be produced by individuals or groups and take many different forms (Cohen et al.: 2011, 249). Hammersly and Atkinson (2007) write the significance of document as follows:

Documents can provide information about the settings being studied, or about their wider contexts, and particularly about key figures or organizations. Sometimes this information will be of a kind that is not available from other sources. On other occasions, they may provide important corroboration or may challenge information received from informants or from observation.

(p.122)

Language policy in education is studied to see the importance of Cultural and Intercultural Awareness from a Global Englishes perspective. The curriculum, teaching material, lesson plans and test paper are reviewed to see if they are the practice of implementation of language policy. Combining interviews and observations, teachers' attitudes and beliefs on Cultural and Intercultural Awareness and Global Englishes were explored. The way teachers dealt with those documents in their own way, how they selected and used teaching material in practice and how they made the lesson plans.

During the time of classroom observations, the researcher recorded the teaching process. It helped a lot in the data analysis because the researcher got back to it to take notes and get a lot of data. The researcher took some notes and questions that she used it get teacher participants to clarify in the second round of interviews. Data from notes was used to contribute to data from other research instruments.

Document analysis is the supportive instrument for interview and observation data in the current research. Documents in the research included language policy, some teaching material and field notes. The primary reference in English language policy was CEFR, which was studied to see any ideas about global Englishes and ICA presented in the curriculum. The researchers chose some teaching materials and observed their use in class. Another document was field notes, which the researcher referred to during the data analysis. Documents were supportive of answering the RQ2, which was answered mainly by interview and classroom observation data.

4.4.3 The researcher's role

Locke et al. (2007) point out that qualitative research is interpretative research, with the inquirer typically involved in a sustained and intensive experience with participants. In other words, in the process of qualitative research, the range of strategic, ethical, risks, and personal issues need to receive a remarkable concern. The researcher's personal information, values, biases and backgrounds, such as gender, history, culture and socioeconomic status, may affect the research interpretations during the time of collecting, analysing and reporting data (Creswell, 2014). The researcher's role in this research is explained below.

In terms of the research process, the researcher made by herself every stage of doing this research with her supervisor's guidelines. The research topic and research questions are chosen based on her interest and the idea she got from a trip in the past. She found

that topic was necessary to her own teaching career and useful for my university. As discussed in the introduction chapter, one of the reasons for selecting this research setting was the researcher's familiarity with it. She had been in contact with this university for almost 11 years (i.e., four years for BA and six years for teaching experience). This indicated a level of background knowledge about the setting and the participants, which provided convenient access to relevant information about the research setting. Also, a further benefit of the researcher's familiarity with the research setting was that it provided an insider's perspective on the present study, as the researcher's membership of the group or area studied could be argued to be direct and intimate for both the process of data collection and analysis (Dwyer & Buckle, 2009). Dwyer and Buckle also posited that the insider role status frequently allows researchers more rapid and complete acceptance by their participants. Therefore, the participants are typically more open to researchers, and there may be a greater depth to the data gathered (ibid, 2009, p.58).

In terms of the relationship with participants, the researcher shares some common features with teacher participants. First, she used to work with them at the same university; therefore, she had enough understood their real teaching situations, for example, learners, teaching issues, concerns and burdens. Both researcher and teacher participants found it open to share teaching experience and attitudes as colleagues to get deep levels of data in interviews. With most of the students, the researcher shares their hometown, gender, English learners, and non-English speakers. Student participants provided helpful information to support the research. Furthermore, they use Vietnamese, their mother tongue, to deliver in the interview with teacher participants, which helps them to understand the inquiry clearly and show their responses accurately, avoiding being misunderstood and ambiguous in their answers. I am not their manager now, so they felt free to give their opinion about the research topic.

Although the principal researcher was not working during the research time, she had previously taught and conducted research at this university for over six years. This makes access to the setting and gaining an insider perspective easier, although, with the obvious risk of over-familiarity with the research site and missing potentially revealing aspects of the environment that may have been easier to identify as an outsider. In terms of documents, she has enough experience in doing documents such as curricula, lesson plans,

and teaching materials at the university. She knows how these documents were written, assessed, and applied in practice.

Finally, the researcher's familiarity with the participants may cause the issue of bias in analysing and interpreting data. To avoid this issue, this study concerned the approach called 'trustworthiness' (Miles et al., 2014; Lincoln & Guba, 1985) when transcribing, analysing, and interpreting the data. For instance, the researcher meticulously recorded the research process to demonstrate a clear decision trail and ensured the consistent and transparent interpretation of the data gathered (i.e., dependability). Furthermore, the researcher sent the extracts from interview data and their translations from Vietnamese into English to a Vietnamese L1 colleague, who is proficient in English and familiar with the subject matter to ensure, as far as possible, that the work's findings were the result of the experiences and ideas of the informants, rather than the characteristics and preferences of the researcher (i.e., confirmability). Lastly, the researcher gave the results to external readers (e.g., supervisors and PhD peers) to gain different perspectives when interpreting data. The researcher had an opportunity to present some study results to PhD candidates in the CGE PGR seminar. The researcher received some questions and comments from PhD peers about the literature review, the methods and the data analysis. They also give the researcher their own view of the current study and share what they did in their research with some similarities and differences with this research. The supervisors gave the researcher much valuable advice such as how to interpret the results objectively as much as possible.

4.5 Ethical considerations

To ensure sound research, it was necessary to have ethical considerations before and during the process of collecting, analysing, and disseminating data so that participants in the study do not meet disadvantages and the interpretation is justifiable (Creswell, 2015). According to the University of Southampton ethics guidelines, this study was of low risk in data collection because the participants taking part in questionnaires, interviews, and observations are adults.

The researcher addressed ethical considerations in a number of ways. Firstly, written consent was sought from the principal, teachers and students. These consent forms were carefully written in Vietnamese for each group of participants, so they were easy to understand fully. Moreover, ethical consideration was also given to what the researcher

told participants about the purpose of the study. Creswell (2015) states that cheating must be avoided. Therefore, the purpose of the study was explained again clearly orally to all the participants before the process of data collection began, even though it was worded carefully in the written consent forms and the researcher informed the participants of their right to withdraw at any time without any reasons during the questionnaires and interview.

Secondly, care was taken to avoid any harm to the participants, which is considered the fundamental ethical principle in research (Simons, 2009). The research paid special attention to protecting the anonymity of the research sites and their participants. Anonymity and pseudonyms were used as a further way to ensure the confidentiality of the participants and the institutions (B. Johnson & Christensen, 2014). Participant's personal information and documents were kept as confidential information.

In the classroom observation, the researcher also explained the general observation topics to the teachers and informed them that any of the recordings could be deleted if they did not like them. In the classroom observation, the researcher explained how she was going to use the data for her thesis and all data would be kept safely for the research purpose to avoid the risk of the Hawthorn effect, which is a change in the participant's normal behaviour and attitude to the knowledge that their behaviour is being watched or studied (Oswald et al., 2014). The researcher observed each module for four weeks, from two to three hours per week. This made participants get used to the presence of the observer, sitting at the back of the class and not joining the lesson, and then they displayed themselves as normal. Also, the research was conducted by following the guidelines of the Ethics Committee of the university.

4.6 Trustworthiness and limitations

'Trustworthiness' consisted of four components: credibility, transferability, dependability, and confirmability (Lincoln and Guba, 1985, 2000). According to Gasson (2004, p.93-98), credibility refers to the idea of internal consistency. The core issue is "how we ensure rigour in the research process and communicate to others that we have done so". In other words, the research needs to guarantee the consistency of the research process in the report and practice. Transferability refers to the extent to which the reader is able to generalize the findings of a study to his or her context and addresses the core issue of "how far a researcher may make claims for a general application of their theory". The reader can conclude that the research findings can be suitable to his/her context and

how far in the theoretical framework the researcher applied in the study. Dependability addressed the core issue that “how a study is conducted should be consistent across time, researchers, and analysis techniques”. Thus, the process through which findings are derived should be explicit and repeatable as much as possible. Confirmability relies on a degree of neutrality or the extent to which the findings of a study are shaped by the respondents and not the researcher’s bias, motivation, or interest. Thus, the focus of neutrality shifts from the researcher to the data. In addition, Lincoln and Guba (1985) explained that credibility, transferability, dependability, and confirmability could replace internal validity, external validity, reliability, and objectivity (p.300).

In addition, to achieve these components, Gasson (2004) suggested some techniques. For example, credibility could be achieved by prolonged engagement with participants and persistent observation in the field. Transferability may be gained when the researcher provides sufficient information about the self (the researcher as the instrument) and the research context, processes, participants, and researcher-participant relationships to enable the reader to decide how the findings may transfer. Dependability may be accomplished by carefully tracking the emerging research design and keeping an audit trail, that is, a detailed chronology of research activities and processes; influences on the data collection and analysis; emerging themes, categories, or models; and analytic memos. Lastly, confirmability can be achieved when researchers adequately tie together the data, analytical processes, and findings so that the reader can confirm the adequacy of the findings.

In addition to the above methods, the present study employed the concept called ‘triangulation’ to enhance the research’s credibility. Galloway (2011) argued that triangulation is not merely achieved by using multiple research methods (e.g., surveys, interviews and classroom observation). This means researchers need to ensure that each method is employed correctly (e.g., to use interviews to extend the survey data or questionnaires to complement interviews and classroom observation). Also, the research’s credibility could be increased through the use of triangulation of different data sources. This does not mean establishing a more ‘accurate’ description but as a strategy that adds rigour, breadth, complexity, richness, and depth to any inquiry (Baker, 2015a; Denzin & Lincoln, 2005).

There are some research limitations in the study. First, the quantity of questionnaires for teacher participants is limited. Since there are only 16 English teachers in the university, this number of questionnaires is relatively small, and the number of interviewees is also tiny, five teachers, which makes generalization difficult. The other limitation is that policy-makers are excluded as participants because the researcher needed access to policy-makers or experts. The researcher's role also influences access to the data.

Regarding research experience, the researcher considered herself a novice-researcher, especially in collecting data. Initially, the researcher thought that the more data, the better. Therefore, during the analyzing stage, the researcher realized that much data was not used for answering any research questions. For example, in the questionnaire, there existed a question about the reason for studying English. This question needs to be revised for research aimed at teaching ICA in ELT from a Global Englishes perspective in a university. Therefore, the research needed to omit these questions when analyzing data.

4.7 Conclusion

In conclusion, at the beginning of this chapter, some critical reasons for choosing the mixed method of quantitative and qualitative research are discussed clearly. The qualitative method is ideal for searching for insights into almost every aspect of language acquisition and use. It helps the researcher to explore social and human issues in their natural settings and approach the research participants' viewpoints in depth. Besides the qualitative method, the quantitative is also used as the supportive method for specific purposes and a broader approach, especially the questionnaire, which was designed to explore participants' attitudes toward Global Englishes and Intercultural awareness in ELT.

Following the rationales for the research method, the study is described in terms of the research context and the selection of participants. The research is conducted in one of the most prominent universities located in a mountainous area in Vietnam. The participants are both experienced and non-experienced English teachers and English major students who are going to use English in practice after graduating. The role of the researcher in this study is presented to clarify that the researcher has enough understanding of the study to conduct the research in reality.

Next, research instruments, including questionnaires, interviews, observation and documents, are discussed with the reason for choosing them, their strengths, weaknesses and how they adapted to the research. Each research instrument has its characteristics and complements each other to answer all research questions. Questionnaires give fast data from many participants in a short time but need to provide more in-depth answers. The interview is a natural and socially acceptable way of collecting respondents. It can be used in different situations, and most people feel comfortable with it. It is also used with diverse topics to yield in-depth data. However, the interview is time-consuming to set up and conduct and requires good communication skills. Sometimes, respondents can try to display themselves in better than in practice, which can be solved by classroom observation data. Observational data allows researchers to see what people do without relying on what they say they do.

The method for data analysis was qualitative content analysis. It was systematic, flexible and interpretative. More importantly, qualitative content analysis helps to reduce irrelevant data during the data analysis process. The ethics and risks have also been checked in this chapter, and it has been shown that there is almost no risk for the participants. In addition, the assessment of the instruments in the data collection process, the coding frame in data analysis and the overall quality of the research suggest that the research is valid.

The chapter ends with some ways to achieve trustworthiness in the study and some research limitations, such as the small number of participants in the interview and the absence of policy-makers in the process of the study.

Chapter 5 Quantitative Findings

The previous chapter explained the research methodology, including reasons for the mixed method, study setting, research instruments with the data collection and data analysis processes, researcher's role, ethical considerations, trustworthiness, and some limitations. It gave the readers an overview of data types, such as quantitative data and qualitative data, to answer research questions. This chapter provides the main quantitative findings from questionnaires for both student and teacher participants. Data are divided into two main parts: student findings and teacher findings, so participants' attitudes are discussed according to their different positions in the classroom. The structure of each type of participant's findings is presented as follows: participant background, participants' attitude to the English language from a Global Englishes perspective, participants' attitude to English learning/teaching, participants' attitude to English use and participants' actual involvement of intercultural communication in English. The data from quantitative findings partially reveal the answers the research question 1 about participants' attitudes and knowledge of Global English and Intercultural awareness. Therefore, all questions are writing in relation to Global Englishes and Intercultural awareness addressed in ELT.

5.1 Students' quantitative findings

5.1.1 Students' backgrounds

This section begins with the critical issues related to learner factors. It provides some background information such as gender, age, the number of years of learning English and major (major in the English language, in Chinese – English language or in French – English language) (shown in Table 1 in appendices).

Regarding gender, 138 students participated in the survey, consisting of 134 females (97.1%) and 04 males (2.9 %). This proportion is representative of English departments or foreign languages departments in Vietnam tertiary institutions where the female is always the dominant gender in the student population. Most of them (125 students) were aged 21 and 22 years old, at the age of the third and fourth students, while age groups of 20 and above 24 are the smallest groups with 2.2% and 2.9 %, respectively. The majority of students taking part in the survey are English language major students (86.2 %), followed by English – Chinese language major (10.1%), and the number of French - English major

student is the least (3.6%). In terms of the number of years learning English, most of them spent 10 to 14 years learning English, which represents that they started learning English in primary school, particularly in year 3. According to the English curriculum for primary school, English is taught from year 3.

5.1.2. Students' attitude to English language from Global Englishes perspective

This section focuses on students' attitudes to the English language from the Global Englishes perspective from the results below (see Table 2). Firstly, most student participants take preference of sound native-like, mainly British or American, more than their accent. This can be seen by the positive attitude of most of the students, with a mean score of 4.3 toward sounding British or American when they speak English. This result links to the second statement that when they speak English, they want to sound like Vietnamese or not. Only 1.4 % of respondents strongly agree, and 5.1 % agree that they do not mind sound-like Vietnamese when using English in conversation. The majority of students (42.8%) show their neutral attitudes to the statements that they do not mind using their Vietnamese accent as long as it does not cause any problem with understanding. In other words, most participating students favour sounding like native-English speakers in their conversation, but it is not a conservative attitude. Vietnamese or other accents are still acceptable if they do not cause any problems with intelligibility. From these statements, we can see that students bear in mind the standard language ideology with a preference for using native English accents, mainly British or American accents. This attitude might come from what they were already acknowledged by their teachers at the secondary school level or through their learning materials with English-speaking accents. Alternatively, even they were not informed enough about Global Englishes in their learning institution.

In terms of the interpretation of English native speaker and authentic English, results show positive attitudes to statements 4, *English native speaker refers to British or American*, and 5; *Authentic English refers to English used by English native speakers in their daily life*, with the mean score 3.58 and 3.67 respectively. This means English native speakers come from inner-circle countries in Kachru's definition of World Englishes. Therefore, authentic English is English used by people in English-speaking countries daily. This links to the positive attitude (with a mean score of 3.66) toward the statement that most Vietnamese need English to communicate mainly with native English speakers. There is a slightly different between this mean score to the one statement that most Vietnamese need English to communicate mainly with other non-native English speakers. Most student participants said

they needed English to talk with native English speakers. That might be the reason they would like to sound like native English. In other words, if they do not use a native English accent, the listener might not get what they talk about in their conversation. We can see that they lack experience in using English in practice.

In terms of the variety of Englishes, most of the student agrees that there are many Englishes, like Indian English and Singapore English. This means student participants are aware of the fact that English is used not only in Anglophone countries but in many other countries. Neutral attitudes are found in the statement that, except for native English speakers, no one has the right to change or adapt to English. It seems to be that they have no idea or are confused about who has the right to change or adapt English. They may think they are using English themselves and need to follow the way of using English as native speakers do.

Participants know that they are using English, which means English does not only belong to native English speakers. Positive attitudes become much more explicit in terms of the understanding of the owner of English that English belongs to people who use English, with a mean score of around 3.4. It seems from these findings that English is not exclusive to native English speakers, and every user of English has the right to adopt the language in their own way.

Table 2 Student's attitude toward English language from Global Englishes perspective

Topics	Mean score	Percentage				
		Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
1. When I speak English, I want to sound like British or American.	4.3	0	3.6	5.1	48.6	42.8
2. When I speak English, I want to sound like Vietnamese	2.0	31.9	43.5	18.1	5.1	1.4
3. I don't mind my Vietnamese accent as long as it does not cause any problem with understanding	3.1	0.7	23.2	42.8	27.5	5.8
4. English native speaker refers to British or American.	3.6	1.4	13.8	24.6	44.9	15.2
5. Authentic English refers to English that	3.7	2.9	2.9	29.7	52.9	11.6

used by English native speaker in their daily life.						
6. Most Vietnamese need English to communicate mainly with native English speakers.	3.7	1.4	16.7	18.8	39.9	23.2
7. Most Vietnamese need English to communicate mainly with other non-native English speakers.	3.2	1.4	23.2	35.5	33.3	6.5
8. There are many Englishes, like Indian English, Singapore English.	3.7	2.9	10.9	15.2	58.0	13.0
9. Except English native speaker, no one has the right to change or adapt English.	2.7	10.9	35.5	34.1	15.2	4.3
10. English belongs to people who use English.	3.4	3.6	15.2	29.7	44.9	6.5

5.1.3. Student's attitude to English learning

Table 3 below illustrates students' attitudes towards their English teaching regarding language skills, English accents, cultures, and assessment. The positive attitude shows the students' satisfaction with the current teaching modes in class, with a mean score of around 3.4. The majority of students agree (50.7%) and strongly agree (36.2%) with the teachers' intermediate correction for their pronunciation or grammar when they speak English in class. It means that most of them considered language skills a tool to show their language proficiency in communication. To some extent, the correct grammar and pronunciation students used, the better their English proficiency they owned.

Statements 13 and 14 are designed for British or American accents or different English accents used in class. With a slightly different mean score of statement 13, 'In class, British or American English accent is my only expectation.' (3.3) and statement 14, 'In class, I want to learn about different English accents, such as Indian accent, Japanese accent and so on.' (2.9) indicates students expect equally British or American accents and others English accents. The mean score of 2.9 shows a slightly positive attitude to others' English

accents, such as the Indian accent, Japanese accent, etc. They are fine with the different accents using the class regardless of whether those accents do not cause any comprehensive problems.

Surprisingly, in terms of the learning culture, mean scores for sentences 15 and 16 are 2.7 and 3.6, which suggests that student participants expect to learn more from different countries such as India and Singapore than only focus on culture from Britain or America. These findings show that student participants do not ignore the cultural aspect of learning English. Especially they do not only focus on the culture of English-speaking countries and are willing to expand their knowledge about the culture of other countries. This is much different from the linguistic aspect; they would like to pay attention English speaking countries. This idea fits with the positive attitude in statements 6 and 7 that most Vietnamese need English to communicate with native and non-native English speakers.

A mean score of 3.9 on statement 17 expresses a more positive attitude toward Vietnamese culture than other cultures from different countries. In terms of focusing on grammar and vocabulary, participants have the same opinion that concentrating on learning and teaching grammar and vocabulary in class is both helpful to examination and communication in daily life, with means scores of 3.7 and 3.5. Most students agree that examination scores can ultimately reflect their comprehensive ability in English, and their primary learning strategy is designed for the test. These findings belong to testing and assessments, which is different from the focus of the study. However, this is the same line with the student's satisfaction with the current teaching mode.

Table 3 Students' attitude to English Learning

Topics	Mean score	Percentage				
		Strongly disagree	Disagree	Neutral	Agree	Strongly agree
11. I am satisfied with current teaching modes in class	3.4	1.4	8.0	46.4	40.6	3.6
12. In class, when I speak English, I would like teacher to correct my pronunciation or grammar mistake immediately.	4.2	1.4	1.4	10.1	50.7	36.2

13. In class, British or American English accent is my only expectation.	3.3	2.9	15.9	38.4	36.2	6.5
14. In class, I want to learn about different English accents, such as Indian accent, Japanese accent and so on.	2.9	8.0	29.7	29.7	28.3	4.3
15. In class, I only want to learn about cultures from Britain or American.	2.7	7.2	39.1	28.3	23.9	1.4
16. In class, I want to learn about cultures from different country, such as India, Singapore, South Africa and so on.	3.6	2.2	13.0	21.7	46.4	16.7
17. In class, I hope to have more chance to learn English expression on Vietnamese culture.	3.9	2.9	2.9	15.9	54.3	23.9
18. Class teaching and learning focusing on grammar and vocabulary is very helpful to examination.	3.7	2.9	10.9	20.3	50.0	15.9
19. Class teaching and learning focusing on grammar and vocabulary is very helpful to communication in daily life.	3.5	5.8	15.2	16.7	49.3	13.0
20. Examination scores can completely reflect my comprehensive ability of English.	3.0	3.6	25.4	39.1	28.3	3.6
21. My learning strategy is designed for test.	3.1	.7	22.5	41.3	32.6	2.9

5.1.4. Students' attitude to English use

Regarding various English accents, student participants show a neutral attitude toward facing different English accents in communication as long as they do not cause any problems with understanding, with a mean score of 3.4. This means students are aware of the various English accents in conversation in practice, and they do not have a preference for native English accents over other accents. They take understanding priority over other aspects of intercultural communication.

The mean score for item 29 is 3.2 (see Table 4), indicating that student participants have few different attitudes between language accuracy and fluency in communication. They do not put any aspect over weigh than the other, or they have no idea about this statement. However, the attitude towards enough English learning in class for students to communicate with other English speakers outside is slightly negative, with a mean score of 2.7. Students do not agree that what they learn in the classroom is enough for their communication in English in practice. In other words, they still need help to communicate in English or lack of their confidence in speaking English, which might cause their conversations to be unsuccessful.

In general, student participants do not show a clear attitude to English use in practice. This fact may explain their actual involvement in intercultural communication in English. They do not have enough experience in communicating with both native and non-native English speakers in English; therefore, they cannot see if there are any problems when they face different English accents in communication or evaluate how different language accuracy and language fluency in communication. However, they take understanding in conversation more weight than other aspects. They also show a negative attitude towards the statement that English in class is enough for them to communicate with other English speakers outside. We can conclude that student participants do not perform well enough or at least as they expect when talking in English in practice.

Table 4 Students' attitude toward English use

Topics	Mean score	Percentage				
		Strongly disagree	Disagree	Neutral	Agree	Strongly agree
28. During communication, I can accept various English accents as long as they do not cause any problems with understanding	3.4	1.4	9.4	42.0	42.0	5.1
29. I pay more attention on language accuracy than language fluency in communication.	3.2	3.6	13.8	42.0	38.4	2.2
30. Classroom English learning is enough for me to communicate with other English speakers outside.	2.7	9.4	45.7	17.4	21.0	6.5

5.1.5. Student's actual involvement of English communication

Table 5 below shows the frequency of communicating with both native and non-native English speakers, how often they watch English videos or English radio and how often they meet various English accents in these types of learning aids. In terms of using English in communication in real life, the mean score of items 32 and 33 are 2.7 and 3.0, which show apparent negative attitudes. These scores present that students have just a few opportunities to communicate with native and non-native English speakers in practice. Therefore, they only experience English in radio or video. In other words, students experienced the use of English in teaching materials more than in real life. Therefore, their attitude toward learning or using English depends on the use of English in textbooks and other teaching sources that teachers bring into the classroom. When asked about how often the variety of English accents appear in teaching and learning materials, students showed a neutral attitude toward both statements 34 and 35 with mean scores of 3.0 and 3.1. We might understand that students have no idea or do not concern about the different English accents appearing in teaching and learning materials. Alternatively, even if they see various accents in teaching sources, the various accent is fine for their understanding.

In conclusion, student participants lack experience in using English with both native and non-native English speakers in practice. The only way to experience the use of English is through teaching materials and the use of English in class with teachers and friends. The various accents in teaching sources are not one of their concerns because various accents may not cause any problem in understanding.

Table 5 Students' actual involvement of English communication

Items	Mean score
31. How often do you communicate with English native speaker in English?	2.7
32. How often do you communicate with English non-native speaker (except Vietnamese) in English?	3.0

33. How often do you listen to English radio or watching English video?	3.9
34. In the English video or radio that you have come across, how often do other English accents appear except British or American English accent?	3.0
35. In your listening class or listening test, how often do other English accents appear except British or American English accent?	3.1

5.2 Teachers' quantitative findings

5.2.1. Teacher background

This section deals with the critical issues related to teacher participants' factors. It provides some background information such as gender, age, the number of years of teaching English, and subjects in which participants give lectures (see Table 2 in Appendices for details).

In terms of gender, 16 teachers participated in the survey, consisting of fourteen females (87.5%) and two males (12.5 %). This proportion is representative of English teachers in Vietnam institutions in general, where the female is often the dominant gender in the teacher population. Most of them (13 teachers) were aged between 25 and 35 years old, and only a few of them were under 25 and above 40 years old. In terms of length of time spent teaching English, 68.8% of participants got from 5 to 10 years of teaching English, only 12.5 % spent less than five years of teaching, and 18.8% spent more than ten years as the length of teaching experience.

About the subjects that participants teach, there are eight groups of English subjects. They are English written proficiency (Reading and Writing), English Oral proficiency (Speaking, Listening and pronunciation), English projects (Drama project, Cultural project, Tourism project, television project, Journalism project), English theories (Grammar, Phonetics and phonology, Semantics, Pragmatics, Discourse Analysis), Translations (Interpretation, Translation, Translation theory, English Translation), Culture (British literature, Country studies, Cross-cultural communication, ASEAN Culture), Methodology (English methodology, Curriculum development, Testing and assessments, Teaching material design, Teaching practicum) and English for Special Purpose (ESP – English communication Business, English Tourism and Hotel, English Finance and Banking). All

teachers need to choose to teach Written proficiency or Oral Proficiency and one or two of the rest groups. For example, a respondent answered that she teaches Written proficiency, Oral Translation and English for Finance and Banking. In general, 9 participants teach written proficiency, 7 participants teach oral proficiency, six respondents give lessons in English theories, 4 of them are in charge of English projects, 2 give lectures in ESP, 3 of them teach Culture subjects, 3 are teachers of English teaching methodology, and four demonstrate to Translation.

5.2.2. Teachers' attitude to English language from Global Englishes perspective

This section focuses on teachers' attitudes to the English language from a Global Englishes perspective from the results below (see Table 6). Teachers show a positive attitude with a mean score of 4.2 to the statement that they want to sound like British or American when they speak English. This attitude links to the negative attitude toward the second statement that they want to sound like Vietnamese when they speak English. In other words, teachers take English native accents outweighs other accents. The neutral attitude is presented in statement 3, "I don't mind my Vietnamese accent as long as it does not cause any problem with understanding". It seems illogical with two first statements. However, we can see that teachers understand the fact that they are Vietnamese, non-native English speakers, and it is impossible for them to sound 100% like British or American when they were trained to become English teachers in Vietnam. Therefore, the neutral attitude may indicate a 'no idea' mind, a 'neither reject nor accept' position or an open-mindedness with their accent in speaking English. Teachers still find confidence when using the Vietnamese accent because it does not cause any misunderstanding in their conversation. In other words, non-native English accents still work well in intercultural communication.

In terms of the interpretation of native English speakers and authentic English, results show neutral attitudes to statements 4 and 5 with a mean score of 3.2 and 3.5, respectively. This means teachers slightly agree that English native speakers are from Anglophone countries in which English is the mother tongue. Authentic English is the use of English by natives spoken daily in English-speaking countries, which might affect the teaching materials in their teaching practice.

The mean score of 2.9 shows the teacher participant's negative attitude toward statement 6 that most Vietnamese need English to communicate mainly with native English

speakers. In comparison with the attitude of student participants, students show a negative attitude toward this idea. Put differently, teacher and student participants show apparent different attitudes toward this statement. Living experience may explain this difference. Student participants confirm the lack of using English in practice with both native and non-native English speakers. They only use English in class or examinations (see 5.1.4 and 5.1.5 above). Teachers, of course, experience the fact that they communicate with non-native English speakers more often than native-English ones. Teachers have much more opportunities to use English in practice than students do. They attend many international seminars or conferences occurring both in Vietnam and other countries in the world. They have chances to join some professional development programs in Vietnam or in other countries. Some of them did their master's course or PhD in other countries. Therefore, the teacher's experience of using English in practice is much bigger than the student's one. However, moving to statement 7 about the fact that most Vietnamese need English to communicate mainly with other non-native English speakers, both student and teacher participants present a neutral attitude, with a mean score of 3.2 for both.

In terms of the variety of Englishes, most of the teachers indicate a positive attitude toward the statement that there are many Englishes, like Indian English and Singapore English, with a mean score of 4.3. About the English user, the mean score of 1.7 shows the negative attitude of teacher participants to the statement that except for English native speakers, no one has the right to change or adapt to English. This negative attitude links to the positive attitude in terms of the understanding of the owner of English that English belongs to people who use English, with a mean score of 4.4. It seems that English is not exclusive to native English speakers, and every user of English has the right to adopt the language in their own way. Compared with students' findings, students show the same negative attitude to the statement that except for English native speakers, no one has the right to change or adapt to English, with a mean score of 2.7, not as strongly negative as the teacher's mean score of 1.7. Moving to the statement that English belongs to people who use English, students indicate the 'no idea' mind with a mean score of 3.4. Once again, living and teaching experience might work in the explanation for this different attitude between teachers and students.

Table 6 Teacher's attitude toward English language from Global Englishes perspective

Topics	Mean score
1. When I speak English, I want to sound like British or American.	4.2
2. When I speak English, I want to sound like Vietnamese	1.8
3. I don't mind my Vietnamese accent as long as it does not cause any problem with understanding	3.5
4. English native speaker refers to British or American.	3.2
5. Authentic English refers to English that used by English native speaker in their daily life.	3.5
6. Most Vietnamese need English to communicate mainly with native English speakers.	2.9
7. Most Vietnamese need English to communicate mainly with other non-native English speakers.	3.1
8. There are many Englishes, like Indian English, Singapore English.	4.3
9. Except English native speaker, no one has the right to change or adapt English.	1.7
10. English belongs to people who use English.	4.4

5.2.3. Teacher's attitude to English teaching

Table 7 illustrates teachers' attitudes toward their English teaching in terms of teaching materials and examinations. The mean score of 2.9 on statement 11 about only choosing materials with British or American accents presents the teachers' negative attitude towards the idea of only using teaching materials with British or American accents. This result leads to a positive attitude to introducing different accents, such as the Indian accent, the Philippines accent and the Australian accent, with a mean score of statement 12. In terms of the Vietnamese accent, teachers show neutral attitudes towards using their Vietnamese accent as long as it does not cause any problem with understanding (statement 3). They also have a negative attitude towards the idea that their Vietnamese accent will reduce my professional appearance. This means that teachers do not focus on their non-native accents in their communication, and it is not the main thing to show their professional appearance. Those partially explain the negative attitude toward immediately correcting students' pronunciation or grammar mistakes in class because when speaking, they are concerned about fluency more than accuracy. In other words, teacher participants are fully aware of various accents and see the importance of introducing them to their

students. In class, they do not take the linguistic aspect as the only thing in teaching when they do not correct their student's pronunciation or grammar mistakes.

Table 7 Teachers' attitudes to English

Topics	Mean score
11. In class, I only choose material with British or American accent.	2.9
12. In class, I hope to have more chance to introduce different English accent, such as Indian accent, The Philippines accent, Australian accent and so on.	3.8
13. My Vietnamese accent will reduce my professional appearance.	2.6
14. In class, I will immediately correct student's pronunciation or grammar mistake.	2.8
15. In class, I hope to have more chance to introduce different cultures from different cultures and from different country, such as India, Singapore, South Africa and so on	3.5
16. In class, I hope to have more attention on Vietnamese culture	4.5

In terms of culture from Vietnam and different countries, the mean scores for statement 15, "In class, I hope to have more chance to introduce different cultures from different cultures and from different countries, such as India, Singapore, South Africa and so on" and 16 "In class, I hope to have more attention on Vietnamese culture" are 3.5 and 4.5 respectively. The mean score of statement 16, 4.5, indicates the teacher's positive attitude in addressing cultures from different countries than cultures from Vietnamese, with a mean score of 3.5 for statement 7. In an interview with a teacher of Culture Studies, she said that she only focuses on British or American cultures in her class because students have a separate subject about Vietnamese cultures in Vietnamese. They do not have enough to cover every culture in their class.

5.2.4. Teachers' attitude to Intercultural Awareness

This part discusses teachers' attitudes toward intercultural awareness, including the importance of ICA in the classroom, teaching materials relating to culture, the attendance of native and non-native English speakers in class and encouraging students' cultural exploration. All teachers present a positive attitude toward the importance of applying ICA in their classroom, with a mean score of 4.5 on statement 28 in Table 8. In other words,

teacher participants acknowledge the relationship between culture and language education. Most agree with using the English material presenting Vietnam in their class by the agreement and substantial agreement with statement 29. The result with the mean score of 2.3 of statement 30 shows the negative attitude to rarely asking students to talk about non-English speaking countries. Almost all teachers agree and strongly agree that they find it helpful to invite both native and non-native English speakers to have conversations with their students. Besides practising English in class with classmates, teachers or visitors, most teachers indicate positive attitudes to encourage students to explore culture by searching the Internet, using social media and then presenting what they search in class. In other words, this shows teachers' positive attitudes to diverse culture teaching. Besides linguistic aspects or special purpose knowledge, cultural content is presented in every module.

In short, besides the linguistic aspect, teachers are aware of the importance of integrating ICA in the classroom. They introduce culture from both native and non-native English-speaking countries, including their first culture. Teachers find inviting both native and non-native English speakers for students to communicate in class useful. In other words, more than focusing on culture from Anglophone is needed because students will attend intercultural communication in practice. Besides teacher materials in class, students explore culture through various sources such as the internet. They not only investigate culture by themselves but reflect on them in class as well.

Table 8 Teachers' attitude toward Intercultural Awareness

Topics	Mean score
28. It is very important to include Intercultural Awareness in the classroom.	4.5
29. I sometimes bring the English material talking about Vietnam to my class	4.1
30. In speaking class, I rarely ask students to talk about non English-speaking countries	2.3
31. I find it useful to invite both native and non-native English speakers to talk with my students.	4.2
32. I encourage my students to explore culture by searching internet, using social media and then present what they search in class.	4.1

5.2.5. Teachers' attitudes to English Use

Table 9 gives an illustration of teachers' attitudes toward English use in terms of the acceptance of various English accents and the importance of language accuracy or fluency in communication. The mean score of 4.0 for statement 33 presents a positive attitude toward the fact that teachers can accept various English accents in communication as long as they do not cause any problems with understanding. In terms of language accuracy or fluency, the result indicates a negative attitude toward statement 34, that teachers pay more attention to language accuracy than language fluency in communication, with a mean score of 2.4. This result links to the negative attitude of statement 15 about the immediate correction of students' pronunciation or grammar mistakes, with a mean score of 2.75.

Table 9: Teachers' attitudes toward English use

Statements	Mean score
33. During communication, I can accept various English accents as long as they do not cause any problems with understanding	4.0
34. I pay more attention on language accuracy than language fluency in communication.	2.4

5.2.6. Teachers' actual involvement of English conversations

Table 10 shows how often participants involve in English conversations with both native and non-native English speakers. In terms of non-native English speakers, the mean scores of statements 36 and 37, 3.5 and 3.6, respectively, indicate the neutral attitude towards the frequency of the actual involvement of English conversations with both native and non-native English speakers. Those scores give different meanings. It might be that there are not so many opportunities to communicate with foreigners in their teaching context. In fact, only one American teacher was working in the school while collecting data. Teachers might have other chances for English-speaking environments where international conferences or professional development courses in Vietnam are held. Some teachers get scholarships for short and long courses abroad, but this number needs to be higher. Therefore, the primary source for the English environment is English video or audio on the Internet. The mean score of 4.0 on statement 38 presents a positive attitude toward the

frequency of listening to English radio or watching English videos. In terms of actual involvement in English conversations, students do not have opportunities to use English as much as teachers do. Students speak English in English class; some join the CEC club – an English-speaking club, and some work as private tutors. Nevertheless, students generally do not have as many opportunities to communicate in English as expected.

In terms of English materials, most of the teacher participants show a neutral attitude toward the variety of English accents addressed in teaching resources, with a mean score of 3.2 for statement 39 and 3.1 for statement 40. These scores can be explained by the fact that teachers do not pay attention to different English accents in their subjects.

Table 10 Teachers’ actual involvement of English conversations

Statements	Mean score
36. How often do you communicate with English native speaker in English?	3.4
37. How often do you communicate with English non-native speaker (except Vietnamese) in English?	3.6
38. How often do you listen to English radio or watch English video?	4.0
39. In the English video or radio that you have come across, how often do other English accents appear except British or American English accent?	3.2
40. In your listening class or listening test, how often do other English accents appear except British or American English accent?	3.1

5.3 Conclusion

In conclusion, the quantitative data result is divided into student and teacher respondents with five main themes: English language from a Global Englishes perspective, English learning/ teaching, English use, and participant's involvement in English communication. In terms of the English language from the Global Englishes perspective,

although most of the student participants want to sound like native English speakers, they do not mind their Vietnamese accent as long as it does not cause any problem with understanding. They are aware of native English speakers and the variety of English in the world. They bear in mind a slightly positive attitude that English belongs to users of English, both native and non-native English speakers. Regarding English learning, they immediately state a positive attitude toward being corrected for their pronunciation or grammar mistakes. It means that student participants' view of learning English mainly focuses on the linguistic aspect. They might consider the correctness of using English as the key outcome of learning English. In terms of different accents, they show their preference for native English accents over non-native ones. However, besides Britain or American cultures, they would like to discover cultures from different countries in the world. They keep focusing on grammar and vocabulary because they are helpful to both examination and communication in daily life. They know that more than English in the classroom is needed to communicate with English speakers outside. Most students do not frequently communicate with both native and non-native English speakers in real life. Therefore, they access English use by listening to English radio or watching English videos.

Teacher participants present more prominent and more vital attitudes toward Global Englishes than student participants do. They present a positive attitude toward the British or American accent when they speak English. They are aware of the variety of English and have a strong positive attitude that English belongs to English users, not only native speakers. This affected their teaching in the classroom. Besides the linguistics aspect, they pay attention to culture as well. Teacher participants would like to have more chances to put various accents of English and introduce different cultures, including Vietnamese, in their classrooms. They find it helpful to invite both native and non-native English speakers to their classrooms to enhance student's awareness of intercultural communication. They find themselves having opportunities to communicate with both native and non-native English speakers. Therefore, they prepare learners to attend intercultural encounters in practice. The contradictions and differences between student and teacher participants' findings are absolutely understandable. The main reasons for these are the differences in professional development and using English in practice.

Chapter 6 Qualitative results: The first round of interview

The previous chapter provided findings from questionnaires data, which revealed participants' attitudes toward Global Englishes, such as English belonging to users of English, both native and non-native English speakers. However, student participants still focus on the linguistic aspect since they prefer their teacher to correct their grammar or pronunciation immediately. Teacher participants understand that focusing on linguistic aspects is not enough for intercultural communication; therefore, they bring culture from Anglophone countries and non-Anglophone countries into their classrooms to prepare their students to attend intercultural encounters in future.

This chapter provides the results of the qualitative data, particularly in the first rounds of interviews. After the coding and categorizing of the data were presented, three main themes about teachers' knowledge, about English language education policy at the higher education level, English as Global Englishes and Intercultural awareness, are discussed in detail. The data gives the researcher an overview of how much teacher participants acknowledge about teaching language policy, Global Englishes and intercultural awareness by their own voice. Then, in the following chapters, these data will be compared and contrasted with data from questionnaires, documents and classroom observations.

6.1 Coding and Categorizing

The first round of interviews was conducted with five selected teacher participants with the aim of investigating teachers' knowledge about teaching foreign language policy, Global Englishes and Cultural and Intercultural teaching of English in Vietnam. These teachers were selected because of their modules, which were chosen to conduct classroom observations. These modules were Cross-cultural communication, US-UK countries studies, English Tourism and Hospitalities, English literature, English drama project, and English oral translation. All these modules were taught during the fieldwork time and contained cultural contents much more than other modules, such as English grammar and English phonology and also more relevant to this study. The following part presents how data obtained from this method were coded and categorized with the help of Nvivo for further in-depth analysis.

The first round of interview data was coded partially while the fieldwork was ongoing in order to reduce complexity and data overload and also to ensure the quality of the data. As Cohen et al. (2011:560) discuss, provisional codes ensure data consistency as the researcher can go back and forth through the data several times. When the initial codes are assigned, emerging themes and similar and different points can be perceived. The codes are revised during the progression of the research. The data regarding teachers' perceptions come from interviews with five teacher participants (pseudonyms): Cloe, Ruby, Noah (male), Nora and Lily. Four participants are female; one is male and aged between 25 and 35, and they got master's degrees in the English major. Except for Ruby, who has ten years of teaching experience, the other teachers have been teaching for around 4 to 5 years. Most of the interviews were conducted before or after class, semi-structured or unstructured. The total interview time of the first was 183 minutes.

Regarding data language, Vietnamese was used as the language tool in the interviews because it gave both researcher and interviewee a deep understanding of each other, as Vietnamese is their mother tongue. These extracts were translated from Vietnamese into English and checked by a Vietnamese L1 colleague, who is proficient in English and familiar with the subject matter. The extracts checked by a Vietnamese L1 colleague guaranteed the translations and interpretations were correct and not affected by the researcher's views. The colleague is working in an educational setting; therefore, she got a deep understanding of the Vietnamese educational environment.

Regarding the research focus, the coding began with Global Englishes, teaching foreign language policy and intercultural awareness. At the beginning of coding, the number of codes was expanded under three themes, but they were grouped and reduced later on due to apparent overlaps. Irrelevant codes, which were too general and did not belong to the research aim, were removed in order to eliminate the complexity of the data. The final codes are as in Table 11 below:

Table 11 First round interview coding table

	Initial Coding	Final coding
1	Curriculum	Teaching foreign language policy at higher education
	National Foreign language project 2020	
	Teaching materials	
2	Global Englishes definition	English as Global Englishes
	English as lingual franca	

	Native English accents	
	Fluency and accuracy	
	Non-native English accent Vietnamese – English accent	
	Native English teachers/ non-native English teachers	
3	Anglophone cultures	Cultural and ICA in teaching English
	Cultural from non-Anglophone countries	
	Vietnamese cultures	
	Asean cultures	
	Textbooks evaluation	irrelevance
	Curriculum evaluation	
	Student’s language proficiency	

6.2 Results of the first round of interviews

6.2.1 Teacher’s knowledge about Teaching foreign language policy at higher education level in Vietnam

In the first round of interviews, teacher participants were asked what they knew about foreign language policy at the higher education level in Vietnam. Some of them admitted that they did not read through the whole English language policy or did not have a complete awareness of it (see Extract I.1.5 and Extract I.1. 3). All of them referred to the document by MOET (Ministry of Education and Training) called National Foreign Languages Project 2020 and in which gave the foreign language levels that students at tertiary need to get to graduate for university (See Extract I.1.1. Extract I.1.2, Extract I.1.3, Extract I.1.4, Extract I.1.5). Teacher participants correctly listed the final language level that both English major and non-English major students need to achieve to graduate from university.

Take Noah, the male teacher, as an example. He read some English language education policies. However, he gave English level tests designed by the Vietnamese Ministry of Education and Training, which has six levels equivalent to English test levels (CEFR – Common European Framework of Reference for languages) A1, A2, B1, B2, C1, C2 (see Extract I.1. 1). These were the final goal of the project, therefore, all teaching and learning activities aimed to achieve them. If CEFR was used as the main reference, communication with native speakers was the primary goal of CEFR. For example, in receptive activities and strategies, Illustrative scales are provided for:

- *Overall listening comprehension;*
- *Understanding interaction between native speakers;*
- *Listening as a member of a live audience;*
- *Listening to announcements and instructions;*
- *Listening to audio media and recordings.*

(CEFR, p65)

In particular, understanding conversation between native speakers is described in detail for each level, as shown in the Figure below

<i>UNDERSTANDING CONVERSATION BETWEEN NATIVE SPEAKERS</i>	
<i>C2</i>	<i>As C1</i>
<i>C1</i>	<i>Can easily follow complex interactions between third parties in groups discussion and debate, even on abstract, complex, unfamiliar topics</i>
<i>B2</i>	<i>Can keep up with an animated conversation between native speakers</i>
	<i>Can with some effort catch much of what is said around him/her but may find it difficult to participate effectively in discussion with several native speakers who do not modify their language in any way.</i>
<i>B1</i>	<i>Can generally follow the main points of extended discussion around him/her, provided speech is clearly articulated in standard dialect</i>
<i>A2</i>	<i>Can generally identify the topic of discussion around him/her when it is conducted slowly and clearly.</i>
<i>A1</i>	<i>No descriptor available</i>

(CEFR, p66)

Figure 4 Understanding Conversations Between native speakers - CEFR

In interactive activities and strategies of CEFR, illustrative scales are provided for:

- *Overall spoken interaction*
- *Understanding a native speaker interlocutor*
- *Conversation*
- *Informal discussion*
- *Formal discussion and meetings*
- *Goal-oriented co-operation*
- *Transactions to obtain goods and services*
- *Information exchange*

- *Interviewing and being interviewed*

(CEFR, p73)

Understanding a native speaker interlocutor is one of the main teaching, learning and assessment of CEFR as following:

UNDERSTANDING A NATIVE SPEAKER INTERLOCUTOR	
C2	<i>Can understand any native speaker interlocutor, even on abstract and complex topics of a specialist nature beyond his/her own field, given an opportunity to adjust to a non-standard accent or dialect.</i>
C1	<i>Can understand in detail speech on abstract and complex topics of a specialist nature beyond his/her own field, though he/she may need to confirm occasional details, especially if the accent is unfamiliar.</i>
B2	<i>Can understand in detail what is said to him/her in the standard spoken language even in a noisy environment.</i>
B1	<i>Can follow clearly articulated speech directed at him/her in everyday conversation, though will sometimes have to ask for repetition of particular words and phrases.</i>
A2	<i>Can understand enough to manage simple, routine exchanges without undue effort. Can generally understand clear, standard speech on familiar matters directed at him/her, provided he/she can ask for repetition or reformulation from time to time.</i>
	<i>Can understand what is said clearly, slowly, and directly to him/her in simple everyday conversation; can be made to understand, if the speaker can take the trouble.</i>
A1	<i>Can understand everyday expressions aimed at the satisfaction of simple needs of a concrete type, delivered directly to him/her in clear, slow, and repeated speech by a sympathetic speaker.</i>
	<i>Can understand questions and instructions addressed carefully and slowly to him/her and follow short, simple directions.</i>

(CEFR, p 75)

Figure 5 Understanding a native speaker interlocutor - CEFR

The two examples above provide that the target interlocutor in communication for learners is the native speaker. Therefore, we can conclude that the target interlocutor in the English language education policy in Vietnam is native English speakers as well. In other words, CEFR as the primary reference might guide teachers in choosing teaching materials which should be created or include native English speakers.

Extract I 1.1

- 1 Noah *I read some documents from MOET about the foreign language requirement for the undergraduate*
- 2 *which is VSTEP for English majors and non-English majors need to meet when they graduate from university.*

Extract I 1.2

- 1 Nora *The current policy is the National Foreign Project 2020*
- 2 *..... at the tertiary level, an English major student needs to get C1*
- 3 *B2 for major bilingual students*
- 4 *B1 for non-English major students*

Extract I 1.3

- 1 Lily *I am not fully aware of it*
- 2 *Regarding tertiary level B2 C1 for bilingual and English major student*
- 3 *B1 for non-English major student*
- 4 *However this goal is only on documents not in practice yet*

Extract I.1.4

- 1 *CLOE: As far as I know, in the higher education English major students need*
- 2 *to meet level B2 or C1 for English Output standard*
- 3 *Non-English majors need to reach B1*
- 4 *Teachers at all education levels need to show their English competence level as well*
- 5 *However It is only addressed in the paper*

Due to the National Foreign Language Project 2020 and the foreign language requirement for undergraduates, Lily admitted to taking test orientation as a teaching method in practice (as in Extract I.1.27). She explained below that teachers must help students prepare for their test papers. There were both side effects of using the test orientation approach: the good side and the bad side. On the good side, students were more confident with the test paper. Teachers did not only focus on skills for a test but language proficiency in general. The bad side was that it put a limitation on teaching content in practice. For example, Lily explained in lines 5-7 of Extract I.1.27 that the teaching content and test were not matched up because the teaching content was written based on language proficiency, but the test was one of Cambridge English exams. During the teaching time, students only wanted to focus on how to pass the test paper as required to meet the foreign language requirement for undergraduates. Of course, teachers did not want to teach their students as test instructors

Extract I.1.27

- 1 Lily *According to the foreign language requirement for graduating*
2 *every student needs to meet that requirement to graduate*
3 *I took test orientation in teaching practices*
4 *Students need to follow test papers which they will take in the future*
5 *For example, there exists a conflict between teaching content and tests*
6 *Teaching content was built based on language skills*
7 *But its tests were written like some test papers such as PET, KET and FCE*

Extract I.1.5

- 1 Ruby *I attended some professional development training programmes*

- 2 *and some trainers did mention some of the documents*
- 3 *about English education policy*
- 4 *However I never read those documents carefully*
- 5 *I realized that MOET recently pay more attention to teaching and learning*
 foreign languages
- 6 *There are some re-training programmes*
- 7 *In order to achieve the best outcome creating the best learning environment*
- 8 *for Vietnamese to integrate internationally in the future*

RUBY, the most experienced teacher of teacher participants, stated that they joined some training programs organized by the Ministry of Education and Training. They introduced some documents about foreign language policy; however, she still needs to read these documents. Through those training programs, teaching and learning languages have received a lot of concern from MOET, which revealed training and retraining schemes for language teachers in all education settings until 2025. This scheme believes in creating the most foreign language education environment helping Vietnam integrate internationally in future. She added that the current English materials at the secondary level contain a lot of focus on culture. The cultural content about English-speaking countries and non-English-speaking countries has been added to textbooks. At the higher education level, there are some subjects that focus on culture, or some subjects integrate culture into their content, such as Cross-cultural communication, Country studies, and British literature. In some subjects, such as speaking or writing, there is some content about culture; however, the critical focus of these subjects is on something other than culture. Therefore, teachers might add or introduce culture in their classes. It does not matter if teachers do not mention culture in their class because there are separate subjects about culture in the curriculum (See Extract I.1.6)

Extract I.1.6

- 1 Ruby *I realized that MOET recently pay more attention to teaching and learning*
 foreign languages
- 2 *There are some re-training programmes*

3 *In order to achieve the best outcome create the best learning environment*
4 *for Vietnamese to integrate internationally in the future*
5 *For example, the secondary English curriculum published in 2018 focuses on the*
6 *cultural aspect*
7 *Adding culture from English-native-speaking countries and other countries in*
8 *the world*
9 *Vietnamese publishers cooperated with some reputable publishers in the*
10 *world*
11 *such as McMillan, Pearson to publish textbooks for secondary.*
12 *In teaching content there is Country and culture corner in textbooks*
13 *In the higher education there are cultural modules*
14 *In the English department there is a group named British and American Culture*
15 *including modules about culture such as the Cross-cultural communication*
16 *module*
17 *US-UK country studies module and British literature*
18 *Other modules contain cultural content as well*

Ruby is one of the teachers who teach cultural modules and other modules as well. She gave an example of a writing module containing cultural content as in Extract I.1.7:

Extract I.1.7

1 *Ruby For example I teach the Writing module*
2 *There are some texts about the culture*
3 *For these module teachers are flexible to add or refer to culture because it is*
4 *not compulsory*
5 *It is ok if these teachers do not focus on cultural content*
6 *because there are other modules in which the main content is about culture*

In general, all teacher participants have basic knowledge about foreign language policy and were introduced to documents about it in some professional development training programs by Moet. The English language education policy takes CEFR as one of the

primary references; therefore, the target interlocutor for learners is a native English speaker. This might explain the reason why participants still take native English speakers as the target interlocutor priority because of the English language teaching policy. In terms of culture, data reveals that culture pays more attention to authorities at both secondary and tertiary levels. In higher education, for major English students, some modules focus on the culture of English native-speaking countries and non-English speaking countries. Moreover, other modules in the curriculum contain cultural content as well.

6.2.2 Teacher's knowledge about English as Global Englishes

Following the foreign language policy, the participants and researcher discussed how much teacher participants understand English as global English and English as lingua franca. This aims to investigate teachers' perception of English as global Englishes and how they address it in their classes.

Some of them answered that they did not know these terms much, and they gave the reason for that was these terms were not among the main content of subjects that they were teaching, or these terms were not their interest. They could not distinguish the differences between Global Englishes and World Englishes. They misunderstood that they were the same. Cloe provided her viewpoints about Global English in Extract I.1.8 following:

Extract I.1.8

- 1 Cloe *Global Englishes is about the popular of English in globe*
- 2 *in all different fields*

Lily also admitted that she needed to gain expert knowledge of Global Englishes. According to her understanding, there has been to use English in the most understandable and usable way for all users. That English is not too standard, not too local, and not too native for all users to understand. That English is simple to use. That English is considered a communicative tool, not academic, with popular vocabulary and mainly for speaking. Both native and non-native were happy to use it in their communication (see Extract I.1.9). This understanding is in the same line with the definition of English as lingua franca in terms of its speaker being both native and non-native.

Extract I.1.9

- 1 Lily *I don't have any expert knowledge of Global Englishes*
- 2 *Therefore as far as I understand currently people tend to use English*
- 3 *in the easiest way of understanding and using for all types of subjects*
- 4 *Not too standard not too local not native-like*
- 5 *Understandable for all subjects not too complicated*
- 6 *For example both American and Vietnamese find it not too difficult to use*

Ruby stated that as far as she knew, there has been a trend of internationalization of using English. English is not only used by native English speakers who are from the inner circle of Kachru's circles. As far as her understanding, English belongs to every user, and there is no such standard English (see Extract I.1.10).

Extract I.1.10

- 1 Ruby *As far as I know there has currently been English globalization trend*
- 2 *It means English does not belong to British or American or Australian*
- 3 *Somebody talks about three circles the inner circle for native speakers*
- 4 *As far as I understand English belongs to the whole wide world*
- 5 *There is no standard English*

Noah misunderstands Global Englishes are World Englishes by name some of types of English used in different countries (see Extract I.1.11)

Extract I.1.11.

1 Noah *Are they India-English, Philippine-English?*

2 *I think they are*

We can see that the knowledge of Global Englishes was not fully introduced to teacher participants. They bring their answer with their experience of teaching and using English in practice.

Regarding English as a lingua franca, some of them admitted that they were told about the term, but they needed to engage in its meaning and how to use it more. One of them wondered if ELF was similar to TESOL. Ruby expressed her viewpoint about ELF as follows:

Extract I.1.12

1 Ruby *English was considered a common communicative tool in the whole world*

2 *Researchers recently mentioned many kinds of English*

3 *such as Singapore-English or India-English with different accents.*

The research asked teacher participants' views about the importance of accuracy and fluency in using English and which factor is more important. Most of them think that which feature, accuracy and fluency, is more important depends on skills. In speaking, accuracy is more important unless mistakes lead to misunderstanding. However, in writing, accuracy needs to be paid more attention than fluency (see Extract I.1.13, Extract I.1.14 and Extract I.1.15). English as a lingua Franca is mainly about spoken language, which includes some errors that are not acceptable by English standards (Jenkins, 2015). According to the teacher's attitude of accuracy and fluency, ELF is acceptable in some educational cases, such as in a class performance or an examination.

Extract I 1.13

1Nora *I think these two features have an interrelationship with each other*

2 *Sometimes we need to negotiate one feature to get the other*

- 3 *I think it depends on which skill to balance them*
- 4 *For example in speaking I ask students to pay attention to fluency*
- 5 *However in writing it is better to write accurately before the length*

Extract I 1.14

- 1 Lily *From my experience and student's performance accuracy and fluency have an interrelationship with each other*
- 2 *When we do not pay attention to accuracy we can perform fluency more*
- 3 *In speaking if we focus on accuracy we can lose fluency*
- 4 *When I am an examiner I pay more attention to students' fluency*
- 5 *Even though they still got some mistakes*

Extract I 1.15

- 1 Noah *Applying these two features is relatively*
- 2 *Many students speak fluently but make many mistakes*
- 3 *Some focus on accuracy and lose fluency*
- 4 *It depends on which skill it is*
- 5 *In writing accuracy is more important and vice versa in speaking*

There is one teacher participant considering the importance of accuracy and fluency equally. The reason for this is that students in the research setting are English majors. They become English teachers or work in international contexts; therefore, they need to cover these features as much as possible (see Extract I.1.16).

Extract I 1.16

- 1 Ruby *I think both accuracy and fluency are equally important*
- 2 *In higher education, especially English major students*
- 3 *After they graduate from university they become English teachers*
- 4 *Or working in the international market using English*
- 5 *They need to warrant both of them*

In terms of using British or American English in class, three of five teacher participants preferred using British or American English. There are some reasons for that. They said they got used to those English better than other types of English (see Extract I.1.17), and teacher materials written in British or American English were more popular than others (see Extract I.1.18). They worried that students using Vietnamese English in conversation might struggle to make listeners understand what they talked about (see Extract I.1.19). In other words, both native and non-native listeners find difficulties in listening to Vietnamese English. Another reason might be the English language teaching policy mentioned above (see 6.2.1, p 136). The primary reference is CEFR, which addresses the target interlocutors as English native speakers.

Extract I 1.17

- 1 Nora *I still want to use British English because I got used to it*
- 2 *I feel using British English easier than American English*

Extract I 1.18

- 1 Ruby *Our Textbooks are mainly written in British or American English*
- 2 *I find British or American English easier for students to listen to than other accents*

Extract I 1.19

- 1 Lily *I myself prefer using British or American English*
- 2 *I try my best to perform myself as native-like as possible in practice*
- 3 *I am afraid using Vietnamese English too much causes misunderstanding*

Extract I 1.20

- 1 Cloe *I don't think it is necessary to follow British or American English*
- 2 *The purpose of using English is for communication*
- 3 *That student's performance is understandable is ok*
- 4 *After they graduate they do not work or meet any British, American or Australian*
- 4 *They might speak English in Korean or Philippines for example*

Cloe is the teacher who did not orient her student towards using British or American English and explained that the primary purpose of using English is for communication. It did not matter what kind of English was spoken if the conversation was successful. She found it acceptable if her student's speech was understandable to her and other classmates. In the future, it would be successful if her students could communicate with both native and non-native speakers in their own English. However, in practice, she still urged her student to use English correctly as much as possible. She acknowledged that her student might mainly work with non-native English speakers, such as Korean or Philippine, not British or American (see Extract I.1.10).

6.2.3 Teacher's knowledge about Cultural and intercultural awareness in teaching English

Teacher participants were asked to talk about how they addressed culture in their class, especially culture from English-speaking countries, ASEAN and Vietnam. There are some subjects mainly about culture from English-speaking countries, such as British literature and country studies (UK and America). Obviously, cultures from English-speaking

countries received much attention from language policymakers, educators and teachers. Teachers said that teaching and learning English must focus on essential aspects of cultures from English-speaking countries. However, the viewpoint that English does not only belong to English native speakers, but teachers also find it essential to introduce national cultures, mainly Vietnamese and regional cultures, from ASEAN countries in particular.

In terms of Vietnamese culture, all teacher participants knew the essentials of addressing Vietnamese culture in their classes. Nora explained if students got Vietnamese knowledge, they could see the difference between their own culture and others, or they could introduce Vietnamese culture to foreigners (see Extract I.1.21).

Extract I.1.21

- 1 Nora *learners need to be aware of the cultural differences*
- 2 *by adding Vietnamese culture in English classes*
- 3 *students got knowledge to explain culture differences to foreigners*
- 4 *or introduce Vietnamese culture to international*
- 5 *or self-reflect their own cultures when learning about others*

Cloe shared her opinion on addressing Vietnamese culture in class with Nora. She talked about the promotion of integration recently, and to welcome it, students need to know who they are and their cultural identity. In her class, she often integrated Vietnamese culture into students' discussions. She gave an example of finding the Vietnamese equivalent of an English proverb in teaching materials (see Extract I.1.22). According to this example, we see the comparisons based on national scale cultures.

Extract I.1.22

- 1 Cloe *when I saw any English proverb in teacher material*
- 2 *I asked students to find its Vietnamese equivalent*

3 *some students gave the correct answer*

4 *but not all of them know it*

Lily stated that students preserve their cultural values besides introducing Vietnamese to international friends. She illustrated in speaking class, her students read an article about Indian weddings, and then they were told to present a Vietnamese wedding process in English.

Ruby, who mainly taught Cross-Culture Communication, added that besides exploring the similarities and differences between Vietnamese culture and others and giving explanations for the similarities and differences, students were often asked to make a presentation about any aspect of Vietnamese culture. In the curriculum, there was a subject named Vietnamese culture, which is about Vietnamese only, taught in Vietnamese (see Extract I.1.23).

Extract I.1.23

1 Ruby *Cross-cultural communication module is mainly about cultural comparisons between Vietnamese and other countries*

2 *Finding similarity and differences explanation of the differences*

3 *There is a Vietnamese culture module taught in Vietnamese*

Noah, a young male teacher who taught English projects such as the English culture project and English drama project, indicated that materials for other subjects, for example, reading, were mainly compiled or written by foreign authors. Therefore, the cultures in those teaching materials are from other countries, not Vietnamese. For English project subjects, students were encouraged to discuss Vietnamese culture more than others in their own projects. For example, in the English tourism project, students were asked to make a presentation about an attractive destination in Vietnam.

Extract I.1.24

- 1 Noah *Adding Vietnamese culture is very useful which is showed in English projects clearly*
- 2 *Textbooks for reading or writing are mainly from other countries*
- 3 *Therefore cultures in these books are from other countries*
- 4 *In English language projects students are encouraged to introduce Vietnamese culture*
- 5 *for example Cultural project television project and tourism project*

Besides Vietnamese culture, teacher participants were all concerned about the culture of ASEAN countries. According to agreements between ASEAN countries, especially ASEAN Economic Community, abbreviated AEC, labours in tourism, one of eight sectors and industries, move freely in the region. This agreement created many working opportunities for students who graduated with good English proficiency to move to other ASEAN countries for work. To be aware of such a vast working environment, the curriculum maker added one subject named ASEAN Culture in English Bachelor Curriculum (see Extract I.1.25).

Extract I.1.25

- 1 Noah *In this academic year ASEAN culture module has just added in the curriculum*
- 2 *Furthermore School organizes English contests in which there are many questions relating to ASEAN*

Ruby confirmed that it depended on the content of each subject; for example, Cross-culture Communication covered the cultural differences of many countries in the world, but it did not focus on only Vietnam or English native countries (see Extract I.1.26).

Extract I.1.26

- 1 Ruby *In Cross-cultural communication module the content is not only about Vietnamese, British or American*
- 2 *It contains culture form other countries in the world*
- 3 *This module mentions about the original difference in general*
- 4 *not only focus on Vietnamese British or American*

In short, besides the linguistic aspect, culture was presented in all modules in the current research. Some modules focused on cultures, such as Cross-cultural communication or US-UK Country studies. Some modules are about something other than culture, but the cultural content is still clearly introduced in teaching activities. Beside English native countries' culture, non-native English-speaking countries, especially Vietnamese, are presented in both teaching materials and activities in class. Cross-culture, cultural comparisons, and explanations of the differences are covered nationally.

6.3 Conclusion

In this chapter, the results of the first-round interview showing three themes teacher's knowledge about teaching foreign language policy, the teacher's knowledge of English as Global Englishes and the teacher knowledge's knowledge of Cultural and intercultural awareness, were discussed clearly. Most teachers said they introduced the English teaching language policy through professional development training courses, and they can name some of the main topics in these documents. They mainly focus on the curriculum and the syllabus of the subject that they are asked to teach. In English teaching policy, the main reference is CEFR, which takes English native speakers as a priority. Therefore, teacher participants prefer using American or British English in their classrooms. Another factor related to language policy is the foreign language requirement for undergraduates. It recommends teachers use the test orientation approach in many teaching aspects, such as teaching materials and teaching objectives in language proficiency skill modules. In terms of Global Englishes, they heard about the term but did not pay attention to it much because it did not belong to their subjects or not their kind of interest. Some of them misunderstand Global Englishes with World Englishes. However, they give their views about that, such as English as a communicative tool or English does not belong only to English native speakers; everybody in the world can use it. They

described some features of ELF and English spoken by Vietnamese. In terms of cultural and intercultural awareness, all participants were aware of the essentials of addressing culture and intercultural in their class. They introduced cultures of both native and non-native English-speaking countries, including Vietnam, in Cross-culture communication subjects or English projects. They all share the idea that their students must study Vietnamese culture and provide more opportunities for students to learn about other cultures worldwide. However, the cultural content is mainly national level, not intercultural yet.

Chapter 7 Qualitative results: The second round of interviews and classroom observation

This chapter provides the results of the qualitative data, particularly in the second round of interviews and classroom observation. Six modules were chosen for the researcher to do classroom observations and proceed with the second interview. They were English Oral translation, English literature, US and UK countries studies, Cross-cultural communications, English drama project and Tourism and hospitality. The main reason for choosing these subjects is that they are mainly about cultural or intercultural. For example, English Cross-cultural communication is described in the university prospectus 2018 as follows.

English Cross-cultural Communication (ECC) provides basic knowledge about culture, cross-cultural communications and cultural comparisons. These contents are the foundation for improving intercultural competencies. Then, after having completed the course, the student's communication efficiency is enhanced, intercultural awareness is developed, and intercultural communication is more effective.

University Prospectus 2018

Furthermore, based on the teaching timetable, these subjects were taught at the data collection time, and time and places were available for both the researcher and the interviewee. Regarding data language, Vietnamese was used as the language tool in the interviews because it gave both researcher and interviewee a deep understanding of each other, as Vietnamese is their mother tongue. These extracts were translated from Vietnamese into English and checked by a Vietnamese L1 colleague, who is proficient in English and familiar with the subject matter. The extracts checked by a Vietnamese L1 colleague guaranteed the translations and interpretations were correct and not affected by the researcher's views. The colleague is working in an educational setting; therefore, she got a deep understanding of the Vietnamese educational environment.

7.1 Coding and Categorizing

The second round of interviews was conducted with five selected teacher participants after having done the first round of interviews and classroom observations.

The second-round interview and classroom observation data were coded and categorized with the help of Nvivo for further in-depth analysis. They presented and grouped into five themes as Baker's strands mentioned in Chapter 3 (Section 3.6.2 p 67-69). The researcher chose these strands for the following reasons. The current research has some common features with Baker's one. These five strands came from Baker's research in Thailand with 31 undergraduate English majors and six teachers of English. The current research context was at the higher education level with 138 undergraduate English major participants and 16 teacher participants for questionnaires and 4 teacher participants for interviews and classroom observations. Both Vietnam and Thailand share the same context that English is typically viewed as a lingua franca since it is predominantly used for intercultural communication and with other non-native speakers.

The classroom observation took place in six modules (named above), and their data were both recorded and noted during the collection of data. It was recorded because the researcher wanted to collect the teacher's utterances exactly, and recordings helped the observer remember correctly what happened in each class later. The observation sheet was used to note the classroom environment, the effectiveness of some classroom activities and researchers' opinions if needed.

The second round of interview data was finally collected in the collecting data procedure. It was conducted after having done the observation because the research had something to be clarified during the observation. The interview guide was designed based on classroom observation, and questions were about the subject's content, teaching activities in class, activities outside class, and the advantages and disadvantages of teaching those subjects. The advantages and disadvantages were not discussed in this chapter because they are mainly related to the teacher's ability and student's proficiency, which is unsuitable for research purposes. Some of them would be stated in other themes if necessary.

Four teacher participants (pseudonyms) in the second interview are Chloe, Ruby, Nora and Lily, all female. Chloe taught English Tourism and Hospitality, Ruby was in charge of US-UK countries' studies and English Cross-cultural communication, Nora was responsible for English Oral translation, and Lily taught English literature lessons. They all took part in the first round of interviews. Most of the interviews were conducted before or

after class, semi-structured or unstructured. The total interview time of the second was 95 minutes.

Regarding the research focus, the coding was introduced as Baker's five strands as follows:

1. Exploring the complexity of local culture
2. Exploring cultural representations in language learning materials
3. Exploring traditional arts and media in English
4. Cultural informants
5. Face-to-face and electronic intercultural communication

7.2 Results of the second round of interview and classroom observations

7.2.1 Exploring the complexity of local culture

Lily, who taught English literature, confirmed that she used Vietnamese literature to introduce English literature (see Extract I.2.1). Vietnamese cultural understanding allowed students to compare Vietnamese culture with culture from other countries in the world. They picked up the similarity and studied the difference among them. Vietnamese culture helped them get a general idea and become eager to learn new things. In other words, by exploring their own culture, students can be introduced to the diversity and complexity of local and national cultural groupings. Exploring Vietnamese culture provided a greater understanding of cultural groupings at different scales within and across national boundaries. Using English in exploring Vietnamese led to an awareness of the multi-voiced nature of cultural characterisations and the complexity of the relationship between languages and cultures.

Extract I.2.1

- 1 Lily *In the lesson about Romeo and Juliet, students discussed some questions about*
2 *the same situation in Vietnam literature. First, we can see that if students could*
3 *name the same story in Vietnam with their own knowledge or not. In Vietnam,*
4 *there is a story named Coc Lake legend about the love of a young couple. This*

5 *can help students be aware that there is a similarity between two countries and*
 6 *help students understanding the content of the story easier. Second, it develops*
 7 *students' curiosity with the play. They already know the end of Vietnamese story*
 8 *and they wanted to explore the end of the play Romeo and Juliet.*
 9 *They would be eager to study it.*

In the English Drama project module, the researcher observed one group in the third week (15 weeks in a semester). In previous weeks, the teacher, Ms Mabel, asked students to form the six sub-groups; each group chose a story, reviewed it, and rewrote their own scripts based on the original one. This week, each group submitted the scripts that they worked on in their group at home. Ms Mabel asked each group to present their own stories

Extract O.1

1 Mabel *Now each group present what story you chose*
 2 *what you are going to do, the main characters*
 3 *There are three groups selected Tam Cam (a popular Vietnamese story),*
 4 *Therefore I am going to give you 10 minutes to discuss the content of*
 5 *your drama main characters and then you present them*
 6 *in front of the class It is ok?*
 7 *two in three groups selected Tam Cam wanted to reselect other stories*
 8 *these groups have another week to work with your stories*
 9 *next week, you have to submit your final stories*
 10 *I don't think you should only choose Vietnamese stories*

11 you can work with stories from other countries such as Thailand, British or
American

12 You should pay attention on the new and interesting stories

In Extract O.1 above, students studied stories and rewrote their own scripts for their plays at the end of the semester. The stories they mainly chose were from Vietnam, and the teacher suggested they could choose stories from other countries for new and exciting features. Such exploration of both Vietnamese culture and other countries highlights their own culture and background; students need to be aware of the complexity of other cultures and also of others' cultural identifications and practices.

In the English Oral Translation module, in classroom observation, the module's main purpose is oral translation practice. Students practice being interpreters with the guideline from teachers. During the practice, Ms Mabel suggested topics for students' conversation, such as holidays (Vietnamese Lunar New Year in line 1 Extract O2) or idols. This week, students practice interpreting what their friends say in their conversations.

This was presented clearly in Extract O.2 following:

Extract O.2

1 Mabel You can choose any topic like the Tet holiday (Vietnamese Lunar New year)

2 food music your idols and so on

3 It's your choice

4 And then make a short conversation in Vietnamese alright?

5 The conversation should last 1-2 minutes.

6 After 15-20 minutes I will call 2 pairs to come here (in front of the class)

7 One pair will perform your conversation

8 and other will be 2 interpreters for the first pair

In the observation sheet, the researcher noted:

Extract O.3

Students' conversations were about holidays in Vietnam or students' daily activities. It seemed not too difficult for students to practice in class. They did their conversation and interpretation in a relaxing way and had fun all the time. Ms Mabel did not need to correct much in their practice.

Again, students had a chance to study their own cultures to understand how individuals relate in different ways to various cultural groupings. The following week was more challenging for students than it was before. Students practised interpreting by listening to audio brought to class by the teacher. In the observation sheet, the researchers noted an example as follows:

Extract O.4

Teacher played the audio about New Year Resolution spoken by a native English speaker and paused after each sentence for students taking their turn to interpret. The topic and the language in the audio are quite challenge enough for teacher to give more explanations or corrections after each sentence. Even for some sentences, Mabel needed to call more than two or three students to interpret because they could not get the whole meaning of these sentences. Students had another chance to listen and practice interpreting the audio again at home.

From Extracts O.3 and O.4 above, even the same topic about the holiday but a different source might result in different learning attitudes. When students practised with their friends' conversations, they were active, and the language used in these conversations did not cause any difficulties. This resulted in a greater understanding of cultural groupings at different scales within and across national boundaries. It also highlighted the manner in which local communities can connect with global communities. Students became aware of cultural characterisations and identifications other than at the national level.

In the second week, Mr John, an American teacher who co-taught with Ms Ruby in the US-UK countries studies module, started his part by asking students how they feel when

they hear the Vietnamese national anthem. Then he played the Vietnamese national anthem to the whole class. The researcher made some notes in the observation sheet as follows:

Extract O.6

All students sang the Vietnamese national anthem immediately when the audio was going on. One student answered the teacher's question that she was feeling love for her country and was happy to live here when she heard the song. After that, the teacher moved on to the British national anthem in the past and today. It helped students recognise somehow that each country has its own high value. The teacher integrated Vietnamese values when he taught US and UK values.

Extract O.6 illustrated that when students learned about other countries, mainly US and UK, in this module, students had opportunities to review their own cultures. The fact is that not only in this module were students asked to talk about their culture. For example, in the British literature module, extract I.2.1 above, Ms Lily mentioned that students would see the similarities and differences between British and Vietnamese literature. This exploration helped students gain an understanding of how individuals related in different ways to a variety of cultural groupings.

The Cross-cultural communication assignment was considered the final assessment, which would be marked for the assessment. This resulted from the fact that students would spend much more time and effort to complete the assignment. Extract I.2.21 below explains what students needed to do in their work. Students choose a cultural stereotype of any country in the world and write about it. That was a fantastic opportunity to widen their essential awareness about a shared cultural feature worldwide. After the assignment, the students might have their own experiences about how good or bad a typical stereotype affected intercultural communication because it was worldwide. Students might compare stereotyping in Vietnam and other countries or even stereotyping in different regions in Vietnam.

Extract I.2.21

- 1 Ruby *The final assignment is about stereotypes. Students take a common*
- 2 *stereotype in any country and analyse it. For example, what the*

3 *stereotype is, in which country, why it exists, what is the relation*
 4 *between the stereotype of history, politics and culture of the*
 5 *country and what is wrong with the stereotype.*

In conclusion, by exploring students' cultural context, they became aware of the complexity of other cultures and other cultural identifications and practices. Furthermore, the complexity of the relationship between languages and cultures was introduced to students.

7.2.2 Exploring cultural representation in language learning materials

When asked about the subject's primary content, interviewees gave general information about the subject they taught, the importance of cultural content in the subject, and how it supported the subject's main content. That cultural contents are not about English-speaking countries but also about other countries in the world (see Extract I.2.2 and I.2.3)

Extract I.2.2

1 Ruby *The content of English Cross-cultural communication is not only the focus*
 of
 2 *British or American culture in particular but also culture in the world in*
 general

Extract I.2.3

1 Lily *English literature provides the basic knowledge of literature in the UK*
 2 *such as the number of stages of literature, famous works and authors*
 3 *in each stage. Students are provided opportunities to compare English*
 4 *literature and Vietnamese literature*

5 *There is a historical and cultural background corner at the beginning of each unit.*

Chloe focused on the vital role of cultural representation in Tourism and Hospitalities because tourism is an international industry. Students who achieve a degree in English majors could work in many roles in the tourism field, such as administrators or tour guides. Tourism belongs to the service industry group; therefore, communication is a crucial element for success.

Extract I.2.4

1 Chloe *One of the main natures of Tourism and Hospitalities is global.*
2 *In the future, after graduating*
3 *from the university, students work in tourism*
4 *and hospitalities area, they would communicate with a lot of people.*
5 *different cultural backgrounds, not only from English-speaking countries*
6 *but other countries as well. It might lead to a breakdown in communication*
7 *if there is not cultural knowledge, even cultural shock as an example. If*
8 *the work in the service field and the purpose of communication is not satisfied*
9 *with customer's demand, it will badly affect to students' job, wages and*
10 *their own credit.*

Chloe ranked culture knowledge in third place after the specialist knowledge of Tourism and Hospitalities and a foreign language.

Extract I.2.5

1 Chloe *Besides the specialist knowledge of Tourism and Hospitalities, students need*
2 *a*

2 *foreign language and then cultural knowledge such as regional cultural and*
 3 *customs. They need to have both the cultural knowledge of the place to be*
 4 *exploited for tourism and their customers. For example, how they provide*
 their
 5 *service for customers in Thailand and how they do it if their customers come*
 from Australia.

In terms of teaching materials, teacher participants were asked about teaching materials they used in their class, English Cross-cultural communication, US-UK countries studies, English Oral translation, English Tourism and hospitality and English literature. Among these subjects, English Cross-cultural communication, US-UK countries studies and English literature have coursebooks for each subject. Coursebooks save much time for teachers; however, they can encourage teachers to be less creative and imaginative – preferring to use ideas in the book rather than their own. Besides tutorials, teachers brought other teaching materials to their classes, such as handouts and videos.

Extract I.2.6

1 Lily *There is a tutorial for English literature,*
 2 *‘English Literature – An overview of the famous works of select British*
 3 *author for EFL student’ by Gross and Duong,*
 4 *English teachers at ATK University.*
 5 *It is an in-house published textbook.*

Extract I.2.7

1 Ruby *There are two main tutorials for English US- UK Countries studies,*

2 *'Britain – The country and its people: An introduction for learners of*
3 *English (James O'Driscoll) by Oxford U.P' and 'An introduction to*
4 *American studies by the University of Languages and International*
5 *Studies,*
 Vietnam National University.

Extract I.2.8

1 Ruby *About the Cross-cultural communication module, there is a tutorial and*
2 *a workbook. The tutorial is "Intercultural Competence: Interpersonal*
3 *communication across cultures" by Lustig and Keoster and the workbook*
4 *is 'Our own journey – Readings for Cross cultural communication'*
5 *by Dresser.*

In the US-UK Countries studies module, students were asked to read materials with some questions before the lesson. In order to do the final assignment, students search for information on the Internet and quote the references for any idea in their writing.

Extract I.2.15

1 Ruby *Students are asked to study the lesson and answer some questions at*
2 *home. All students got the lesson content and teaching materials,*
3 *however,*
4 *students might not fully understand the lesson because there were some*
5 *abstracts, disputable terms, historical background for student to*
 understand.

The lecture above described that numerous PowerPoints contained 32 to 72 slides per each in the US-UK countries studies module. The teacher, Ruby, complained that the

module content was so heavy that sometimes she did not have enough time to cover all content in class. Students were asked to read materials before going to class. Extract I.2.15 also illustrated that studying materials helped students get a further understanding of abstract or technical terms they might meet in the lesson.

Besides tutorials, teachers brought other materials to their class, and they had their own reasons for choosing such materials. For instance, in the Sonnet lesson of English literature, Lily played the audio of a Sonnet by Shakespeare chanted by a singer. Then that poem was sung by another famous singer. Lily gave her explanation in detail as follows in Extract I.2.9:

Extract I.2.9

1 Lily *First about reciting a poem, students would know how to chant a Sonnet, its*
 2 *typical reciting, by an expert. with the expert's voice, student would feel the*
 3 *rhyme, some contents and the soul of that poem. Student could guess the*
 4 *content of the poem when was recited with a steady slow speed and what*
 5 *the poem is about if it was read with a joyful voice.*
 6 *After that, students watched a video about that poem was set music and*
 7 *sang by famous singer. Student would see that although William*
 8 *Shakespeare wrote that poem a long time ago, it was still popular*
 9 *nowadays. Regardless of some old words, the content was relevant in*
 10 *present time. Students were afraid of listening even to Vietnamese poems, they*
 11 *felt more discouraged by listen English poem. However expressive*
 12 *voice, students felt the beauty of the poem and even some of them loved*
 13 *English poems. Student would be more interested in English literature if I*
 14 *sometimes added such videos in class.*

For the English Tourism and Hospitality module, Chloe used different teaching materials resources (see line 1, line 4-5 Extract I.1.10). Although there is an in-house published coursebook named English Tourism and Hospitality, she preferred her own teaching materials. She stated that the course book was mainly written for communications skills, not for specialist knowledge of tourism and hospitality (see lines 3-4 Extract I.2.10).

She added that collecting materials is not too difficult because they are available online (line 5-6 Extract I.2.10). Choosing online resources helps for teaching materials constantly update.

Extract I.2.10

1 Chloe *Teaching materials are combined from different resources.*
2 *I am not happy with the current teaching materials*
3 *because it was designed for English communication skills only, not for*
4 *English Tourism and Hospitality. Therefore, I often combined teaching*
5 *materials from different recourses. Then teaching materials are diverse*
6 *and available on the Internet. It is difficult to find a suitable textbook but*
7 *materials for a particular lesson are available for both teachers and*
8 *students to complete teaching and learning tasks.*

For the English Oral Translation module, all teaching materials were collected by teachers (see lines 1-2 Extract I.2.11). Nora got a folder of a collection of audio and videos for this module, and she took turns using them and recycled them if needed (see lines 10-11 Extract I.2.11). There were some reasons for choosing those materials, for example, by topic, interpretation technique or proficiency levels. Nora preferred using videos with an accent from English-speaking countries (see lines 6-7 Extract I.2.11). Sometimes teaching materials are also from non-native English-speaking countries, such as Japan and Vietnam (see lines 7-8 Extract I.2.11). In the first interview, Nora also stated that she preferred to use British English in her class because she got used to it. (Extract I.1.17 in the first round of interviews). From Extract I.2.11, Global Englishes can be easily found in teaching materials, which are made from both Anglophone and non-Anglophone settings.

Extract I.2.11

1 Nora *There is not any textbook for English Oral Translation. Teaching*
2 *materials were collected by audio or video. This subject was designed by*

3 *theme based. For example, the lesson topic is about watching and*
 4 *translating. I need to find a video with subtitles and then watch it to see if*
 5 *it is suitable for students or not. If it is too hard, the lesson would run slowly*
 6 *and took a long time to get done. That video is normally done with*
 7 *British or American accents, and some videos with the Japanese accent.*
 8 *For materials in Vietnamese, I got them in official state agencies website*
 9 *or from books, newspapers or journals.*
 10 *I got a folder of audios and videos, so I take turns using them all, some*
 11 *videos per time to avoid being duplicated.*

In Mabel's class of English Oral Translation, she used some audio in English and Vietnamese for students to practice interpreting from English to Vietnamese and vice versa. It was mentioned in Extract O.3 on page 143 above. The audio was spoken by native English speakers with a variety of vocabulary, and it gave more challenge than the conversations spoken by the students.

In the English drama project module, students had an opportunity to have a look at some final products from previous students. The teacher brought some final projects that she had collected from previous classes that she had taught into the class, and students had some time to study them. In Extract O.5, the researcher noted the teacher's utterance in class, students even brought some final products home, and they could learn a lot from previous projects. It gave students a general idea about their own work.

Extract O.5

1 Mabel *I brought some final projects of previous students for references*
 2 *You can bring home and study how they were written*
 3 *how many parts are in each project*

The British literature course book had some tasks, such as filling in the blank and answering questions. All texts in the course book were about British history, literature, great literary works and famous authors in British literary history. Lily explained that these activities help improve students' English proficiency (see lines 1-2 Extract I.2.17). Besides, it provides vocabulary about literature in the Vocabulary corner in every lesson (see lines 2-3 Extract I.2.17).

Extract I.2.17

Researcher *In the course book, I see some tasks such as filling in the blank, answering questions. What are the purposes of these tasks?*

1 Lily *These tasks both improve students' proficiency and enhance their*
 2 *vocabularies in literature. In every lesson, there is a vocabulary corner,*
 3 *which provides vocabularies in each lesson. Then filling in the blank,*
 4 *matching or discussing help students improve their language*
 5 *proficiency.*

In this module class in week 2 of the semester, the lesson was about famous British authors. Ms Lily guided her class to complete one of the tasks in the lesson as follows in Extract O.9:

Extract O.9

1 Lily Have you ever seen Romeo and Juliet? Who wrote it?
2 Students William Shakespeare
3 Lily William Shakespeare and this is William Shakespeare (teacher pointed to the picture in the course book)
4 Please read the paragraph in the text and answer these questions

- 5 When was he born
- 6 When did he die
- 7 How many sonnets did he write
- 8 What types of play did he write

Extract O.9 was the first activity giving students general knowledge about William Shakespeare, the most famous British author in the whole world. After that, Ms Lily introduced his plays, genres and poems.

The research noted some other activities that occurred in class during the observation time as Extract O.10 below:

Extract O.10

Students studied Sonnet 116 by William Shakespeare, teacher explained how it was made, its structure and the rhyme. Students listened to the poem Sonnet 116 recited by 2 different voices of English speakers, a man and a woman, and sung by a singer. The teacher asked students which versions they liked and how they felt. After that students had 5 minutes to practice the poem by themselves and then some of them recited it in front of the class. The following activity was writing a sonnet a part of the sonnet about any topic that the student chose.

In short, all participants exploited language teaching materials as the primary sources of cultural content in the classroom. The materials were textbooks, handouts produced by teachers, and assignments written by students. Students were asked to evaluate the cultural content in their materials critically. This included depictions of their own culture and other cultures. Students explored the types of cultural groupings represented nationally. By using language teaching materials, students developed the abilities needed to make critical comparisons between cultures as well as learn to evaluate any characterisation of culture critically.

7.2.3 Exploring traditional arts and media in English

Alongside textbooks, the arts and mainly literature have often been used as a source of cultural content in language teaching. There was a module named British Literature,

which was mainly about British writings and authors. For example, in British literature class (see Extract I.2.12), before studying Romeo and Juliet, some questions were given to students to discuss in class. There are two primary purposes. First, with their knowledge, students would be aware of if there were any works with the same content as Rome and Juliet. Students would acknowledge the similarity between Vietnamese and British literature. Furthermore, the discussion evoked their curiosity to explore the story ending, and students were eager to discover the story.

Extract I.2.12

Researcher *In Romeo and Juliet lesson, students discussed some questions about cultural, students' life and normal lives.*

So, what are the purposes of that discussion?

- 1 Lily *First, with their knowledge, students will explore if there is any*
2 *the same work in Vietnam. Student will see the similarity of those*
3 *literatures, Vietnamese literature and British literature. For*
4 *examples, in Vietnam there is a love story between Ms Coc and*
5 *Mr Cong, which makes student find it easier to understanding Romeo*
and Juliet.
6 *Furthermore, discussion makes student more curious to discover*
7 *the story content, are there any similarities and differences in*
8 *the content between a Vietnamese story and a British play.*

In an interview, Extract I.2.13 below, Ms Ruby named some of the activities in class besides receiving lectures such as discussion, presentation, making videos, games, or quizzes in US-UK countries studies course. In making a presentation or discussion, students can choose their own topics or be given some topics by teachers. The teacher makes games

and quizzes, and they are mainly about topics in the course. These topics are about America or the UK, which are the target countries in the course.

Extract I.2.13

- Researcher *Besides hearing lectures, what activities do students take in this course?*
- 1 Ruby *Students made a video about course content and posted it in group*
- 2 *Facebook. Sometimes, students discussed or made presentation*
- 3 *about their own choice in class. Sometimes, the teacher gave the*
- 4 *topic*
- 4 *for students to study and make a presentation in class. They also*
- played some mini-games or quizzes in class*

In the first week of the US-UK countries studies module, Ms Ruby gave an overview of the module, and she mentioned some activities in class to students, as in Extract O.6 below. Students were going to make presentations in groups with a limited time and be marked based on provided rubric beforehand (lines 1-5 below). Students would do some quizzes or play games with their smartphones and the internet (lines 6-11).

Extract O.6

- 1 Ruby *In your presentation beside the content of your talk*
- 2 *you should pay attention to the language use like not much*
- 3 *hesitation good grammar good pronunciation referencing.....*
- 4 *speaking time,....five members in a group each should talk about*
- 5 *five minutes no more no less Questions?*
- 6 *In this course I want you to make use of technology*

7 I really hope you have a smart phone do you have reliable internet
8 access with your phone
9 We are going to use some kind of presentation tools that you can
10 see the teacher's presentation on your phone through schoology
11 and Kahoot for some quizzes

To do the Tourism and hospitality assignment, students read customer reviews and write reports about them. To do this, students went to some hotel websites to get information. To compare cultural dimensions between any two countries in the world, students search the web <https://www.hofstede-insights.com/product/compare-countries/> or other similar webs (see Extract I.2.14). In this case, the website contained both representations of local cultures (Vietnamese) and other cultures through English. Importantly, cultural representation of non-Anglophone cultures through English was used, and the global role of English was introduced on the Internet.

Extract I.2.14

1 Chloe *Writing reports. Students searched and read customer reviews*
2 *in some Hotel websites in a specific time, studied*
3 *the reviews and problems, gave solutions for those problems if*
4 *necessary. Students watched some videos about one topic but*
5 *made by different countries and then compared the cultural*
6 *differences in these countries. The student liked to study the cultural*
7 *dimensions of any two countries in the Hofstede website.*
8 *For example, comparing cultural dimensions of Vietnam and*

9 *another country in the world.*

Extract I.2.16 below emphasizes the essential part of searching for information and referencing in students' assignments. At the same time, Ms Ruby mentioned a significant cultural feature that might affect intercultural communication, stereotyping, a common feature in all cultures worldwide.

Extract I.2.16

1 Ruby *In order to control the content of the final assignment, students are*
 2 *required to cite the source of information from where students*
 3 *come from. Students need to show the evidence for what they*
 4 *present in their writing or presentation. For example, if they say*
 5 *Vietnamese people have a sense of respect for master and morality,*
 6 *there must be sources of quotes for it, from newspapers, books or*
 7 *from everyday life. Students need to explain the reasons for that*
 8 *stereotype. The students must explain cultural differences and must*
 9 *have specific evidence.*

In short, students were offered to explore the cultural representation of both Anglophone and non-Anglophone cultures through English on tourism websites or any other source of cultural content for their assignments or presentations. These sources contained both representations of local cultures and other cultures through English.

7.2.4 Cultural informants

Cultural informants can provide a source of knowledge and interpretations of other cultures and the student's own culture. Cultural informants could be non-local English

teachers and local English teachers with experience in intercultural communication and other cultures, who can be asked to share their experiences with classes.

Extract O.6 below demonstrates exploring the complexity of local cultures in section 7.2.1 above. It also illustrated non-local English teachers with experience in intercultural sharing experiences with classes. Mr John, an American teacher, asked students to share their feelings about the Vietnamese anthem before he moved on to US and UK anthems. He provided outsider perspectives on students' own culture after hearing the Vietnamese anthem and students' feelings. After that, he expressed his own feelings about the US anthem from an insider's perspective and then his own feelings about the UK anthem from an outsider's perspective of UK culture. In other words, informants can share their own experiences of other cultures, intercultural communication, and the similarities and differences between cultures they are familiar with.

Extract O.6

All students sang Vietnamese national anthem immediately when the audio was going on. One of student answered teachers' question that she was feeling love her countries and happy to live here when she heard the song. After that, the teacher moved on the British nation anthem in the past and today. It helped student recognize somehow that each country has its own high value. The teacher integrated Vietnamese values when he taught US and UK values.

In the current study, cultural informants could be students themselves. They provided their own cultures in their projects and then presented them to the class. For example, In the English drama project module, as Extract O.7 mentioned below, in line 4, students were given 10 minutes to discuss their own projects and what they were going to present in front of the class. During the discussion, the teacher came to each group and listened to what they said, raised some questions, and gave some comments. The observer noticed that students were all excited to discuss their own projects.

Extract O.7

1 Mabel Now each group presents what story you chose

2 what you are going to do, the main characters

- 3 *There are three groups selected Tam Cam (a popular Vietnamese story),*
- 4 *Therefore I am going to give you 10 minutes to discuss the content of*
- 5 *your drama main characters and then you present them*
- 6 *in front of the class It is ok?*

Students demonstrated cultural knowledge of other countries in their activities in and out of class. For example, In Tourism and Hospitality, Chloe gave an outline of activities in which students had chances to discover culture in different countries in the world. In the practical part of giving a tour (see line 2-3 Extract I.2.14), students were told to give tours to different customers. Customer information included the number of people, ages, occupations, and where they come from (line 3-4 Extract I.2.14). Students worked in groups and made appropriate tours with each target customer group. In the hotel chapter, students acted out the cultural misunderstanding situations in hotels. These situations were either suggested by the teacher or created by the students themselves (lines 5-6 Extract I.2.14). To do these role plays, students spent their time studying the cultural misunderstanding among different backgrounds before they presented them in class (see lines 6-7 Extract I.2.14). In role-play, students acknowledge how language and culture come together in various and dynamic ways depending on different participants, situations and purposes. Cultural informants could provide their experience and interpretations subjective and partial, as are all characterisations of cultures; they provided a valuable source of cultural content and an effective way of developing ICA.

Extract I.2.14

Researcher: are there any chances for students to study cultures from different countries in the world?

- 1 Chloe *There are some activities in implementation. For example, in the*
- 2 *practice of making tours, students were told to make tours with*
- 3 *different target customer groups. The information was given such as,*
- 4 *number of people ages, occupations and where they come from.*

5 *Moreover, in the practice of the hotel chapter, students did role plays*
6 *about cultural misunderstandings either given by the teacher or made by*
7 *themselves. Students need to self-study different cultures to complete*
8 *these activities in class.*

Students acted as cultural informants when they made their videos or presentations, and then they needed to share them with the class. For example, students were asked to make two videos in the Tourism and Hospitality module. The first was about an attractive place, and students made a documentary about it. The second video was a drama in a hotel setting.

Extract I.2.22

1 Chloe *Students are required to work in a group to make a documentary about*
2 *an attractive destination or a certain place in Vietnam. Students*
3 *highly appreciate this activity because they get the practical*
4 *experience by themselves. Another project is to video a drama at hotel*
5 *setting, for example, performing hotel operations such as booking, and*
 check-in.

In the US-UK countries studies module, Ruby stated that students made some presentations with their own choice of topic or topic given by teachers (as mentioned in Extract I.2.13). In the Cross-cultural communication course, making a presentation is one of two main projects besides doing assignments. Both are marked for final results. In their presentation, students compared the cultural differences between Vietnam and any other country. They were asked to give an explanation for these differences based on what they learned in class (see Extract I.2.16). We can see that all cultures in the US-UK countries' studies and Cross-cultural communication modules are at the national level by showing the

differences and similarities between the two countries. Students would be able to introduce the notions of hybridity and of groupings and identifications that were transcultural and multiple.

Extract I.2.16

- 1 Ruby *In their presentation, students choose any cultural topic of any country*
- 2 *in the world and then compare it to Vietnamese culture. Beside*
- 3 *presenting the cultural differences, students need to explain the*
- 4 *reasons for these differences based on theories they learned in class*

In the English Drama projects class, after 10 minutes discussion, Ms Mabel asked each group to present their own projects about their stories, characters, new features and the messages that students want to convey in their stories. For example, the observer noted some central ideas in the “Little Red Riding Hood” group as follows in Extract O.8:

Extract O.8

Little Red Riding Hood: adding the father, keeping the main, changing the ending a little bit: after eating the grandma and little riding hood, the wolf checks in Facebook in the grandma's house. In the meantime, the hunter was checking his Facebook and accidentally discovered the incidents and came to rescue the victims. The teacher asked the group to clarify why they added Facebook in the ending; students explained they wanted to convey a message that everything has both sides, good and bad. Both the presenter and the audience were quite excited about their plays. Sometimes, Ms Mabel needed to ask the audience to keep it entirely because they were freely discussing the presenters' stories.

Again, Extract O.8 shows that the content and source of learning materials might result differently in learning attitudes. Students found to relax and have fun when they actively prepared their activities in class. That puts more burden on teachers in choosing teaching content and source materials used in their class.

The lesson was about the travel agency in the third week of the Tourism and Hospitality module. Ms Chloe guided the class to complete tasks in the course book. For example, as Extract O.11 below:

Extract O.11

- 1 Chloe Let's move on to the next task 2
- 2 in this task we have a conversation at a travel agency
- 3 but the conversation is not in the correct order
- 4 you need to rearrange them to make a correct conversation
- 5 The first is done for the travel agency
- 6 then you need to find the next turn of the customer to complete the
conversation
- 7 You have five minutes to do the task

The following task is role play. It was described in the classroom observation sheet as follows:

Extract O.12

The class was divided into six groups, three groups were travel agents, and the other three groups were different target customers. The travel agents needed to study all attractive destinations/ tours in Vietnam and other countries they were serving in the handouts and all types of potential customers whom they would book tours with the agent. Customers are different target groups such as couples, young people and adventures. Then a travel agent group and a customer group make conversation in 10 minutes to discuss and book a tour. After that, the teacher called the travel agent group to talk about their customers, and customer groups spoke about the travel agent they booked their tour with.

As in extract O.12 above, students had a chance to widen their knowledge about people and cultures in different places in the world. They could apply what they study to their practice in this module.

7.2.5 Face-to-face and electronical intercultural communication

In the first round of interviews, researchers gave some questions about students' using English in international communication. In Extract I.1.27, Noah, the male teacher, mentioned both native and non-native English speakers as teachers (lines 1-5), and students communicated with teachers within and outside class. Students had opportunities to talk with both native English and non-native speakers through Skype (lines 6-7), and there are some international students getting their degrees at ATK University (lines 8-10). Those activities provided valuable international communication experience, which is a crucial part of developing intercultural competencies and ICA.

Extract I.1. 27

Researcher Do students have any opportunity to communicate

both face-to-face or through the Internet with foreigners

Noah

1 Several years ago there were many foreigners

2 working as English teachers in our school

3 Recently only one or two of them have been staying here to teach

*4 There has been an American teacher organizing a meeting up every
Wednesday*

5 for students to walk in to read books or communicate with him

6 Furthermore there has been a project named Vskype (Vietnamese Skype)

7 which helped students to talk with foreigners through skype

8 at ATK university there are some international students

9 from Laos Cambodia Israel to get degrees

10 which gives our students a chance to communicate with them

- 11 *Besides CEC (Community English club) often organise activities using English*
- 12 *such as meeting up every week using English to talk about any chosen topic*
- 13 *students need to speak English anyone speaking Vietnamese must pay a fine of 10.000 vnd*

Besides activities at the school, there were some international events held by departments of ATK province, for example, the Department of Culture, Sport and Tourism and ATK Museum (extract I.1.28). Students were recruited as student ambassadors to meet and greet international visitors of international conferences held at ATK University, ASEAN Culture Week and Tea international festival. Students attended as interpreters for International Charity Organisation in Danang. These valuable events (both face-to-face and virtual) offered opportunities to develop and put ICA into practice.

Extract I.1. 28

Researcher Is there any chance for students to communicate face-to-face with foreigners

- Noah *There are some international conferences held at ATK University*
- 2 *and English students from our schools have chosen to*
- 3 *meet and greet foreign speakers and attendances*
- 4 *Some festivals held by the Department of Culture, Sports and Tourism*
- 5 *or ATK Museum of ATK Province recruited English students at our school*
- 6 *to meet and greet foreigners*
- 7 *for example ASEAN Culture Week in ATK and Tea International Festival every two years in ATK*

- 8 *Students attended some educational fairs held by American Embassy in Hanoi or ATK*
- 9 *Some students participated to be as interpreters*
- 10 *for International Charity Organisation in Danang*

In short, experience is a crucial part of developing intercultural competence, and ICA and intercultural communication experiences were integrated into English language teaching. Students engaged in intercultural communication both face-to-face and electronically. Attending international events held by ATK University and departments of ATK province provided valuable opportunities for intercultural communication with the multilingual character through English. Students developed ICA and put ICA into practice.

7.3 Conclusion

In this chapter, the researcher has presented the results of the second round of interviews and classroom observation. The data showed five ways of integrating ICA in language class: 1. exploring the complexity of local cultures; 2. Exploring cultural representations in language learning materials; 3. Exploring traditional arts and media in English; 4. Cultural informants; 5. Face-to-face and electronical intercultural communication.

Exploring local cultures is available in all settings. Through exploring students' own cultures, students were introduced to the diversity and complexity of local and national cultural groupings. It brought students a greater understanding of cultural groupings at different scales, both within and across national boundaries. Through the complexity of their own culture, students were aware of the complexity of other cultures and also of others' cultural identifications and practices. The primary source of cultural content in the classroom was teaching and learning materials, mainly textbooks. Textbooks were put to productive use in developing ICA by discussing or evaluating descriptions of cultures, including depictions of their own and other cultures. Students were asked to compare the different cultural representations of

a different set of materials, which developed the abilities needed to make a critical comparison between cultures. Alongside textbooks, sources of cultural content could be found in both traditional media such as film and novels and online sources like websites or blogs. This contained both representations of local cultures and other cultures through English. Cultural informants, non-local English teachers, local English teachers or even students provided a source of knowledge and interpretations of other cultures and students' cultures. Finally, engaging in face-to-face and electronic intercultural communication offered students valuable opportunities to develop ICA and put it into practice. These ways were still mainly at the national scale and focused on levels 1 and 2 of ICA.

Chapter 8 Discussion

In previous findings chapters, data are presented and analysed separately. This chapter will draw findings from chapters 6 and 7 and discuss those findings by referring back to the theoretical framework discussed at the beginning of the thesis (e.g., Baker's model of ICA, see chapters 2 and 3). This chapter begins with a discussion on students' and teachers' perceptions of Global Englishes and intercultural awareness. Five main findings relating to the concept of Global Englishes and English lingua franca were presented. The second part of this chapter addressed the influence of Global Englishes and intercultural awareness in teaching English, which will be analysed using Baker's ICA model.

8.1 Students' and teacher's Perceptions of Global Englishes and Intercultural awareness

8.1.1 The concept of Global Englishes and ELF

In the literature review chapters, the differences between World Englishes and Global English were presented and discussed. It was made clear that the English language is interpreted in this thesis as global Englishes (see section 2.2), which is defined as 'the linguistic and sociocultural dimensions of global uses and users of English' (<http://www.southampton.ac.uk/cge/>). In this thesis, global Englishes mainly functions in an ELF (English as a Lingua Franca) sense meaning '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, p.7). Based on postmodernism, the global Englishes perspective has been used to question the concept of English in the language policy field (e.g., Pennycook, 2006; Shohamy, 2006). The natures of translation, transmodality, transculturality and transtextuality have also been examined by reviewing global Englishes through linguistic aspects, pragmatic aspects and intercultural aspects (e.g. Ishikawa & Baker, 2021; Baker, 2011; Cogo & Dewey, 2006; Jenkins, 2000; Seidholfer, 2004).

Some of the above postmodernism and global Englishes oriented interpretations of English are reflected in the collected data. For example, as the questionnaire data and interview data suggest, many participants have begun to question the ownership of English (see sections 7.1 and 7.2), the necessity of using English native speakers' accents (see sections 7.1 and 7.2), the requirement of accuracy in practical communication (see section

7.1 and 7.2), the nature of authentic English (7.1 and 7.2), the importance of linguistic competence (grammar and vocabulary) on teaching and learning in practice (see 7.1 and 7.2) and the majority of English users in practice (see 7.1 and 7.2). However, such critical reflections on English from a global Englishes perspective are not apparent in the classroom observation data. In this chapter, I will discuss the key findings of this study concerning the concept of English by cross-referencing analysis of each data set and the literature review.

First, in terms of the concept of Global Englishes and ELF, the interview data indicated that English is used in an understandable and usable way for all users. It is considered a communicative tool with popular vocabulary and mainly for speaking. Both natives and non-natives were happy to use it in their communication. Some similar things were found in Seidlhofer's definition of ELF that English was only the communicative tool in intercultural communication, in which speakers were from different mother languages. In other words, English users are from all over the world, and English is the choice because of its international popularity.

What basically makes ELF complex is that ELF communications are constantly in flux and display countless situation-specific and user-dependent cases, many of them taking place between participants who do not abide by standard grammar and whose lexis and pronunciation do not conform to any recognized norms yet are still intelligible to each other (Seidlhofer, 2011). However, Global English was misunderstood by World Englishes. For example, one teacher admitted that she could not distinguish the differences between Global Englishes and World Englishes. Others asked the researcher if Global Englishes talked about many kinds of Englishes, such as India-English or Africa English. It can be seen that teacher participants were not fully provided with knowledge of Global Englishes or ELF. Other previous research showed the same findings. For instance, in Deniz et al. (2016), Inceçay and Akyel (2014), and Öztürk et al. (2010), a great majority of pre-service teachers had little or no knowledge of ELF and tended to adhere unquestioningly to native speaker norms.

Second, contrary to its flexible, dynamic, and evolving nature (see section 2.2), most students would like the teacher to correct their pronunciation or grammar mistakes immediately (see 7.1). English was taken as a system where the language was considered to be an integration of a phonological system, a semantic system and a syntactic system and where a finite number of fixed and abstract grammar rules were expected to produce

infinite language structures (Chomsky, 1959). However, students had slightly different views on the focus of this linguistic knowledge in-class teaching and learning. They were unsure how helpful this linguistic competence was in their examination (see 7.1). We can tell that the linguistic aspect is not the only focus of examination but other aspects as well. This idea could be in the same line with the teacher participants' perspective. They do not immediately correct students' pronunciation or grammar mistakes in class because there are other aspects they are concerned with than those linguistic features. In other words, student participants mainly take linguistic skills/ knowledge as the main or only resources for communication. However, teacher participants reveal a different view of Englishes similar to Global Englishes in research, where communication is completed through multiple modalities, such as language, pragmatic strategies and culture (e.g., Baker, 2011; Cogo & Dewey, 2006; Jenkins, 2015; Pennycook, 2006). Language is regarded as one of the communication resources, while other resources, such as pragmatic strategies, are equally important in communication.

Both student and teacher participants confirm the importance culture of both Anglophone countries and non-Anglophone countries, especially from the mother tongue country, with both questionnaire and interview data. Students would like to learn about cultures from different countries, not only cultures from Britain or America. They also admit that they hope to have more chances to learn English expressions in Vietnamese culture. This means that all student participants were aware of the importance of addressing cultures in English classes. Observation data showed that cultures appeared in almost all modules in the fieldwork. For example, in the English Oral Translation module, students had an exciting time practising oral translation in pairs by talking about holidays in Vietnam and students' daily activities. The researcher realized that when students were talking about their own cultures, they were pretty excited and made their activities in creative way. They fulfilled the task successfully, and the researcher noted that the teacher did not correct much of their student's performance. This means students' conversation was successful and met the requirement of the task. Another example of addressing L1 culture in class could be found in the English Drama Project module. Students were divided into six groups, and they chose their own stories. Five out of six groups even took Vietnamese stories for their performance, although the teacher had told them that they could choose stories from any country to bring new and exciting stories

Third, in terms of the owner of English, the questionnaire data was presented slightly differently in the owner of English. Teacher participants have a strong view that English belongs to people who use English, while student participants do not have such a strong view. Teacher participants have the same view as Galloway and Rose, who stated that “ELF has a global ownership” (2015). In other words, the owner of English is worldwide, regardless of English native or non-native speakers. Interview data indicated that English did not belong to British, American, Australian, or English native speakers. It belonged to every user (see 8.1). The global ownership of English, with NNEs making English their own and creating Englishes, differs from ‘the’ English generated in its historical home (Widdowson, 2003). The different views of student and teacher participants may result from the difference in using English experience of teacher and student participants. Teachers already had much more change in using English in academic and daily life in practice than students did.

Fourth, about the sounding ‘nativelike’, the participants wanted to sound like British or American (see 7.1 and 7.2). This finding was the same as Jenkin’s, which revealed that most respondents held firm beliefs about particular accents (Jenkins, 2007, p. 167). In terms of the influence of L1 in speaking English or describing certain NNS English accents, in the questionnaire data in this research, only a few of the participants wanted to sound like Vietnamese when they speak English. Teacher participants’ respondents described a clear preference for understanding over NS English accents (see 7.2). Teacher participants admitted that they did not mind using their own Vietnamese accent in international communication as long as it did not cause any problem with understanding. It means that they took the understanding feature more than the “nativelike” feature. The researcher did not see teachers correcting their students’ linguistic errors during observation (see Extract O.3).

Fifth, unlike the concept of global Englishes, where Englishes are mixed, blended and reshaped among languages, among modalities, and among cultures (Pennycook, 2007), my collected data shows that the English language is considered to have multiple varieties. For example, in the questionnaire, the majority of participants confirmed that there were many English, like Indian English and Singapore English. Meanwhile, my interview data indicate that teacher participants usually misunderstand global English as being a combination of wide English varieties. This finding can be found in some previous ELF research that

revealed the view of English as practice-based, evolving, fluid and multilingual (e.g. (Baker, 2015; Jenkins, 2015; Cogo & Dewey, 2012; Mauranen, 2012; Seidlhofer, 2011). Put differently, it is an increasing consensus that English is no longer 'the' English but Englishes in plural. The all-around understanding of this reconstructed concept certainly points to the far-reaching implications for English education. Such understanding leads to teachers having a negative attitude towards bringing global Englishes into the classroom since they believe that learning so wide varieties of English will increase their workload and make students confused (see section 7.3).

In short, some of my data suggest that participants critically reflect on the English language from a global Englishes perspective. However, data in general of this research still indicate that British or American English is mainly used in class for some reasons. First, teachers got used to native English, and it was considered better than other types of English. Furthermore, material written in British or American English were more popular than others. Teachers worried that students might find it difficult to use English in their communication in the future. However, not all teachers stuck with native English in their classes; a few of them did orient their students to using any type of English because, in their view, using English is for communication. It did not matter what kind of English was spoken if the conversation was successful. They even found that their student's English is Vietnamese English, which is short, word by word and uses common vocabulary, and that type of English is understandable for both native and non-native English speakers. Widdowson (2012) stated that despite the fact that ELF could be found in and outside the English language classroom, the ELF concept was not fully aware of by large numbers of teachers. Even some of them who already understood it still needed to be supported and received guidance to adopt a change in practice.

Such an interpretation of English has partially affected their language-teaching beliefs and behaviours. For example, teacher participants acknowledge that their students might enter a large labour market in ASEAN countries in the future. Therefore, the value of addressing Global Englishes in their class was considered to meet that demand. However, addressing Global Englishes still needed to be stated clearly in the curriculum or in any taught subjects.

8.1.2 Student's and Teacher's perceptions of Intercultural Awareness in teaching

English

The term cultural awareness (CA) was widespread in relation to language teaching by many scholars, but its best-known formulation is Byram's (1997: 63-64) critical cultural awareness, which forms the core of intercultural communicative competence (ICC). In this research, cultures from English-speaking countries received a lot of attention from language policymakers, educators, and teachers. According to questionnaire data, both students and teachers are aware of the importance of integration of culture in English teaching and learning (see 7.1.3 and 7.2.4 in chapter 7). These findings were different from those in some previous studies. For example, the cultural and intercultural typically remain low on teachers' list of priorities. It is also rarely systematically integrated into teaching despite that, even when the importance of the cultural and intercultural is recognized in teaching. This can be the consequence of the pressures and constraints language teachers are facing (Sercu et al., 2005; Young & Sachdev, 2011; Driscoll, Earl & Cable, 2013). Kemalolu-Er and Deniz (2020) defined ELF as a pedagogical approach based on appreciating the variability and functionality of using English as a lingua franca, acknowledging versions of English and accepting global users of English with their own unique characteristics. These characteristics included their variations, mother tongues, local cultural practices and/ or their own socio-lingual and sociocultural paths. There are some similar findings in this research.

In interview data, the focus of culture was presented by a number of modules mainly about culture for Anglophone countries, such as British literature and US and UK countries studies (see chapter 7). Not only cultures from English-speaking countries but also from ASEAN and even from Vietnam (culture from L1) are introduced by teacher participants in their class (see Chapter 7). A teacher participant confirmed the content of the English Cross-cultural communication module that this module is not only focused on British or American culture in particular but also culture in the world in general (see Extract I.2.2, chapter 7). Besides modules that mainly focused on cultures, there were other modules whose contents sometimes included cultural knowledge, such as Tourism and Hospitalities and English Oral Interpretation.

8.2 The influence of Global Englishes and Intercultural Awareness in teaching and learning English in practice

8.2.1 Global Englishes in ELT

Given the focus on Vietnamese university teachers' Global Englishes awareness, this research investigated the extent to which teachers' awareness in relation to ELF is developed in the teaching process. It is useful to bring up the point that ELF functions as an additional language, which should be learned by both NNEs and NESs in order to succeed in international communications (e.g., Seidlhofer 2003). However, mainstream research on ELT is likely to focus on the target language as native English and hold the assumption that L2 learners become engaged in native English culture through the learning process. This is problematic in the world where English spreads to function as a lingua franca today. ELF research demonstrates implications for the reconsideration of issues discussed in second language teaching and learning. For example, Baker's research (2015) investigated the pedagogical approach to enable NNEs to develop intercultural competence and awareness from the ELF perspective rather than native speaker competence theorised by Chomsky. ELF users in research do not intend to claim membership in the native English-speaking community, but they are interested in becoming global citizens (e.g. Jenkins, 2007; Wang, 2012). Therefore, the traditional approach to second language learning and teaching is native English oriented; we need to re-approach second language learners in response to the sociolinguistic development revolving around the rise of ELF.

Teacher participants were aware of the value of addressing Global Englishes in their class because of the varieties of English used in ASEAN countries, which was the biggest labour market that Vietnam could join. However, Global Englishes was not stated explicitly in the curriculum or subject syllabi.

According to interview data, some teacher participants were still in favour of using British or American English in their classes more than other types of English. They were afraid that the English students speaking in Vietnamese style might cause understanding problems in intercultural communication. Even the teacher participant who did not orient her students towards using British or American English still encouraged them to speak English correctly as much as possible. In other words, teacher participants still took English from Anglophone countries as their language preference, although they acknowledged the fact that their students mainly work with non-native English speakers in their future

careers. Participants explained that they got used to native English and that their teaching materials were written by British and American publishers.

Not all teacher participants simply accepted or rejected certain language choices. There was a participant who was able to form their own judgement and evaluated the acceptability of usages of English that do not conform to native English, with a focus on intelligibility or communicative effects. This participant indicated that Vietnamese English, mainly in spoken form, do not follow grammatical rules as expected and could be found widespread in some tourism destinations, airports, or restaurants in Vietnam. This English was spoken to make the listener understand what the speaker was talking about with both native and non-native English speakers.

Observation class data in the research revealed some findings regarding ELF pedagogy. For example, in the English Drama project module, students were free to choose their own stories from Vietnam or other countries in the world to do their tasks. In other words, learners did not lose their own personalities and cultural backgrounds by creating their own activities using their own language resources. In the English oral translation module, the teacher not only brought some videos made with British or American accents but also with other accents such as Japanese accent. It meant that teaching materials presented the variation in English use. In the British literature module, before studying Romeo and Juliet lesson, students were asked some questions about cultural, ordinary lives and their own lives. We can see that the main content of the module is about British literature; however, students still had opportunities to show their own personalities or cultures. Bayyurt and Sifakis (2013) stated some similarities in ELF pedagogy, (i) the teacher designs and/ or adapts tasks that do not demand that learners lose their own personalities and cultural backgrounds to the effect of blindly imitating native speaker behaviour, (ii) the teacher allows for the use of linguistic and cultural elements from learners' L1s and cultures, and (iii) the teacher adopts a pedagogy that advocates active planning for variation in English use as well as learner differences.

In short, language education is evidenced in this research to serve as a prominent factor in developing language attitudes of the educated in the Vietnamese university context. It is native English-oriented and finds support in the teaching philosophy, emphasising the accumulation of skills and knowledge on the receiver's end. Although teacher participants' attitudes presented native English as their language preference,

research data still showed some ELF features, as discussed above. Despite the evident reality of ELF in and outside the English language classroom, many teachers are still unaware of the ELF concept, and several of those who are aware seem to need support and guidance to adopt a change in practice (Widdowson, 2012).

8.2.2 Cultural awareness in ELT

In Chapter 2, ICA was discussed in detail, especially twelve elements and three levels are shown in Figure 2.1. This part will be divided into three parts, equally three levels of this model and illustrated by interview data and observation data. The twelve elements are presented in an order which builds from a basic understanding of cultural contexts in communication, particularly concerning the L1(level 1: Basic CA, Figure 2.1), to a more complex understanding of language and culture (Level 2: Advanced CA, Figure 2.1) and finally to fluid, hybrid, and emergent understanding of cultures and languages in intercultural communication needed for English used in global settings (Level 3: ICA, Figure 2.1)

8.2.2.1 Basic cultural awareness (CA)

The interview observation data presented some basic cultural awareness of C1 in the content of some modules, such as US and UK countries studies. For example, in the US-UK countries studies module, there was a lesson about US and UK national anthems. Students had a chance to listen to their own national anthem (Vietnamese anthem) before moving to US and UK (See Extract O.6, chapter 7). In other words, students reviewed their own values of the anthem and then explored others' anthem values. Such basic cultural awareness was put in level 1 in Baker's model (2015). Baker (2015, p165) stated that levels 1 and 2 have similar elements to the saviours in Byram's (1997) model of ICC. In particular, level 1, basic cultural awareness (CA), is about awareness of C1, which is the understanding of cultures at a very general level focusing on the generalised understanding. In other words, it is the basic understanding of one's own lingual culture and the manner in which it influences behaviour, beliefs, and values, and its importance in communication (Baker, 2012, p165). Furthermore, Baker (2015) stated that our own culturally based behaviour, values, and beliefs and the ability to articulate these are at level 1. An example of this can be seen in the English Oral Translation module (see Extract O.2, chapter 7). Students were suggested to choose any topics in Vietnam, like holidays and then make a short conversation in Vietnamese. After that, two pairs would present their performance, one

pair acted out their conversation in Vietnamese, and the other interpreted that conversation into English. In practice, students found it not difficult to talk about their culture and had fun when articulating it (see Extract O.3, chapter 7).

Besides the awareness of own culture, "other's culturally based behaviour, values, and beliefs and the ability to compare this with our own culturally based behaviour, values and beliefs" is one of the elements in level 1 of ICA. For example, as the observation data (see Extract O.4, chapter 7) suggested, students listened to audio about New Year resolution by a native English speaker (other's culture) and then interpreted it into English. After this activity, students had a chance to compare others' behaviour, values and beliefs with their own ones. In almost any activity related to culture, students always had opportunities to acknowledge their own and others' cultures and compare behaviours, values and beliefs with each other (see Extract I.2.2, I.2.1, I.2.12, I.2.14, O.11). Beside comparing the difference between the culture of any country in the world and Vietnam, students were asked to explain the reason for these differences (See Extract I.2.16, chapter 7).

In summary, we can easily find the basic cultural awareness of ICA with the illustrations of the interview and observation data. All shared behaviours, beliefs, and values of our own cultures and others are presented clearly at the national level. Students received both their own and others' cultural knowledge, showed the ability to articulate this and compared each other's. In other words, this research data showed that students' awareness of CA was developed at level 1 of Baker's ICA model. This finding was in the same line with some previous studies. For example, Yu and Van Maele's study (2018) was set to integrate ICA into English reading classes in a Chinese university. Data in the study showed some effectiveness in promoting students' readiness to express their perspectives on practices and products related to their own cultural backgrounds. This approach provided students with different ways of looking at a cultural issue or things that they had already taken more cautiously in speaking Chinese or any other culture, for that matter. In other words, those findings showed that the course had been successful in fostering cultural awareness at levels 1 and 2 but that more time and structured adjustment would be needed before the final ICA levels were introduced to learners.

8.2.2.2 Advanced cultural awareness

One of the elements in ICA level 2 is the relative nature of cultural norms (Baker, 2015, Figure 5.2). Interview data illustrated that students needed to pick a stereotype of any culture. They studied it with suggestions, including what the stereotype is, when it became popular, and why it existed, giving evidence that the stereotype was not totally correct. This assignment provided students with a view that culture is relative. One belief could be right at a time in history, but it might not be correct any more in the future (See Extract I.2.21, chapter 7). The teacher gave some examples of the stereotype of L1 and analysed it to prove that the stereotype was popular in any country. This cultural understanding needs to be open to revision. It can be seen that the student's awareness of CA included level 2 of Baker's ICA model. These findings can be found in some previous studies. For example, Kusumaningputri and Widodo's (2018) study was conducted in Indonesian university ELT classes. They used digital photograph-mediated intercultural tasks to promote students' critical intercultural awareness. Their findings revealed that the course aided in developing the student's cultural and intercultural awareness, including at more advanced ICA levels in which cultures and cultural identities were seen as fluid and adaptable. Abdzadeh and Baker (2020) reported on a ten-session course focused on implementing and developing cultural awareness (CA) in an Iranian English-language classroom. This study was drawn on the first author's previous study (Baker, 2012;2015). In the earlier studies, the data showed that the development of students' levels of ICA moved from level 1 in the first half of the course to level 2 in the second half, with no evidence of level 3 of ICA. In the latter study, the data was in the same line as the previous one. Abdzadeh & Baker (2020, p57) concluded that their empirical research illustrated the value of systematic instruction of CA in students' cultural learning. Humphreys and Baker (2021) made use of the ICA model to document the intercultural development of Japanese students who took part in English-language short-term study-abroad (SA) programmes. Again, findings showed many students moving from level 1 of ICA to level 2 over the timeframe of the research due to their experiences of SA.

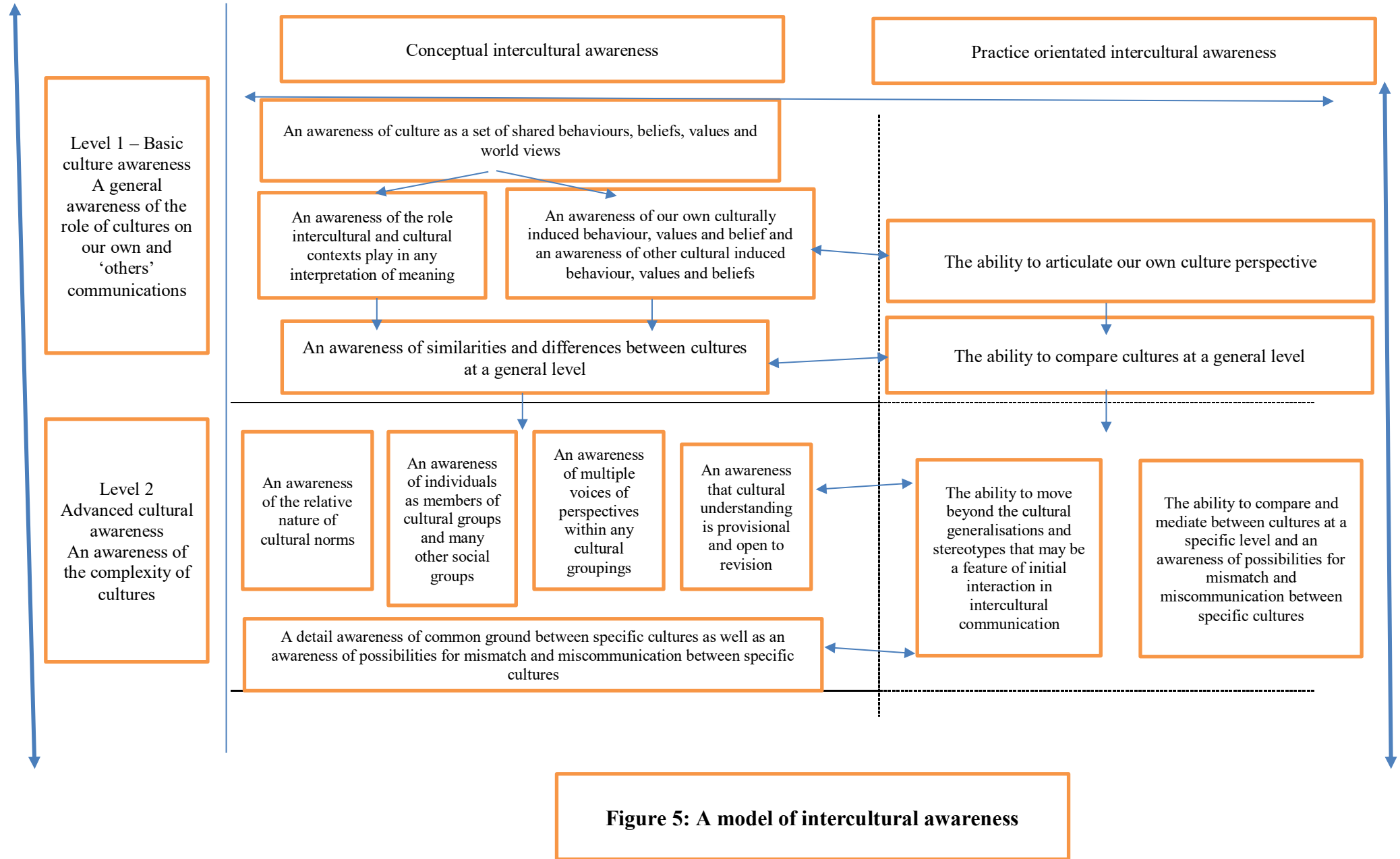
8.2.2.3 Intercultural awareness

The findings of the study do not show any evidence of Level 3 of Baker's ICA model. This conclusion could be found in some previous studies, such as Yu and Van Maele (2018) and Abdzadeh and Baker (2020). Baker (2015, p 167) observed that much intercultural

communication training today does not progress beyond Level 2 (advanced cultural awareness).

In sum, current research indicates the relevance of ICA in both planning and implementing intercultural pedagogic approaches and as a measure of intercultural development. However, the findings suggest that development is more likely to occur between the lower levels of ICA and intercultural communication rather than at the more complex and dynamic higher levels of transcultural communication. This may be explained by both the basic levels of ICA that students typically demonstrate in these studies and the relatively short nature of many of the ELT programmes investigated. The following model, adapted from Baker's one, was applied in the current research. This model provided a conscious understanding of the role of cultures and languages in intercultural communication. Students had a chance to discuss both Anglophone and non-Anglophone cultures in English. Learners were aware of similarities and differences between cultures at a general level in the classroom through some activities in class discussion and doing assignments. However, as the same Baker's model, knowledge and skills in intercultural communication are constantly renewed and adapted themselves; therefore, the distinction between conceptual and practice-oriented ICA is unclear. The amount of culture addressed in each module was different and depended on the module content. For example, in the Cross-cultural communication module, culture was the focus. Therefore, both cultural awareness levels one and level 2 were demonstrated in the classroom. However, in other modules, cultural awareness was presented in level 1 only.

Therefore, the fact that teachers acknowledged the important role of culture in ELT class was essential in developing ICA in class. Even if culture was not the main content, teachers still knew how to address ICA in their classes.



8.2.2.4 Integrating ICA in the classroom

Integrating ICA in language teaching was discovered in five ways: 1. exploring the complexity of local cultures; 2. Exploring cultural representations in language learning materials; 3. Exploring traditional arts and media in English; 4. Cultural informants; 5. Face-to-face and electronic intercultural communication.

Exploring local cultures is available in all settings. Through exploring students' own cultures, students were introduced to the diversity and complexity of local and national cultural groupings. It brought students a greater understanding of cultural groupings at different scales both within and across national boundaries (see Extracts O.2; O.3; O.4). Through the complexity of their own cultures, students were aware of the complexity of other cultures and also of others cultural identifications and practices (see Extract I.2.1)

The major source of cultural content in the classroom was teaching and learning materials, particularly textbooks. Textbooks were put to productive use in developing ICA by discussion or evaluation descriptions of cultures, which included depictions of their own culture and of other cultures (see Extract I.2.2, I.2.6). Students were asked to compare the different cultural representations of a different set of materials, which developed the abilities needed to make a critical comparison between cultures (see Extract I.2.3).

Alongside textbooks, sources of cultural content could be found in both traditional media such as film and novels and online sources like websites or blogs (see Extract I.2.11, O.5). This contained both representations of local cultures and other cultures through English. Online resources provided good examples of hybrid and global cultural forms and practices which may not easily be associated with any particular national group (see I.2.14)

Cultural informants, non-local English teachers, local English teachers or even students themselves provided a source of knowledge and interpretations of other cultures and students' own culture. In the context that there were only one or two foreigners working as English teachers at the school, students were also considered good cultural informants. Students needed to make presentations, videos or assignments for learning assessment. They chose their own topics but not the same as their friends' topics. In other words, different topics provided different cultural knowledge to the class, and students were cultural informants of their own topics (see Extract I.2.22, I.2.16)

Finally, engaging in intercultural communication both face-to-face and electronically offered students valuable opportunities to develop ICA and put it into practice. There were no physical and geographic exchanges in the research, but students were offered some international events held in ATK university and province to join in meet and greet to foreigners (see Extract I.1.27 and Extract I.1.28). VSkype project offered international communication to students through Skype to develop ICA and put ICA into practice. Students could be recruited as interpreters for the International Charity Organisation in Danang, which provided students with a valuable opportunity to experience intercultural communication.

8.3 Conclusion

In conclusion, this chapter has given a discussion on participants' perception of Global Englishes and intercultural awareness and how intercultural awareness was addressed in teaching English. In terms of Global Englishes and ELF, the majority of participants admitted that they did not have complete knowledge of Global Englishes or ELF, and some of them misunderstood it with World Englishes. However, teacher participants indicate some similar perceptions of the concept of Global English, particularly ELF. Teacher participants had the same view as Galloway and Rose (2015) that English belonged to global ownership. In other words, both native and non-native English people can use English. Nonetheless, both teacher and student participants still want to use British or American accents in class. Only teacher participants did not mind using Vietnamese English in practice as long as it was understandable in the communication.

In terms of integrating ICA in teaching the English language, research data indicated that ICA was fully addressed in level 1, basic cultural awareness, and some in level 2, advanced cultural awareness, but no evidence of level 3, intercultural awareness, of Baker's ICA model. Both native and non-native English-speaking countries' cultures were provided in a number of modules, such as US-UK countries studies and British literature. Students were offered shared behaviours, beliefs and values of their own L1 and others', practised the ability to articulate those and compared each other. Student enhanced their awareness of the relative nature of cultural norms by doing assignments. This cultural understanding needs to be open to revision. They need to examine some stereotypes to show that stereotypes are not always correct. ICA was developed and put into practice in five ways: exploring the complexity of local cultures; exploring cultural representation in language

learning materials; exploring cultural representations in the media and arts both online and in more 'traditional' mediums; making use of cultural informants and engaging in intercultural communication both face to face and electronically. The five ways are still quite general, but they provided valuable opportunities to look in more detail at how ICA translates into practice in the current settings.

Chapter 9 Conclusion

This final chapter will present a summary of the thesis. It will begin with a restatement of the rationale for this research. It will be followed with an outline of the literature review, which led to the formulation of the research questions and the methodology selected to answer these questions. Then a summary of the key findings of the study will be presented. The contributions and implications of this thesis will be considered. Finally, some limitations of this research will also be briefly discussed, along with ideas for further research.

9.1 Research aims and questions

ELF is presently likely to be the most common medium of intercultural communication. Therefore, besides linguistic knowledge, intercultural awareness is a crucial feature contributing to successful communication in ELF. ICA, (Baker, 2015), a conscious understanding of the role of culturally based forms, practices and frames of reference can be seen in intercultural communication. ICA helps interlocutors show the ability to use these conceptions in a flexible and context-specific manner in communication. ICA can be further characterised by the 12 elements and three levels shown in Figure 5.1 (Chapter 5). This research aims to investigate teachers' and students' perceptions of Global Englishes, how Global Englishes were presented in class, what level of ICA students were equipped and how ICA was presented in the classroom.

By recognising the reality of Global Englishes, the importance of ICA in practice and the problem of English education in Vietnam, two research questions and sub-questions were developed as follows:

RQ1: What are higher education teacher's and student's perceptions of Global Englishes and Intercultural awareness in teaching and learning English in Vietnam

- What are teachers' perceptions of Global Englishes?
- What are students' perceptions of Global Englishes?
- What are the differences and similarities between teachers' and students' perceptions of Global Englishes?
- What are teachers' understanding of ICA in ELT?

RQ2: How are Global Englishes and Intercultural Awareness presented in teaching and learning English practices in a higher education institute in Vietnam?

- How are Global Englishes presented in language classrooms?
- Are CA and ICA presented in language classrooms? If yes, how are CA and ICA integrated in language classrooms?

The mixed research method with both quantitative and qualitative approaches was applied to answer the research questions above. Huberman (1994, 2014) argued that quantitative and qualitative inquiry could support and inform each other. This method provides a better understanding of a complex phenomenon because its data can be from numeric trends in quantitative methods and specific details in qualitative methods. Dörnyei (2007: p45) pointed out some reasons for the growing popularity of mixed methods research recently, such as increasing the strengths while eliminating the weaknesses of a single approach, multi-level analysis of complex issues, improving the validity and reaching multiple audiences. This enabled the researcher to gather a larger data set of quantitative data from all the research participants' questionnaire responses, together with a more in-depth data set from interviews with a smaller number of participants, as a detailed analysis of a number of research notes.

9.2 Research coding and analytic framework and research findings

In the coding procedure, findings from quantitative data were presented in two main types: student findings and teacher findings. The structure of each type of finding was the same with four parts: participant background, participants' attitude to the English language from a Global Englishes perspective, participants' attitude to English learning/ teaching, participants' attitude to English use and participants' actual involvement in English communication.

With findings from qualitative data, the researcher used qualitative content analysis to identify themes with the help of NVivo. The first round of interview data was coded partially. At the same time, the fieldwork was ongoing in order to reduce complexity and data overload and also to ensure the quality of the data. As Cohen et al. (2011:560) discuss, provisional codes ensure data consistency as the researcher can go back and forth through the data several times. When the initial codes are assigned, emerging themes and similar and different points can be perceived. The codes are revised during the progression of the research.

Regarding the research focus, the coding began with Global Englishes, teaching foreign language policy and intercultural awareness. At the beginning of coding, several codes were expanded under three themes, but they were grouped and reduced later on due to apparent overlaps. Irrelevant codes were removed to eliminate the complexity of the data. The final inductive codes are the teacher's knowledge about teaching foreign language policy at a higher education level, the teacher's knowledge of English a Global Englishes and the teacher's knowledge about Cultural and ICA in teaching English.

The second-round interview and classroom observation data were coded and categorized with the help of Nvivo for further in-depth analysis. Regarding the research focus, they presented and grouped into five themes as Baker's strands mentioned in Chapter 3 (Section 3.6.2 p 67-69); (1) Exploring the complexity of local culture, (2) Exploring cultural representations in language learning materials, (3) Exploring traditional arts and media in English, (4) Cultural informants and (5) Face-to-face and electronical intercultural communication. They presented and grouped by the same themes because they actively complemented each other during the analysis.

As a result of the above, two research questions have been answered. In answer to RQ1, 'What are higher education teachers' and students' perceptions of Global Englishes and Intercultural awareness in teaching and learning English in Vietnam?'

First, in terms of perceptions of Global Englishes, both questionnaire and interview data confirmed that participants were not fully provided knowledge of Global Englishes or ELF. They misunderstood or could not distinguish GE from World Englishes. However, they showed their understanding of ELF, which had similar ideas to Seidlhofer's definition. For example, English is used in an understandable and usable way for all users. ELF is considered a communicative tool with popular vocabulary and mainly for speaking. Both natives and non-natives were happy to use it in their communication. In terms of the concept of the English language, student and teacher participants showed different views of the importance of linguistic knowledge. Student participants would like to be corrected for their pronunciation or grammar mistakes immediately by their teacher in class. In other words, student participants mainly take linguistic skills/ knowledge as the main or only resources for communication. However, teacher participants do not immediately correct students' pronunciation or grammar mistakes in class because it is not the only communication resource. In terms of the owner of English, teacher participants showed a

strong view in both questionnaire and interview data that English does not only belong to English speakers, which is the same as Galloway and Rose's interpretation (2015). However, both student and teacher participants held firm beliefs about particular accents, for example, British or American. However, teacher participants take understanding more critically than NS English accents in communication. Teacher participants did not orient their students in using any English, regardless of whether it did not cause any understanding trouble. They even found that their student's English is Vietnamese-English, which is not found in Standard English, such as short, word-by-word and common vocabulary. That type of English is still understandable for both native and non-native English speakers.

In terms of participants' perceptions of ICA in teaching English, findings from questionnaire data indicated that both students and teachers were aware of the importance of integration of culture in English teaching and learning. Teachers brought both native and non-native English-speaking countries' cultures into their classes. They sometimes even talked about Vietnamese culture in their class, such as in the Cross-culture communication module. Besides cultural content in class, students were encouraged to explore it by searching the internet, using social media, and presenting what they got in class. However, culture was presented in the study mainly at the national level, which was discussed in more detail in answering RQ2.

In answer to RQ2 'How do Global Englishes and Intercultural Awareness influence teaching and learning English practices in a higher education in Vietnam?' the findings demonstrate that CA was mainly introduced in practice. The culture was introduced in both modules directly about cultures, such as Cross-culture communication and modules indirectly about culture, for example, English Oral Interpretation or Tourism and Hospitalities.

Cultural content could be found clearly in all modules observed in this research. In English Cross-cultural communication, the content focused on not only British or American culture but also other countries' cultures in general. In English literature, it was included mainly about English literature, but students sometimes compared English literature and Vietnamese. In Tourism and Hospitalities, students were equipped with the specific knowledge of Tourism and Hospitalities English for specific purposes and cultures. The teacher demonstrated that after graduating from the university, if students worked in the

tourism and hospitality area, they would communicate with a lot of people from all over the world. They might face a breakdown in communication if they were not provided with cultural knowledge. Especially the teacher of Tourism and Hospitalities even placed culture in third place after tourism and hospitality knowledge and ESP.

Basic cultural awareness (CA), particularly Levels 1 and 2 (Baker, 2015), was easily found in teaching practice in this research. Both native and non-native English-speaking countries' cultures were found in the US-UK countries studies module. Students had the opportunity to articulate their own cultural behaviour, values and beliefs in the English Oral Translation module. They found it not difficult to talk about their culture, and the researcher saw an exciting learning environment when students articulated their own culture. Besides presenting culture, students had a chance to compare others' behaviour, values and belief with their own ones. In short, the majority of activities in class helped students to acknowledge their own and others' cultures. Students compared the similarities and differences between the culture of any country in the world and Vietnam. Then they needed to explain the reason for those differences.

Advanced CA, particularly the relative nature of cultural norms, was introduced clearly in the Cross-culture communication module by writing the final assignment. The teacher of this module affirmed that this module was not only about culture in a country but also about culture worldwide. For instance, stereotypes are one of the cultural phenomena common existing worldwide. The teacher gave some examples of stereotype in L1 and analysed them to prove that it is relative and need to be open to revision. Student picked their own stereotype of any country, and they analysed it to show its relative feature.

ICA was integrated into language classrooms in five ways: exploring the complexity of local cultures; exploring cultural representations in language learning materials; exploring cultural representations in the media and arts both online and in more 'traditional' mediums; making use of cultural informants and engaging intercultural communication both face to face and electronically. In these ways, students were provided valuable opportunities to develop ICA and put ICA into practice. These ways were still generally focused on levels 1 and 2 of ICA, and there is still a need to build up effective ways of developing ICA in particular settings.

9.3 Contributions and implications of the research

Given the governmental focus on improving the national foreign language competence via influential language policies like the NFL2020, more empirical research is needed to provide references and guidelines for English language teaching. I give a demonstration that besides improving linguistic knowledge for in-service teachers, it is also essential to enhance in-service teachers' cultural and ICA awareness. They should treat linguistic knowledge and ICA awareness equally at a proper time and education level. Accordingly, one of the most significant contributions of this study lies in its focus on classroom practice. This study has a remarkable contribution to make to the Vietnamese context. Its observation data, combined with interviews and questionnaires, provide a detailed picture of cultural and ICA awareness in class. To the best of my knowledge, this is the first study that provides insight into cultural and ICA awareness in class in Vietnam with naturally occurring data. More importantly, the findings of this study are not limited to Vietnam but can be relevant to other similar settings where lecturers and students speak the same mother tongue.

Secondly, as far as the researcher's knowledge, this study is one of few comprehensive empirical studies to employ Baker's ICA model as a conceptual and analytical framework. Baker conducted his case study through the development and delivery of a course in intercultural communication, intercultural awareness and Global Englishes to English language learners at a Thailand university where his student and teacher participants came from the same language background. However, his course is optional, and the course was designed to explore the feasibility of developing content for ELT materials which took a Global Englishes perspective as their baseline and incorporated aspects of ICA into the approach (Baker, 2015). In this study, the researcher would like to discover what levels of ICA in Baker's model were addressed in the practice of ELT.

Based on the findings of this research on Global Englishes and developing ICA in ELT with Baker's ICA model, some suggestions and implications for curriculum planning, ELT and teacher education are recommended. Most of the implications below are targeted at the context of Vietnam. Nevertheless, the implication can still be valuable and transferable to other similar ELT contexts in ASEAN because English is used as the world's lingua franca with a long history in Asia and a substantial presence in South, East and South East Asia. In terms of implications for curriculum, due to the minimal influence of Global Englishes on

ELT in higher education, it is necessary to raise people's global Englishes awareness. Besides this, it is also essential to redefine authenticity so that it is context-sensitive rather than referring to a standard language. For example, it does not matter whether using any particular accent; understanding should be treated as more important. Thus, if Global English are to be included in education, the first thing to do is that learners should notice the existence of Global Englishes. Both pre-service and in-service teachers should be aware of the plural form of English, and the lingua franca function of English should be explicitly, directly and clearly stated. The awareness of Global English may encourage both teachers and students to become confident in their own use, learning and teaching of English. In other words, it may raise their sense of language ownership and legitimacy, which will be essential for their development of teaching norms. Specific activities to raise global Englishes awareness can be found in textbooks such as Jenkins' *Global Englishes* (2015).

In terms of ICA in language teaching, not only teachers and students need to be aware of the importance of ICA in language teaching and learning but also policymakers, language educators and institutions' authorities. The thesis brought the possibility of developing ICA while teaching English and putting ICA into practice to both educators' and researchers' attention in Vietnam and similar contexts. The thesis confirmed that in Baker's ICA model, the cultural content was mainly national level, not to be intercultural. In other words, cultural knowledge in the research did not go beyond level 2, which made clear that ICA development was, as in previous research, not something that was fully developed in the classroom.

9.4 Limitations and further research

The research also has some limitations. Although three months for collecting data is sufficient to answer the research questions, the researcher had a very tight schedule and needed to explore the data intensively. In terms of further research, researchers could extend their fieldwork time to explore the effectiveness of addressing Global Englishes and ICA in ELT. There are some Vietnamese modules about culture in the curriculum. However, not those modules were delivered during the time of data collection.

In terms of the number of participants, it would be much better if more participants, such as policymakers and principals, were recruited to get deeper and more data layers. Student participants who attended intercultural communication could bring more valuable data for developing ICA in practice through interviews.

For further research, content analysis for analysing interviews and classroom practice was adapted instead of using discourse analysis. However, analysing classroom discourse from the Global Englishes perspective would be exciting. Documents analysis could be used as another research approach for materials and policy documents.

9.5 Conclusion

This chapter aims to summarise and provide an overview of this thesis. It began with the restatement of the research rationale, research questions and methodology. Then, it moved on to give a brief summary of the research coding and findings. Finally, the chapter provided the limitations, contributions and implications for further research as well as the recommendations for Vietnamese ELT.

There are many contributions that this research can bring. The first contribution is that this research is the first of many to introduce the concept of Global Englishes, ELF, into Vietnamese educational settings. It is hoped that this Global Englishes-oriented research will make more Vietnamese scholars and policymakers clear that English is not used as Standard English but functions as a lingua franca in Vietnam. The second significance of the research is that ELF is considered a common medium of intercultural communication. Therefore, ICA should be treated equally with linguistic knowledge and identity. This supports the researcher's hope for a better and more flexible English education system in Vietnam in the near future. Furthermore, Global Englishes and ICA will bring English learners' confidence in intercultural communication.

Appendix A Questionnaire for Student

This questionnaire aims to investigate students' attitudes towards Global Englishes and Intercultural awareness in teaching and learning English from a Global Englishes perspective. Please complete the questionnaire truly in accordance with your own situation and your own thoughts. Feel free to answer open questions. Your participation is completely voluntary. Your answers to the questions will be kept confidential and anonymous and used for research purposes only. If there is any problem or you would like to give more ideas, please contact me at this email address:

B.T.T.Nguyen@soton.ac.uk

Personal information

If you provide your name and/ or your email address, there will remain entirely confidential, and your anonymity will be protected at all times.

Name (optional): _____

Male/ female (circle as appropriate): Age: _____

Current education status: junior high school/ senior high school/ vocational college/ university (circle as appropriate)

Major: _____ Year: _____

How many years have you learnt English? _____

Email address or phone number (if you are happy for me to contact you)

Questions A. Students' attitudes toward the English language from a global Englishes perspective

Please complete the following by placing a tick in one space only, as follows:

1=strongly disagree 2=disagree 3=neutral 4=agree 5=strongly agree

Strongly disagree Disagree Neutral Agree Strongly Agree

1. When I speak English, I want to sound British or American.

Strongly disagree Disagree Neutral Agree Strongly Agree

2. When I speak English, I want to sound like Vietnamese
3. I don't mind my Vietnamese accent as long as it does not cause any problem with understanding
4. English native speaker refers to British or American.
5. Authentic English refers to English that used by English native speaker in their daily life.
6. Most Vietnamese need English to communicate mainly with native English speakers.
7. Most Vietnamese need English to communicate mainly with other non-native English speakers.
8. There are many Englishes, like Indian English, Singapore English.
9. Except English native speaker, no one has the right to change or adapt English.

Strongly disagree Disagree Neutral Agree Strongly Agree

10. English belongs to people who use English.

B. Student's attitude to English learning (Classroom, textbook, and test)

Please complete the following by putting a tick in one space only, as follows:

1= strongly disagree 2= disagree 3= neutral

4= agree 5= strongly agree

Strongly disagree Disagree Neutral Agree Strongly Agree

11. I am satisfied with current teaching modes in class.
12. In class, when I speak English, I would like teacher to correct my pronunciation or grammar mistake immediately.

13. In class, British or American English accent is my only expectation.
14. In class, I want to learn about different English accents, such as Indian accent, Japanese accent and so on.
15. In class, I only want to learn about cultures from Britain or American.
16. In class, I want to learn about cultures from different country, such as India, Singapore, South Africa and so on.
17. In class, I hope to have more chance to learn English expression on Vietnamese culture.
18. Class teaching and learning focusing on grammar and vocabulary is very helpful to examination.
19. Class teaching and learning focusing on grammar and vocabulary is very helpful to communication in daily life.
20. Examination scores can completely reflect my comprehensive ability of English.
21. My learning strategy is designed for test.

Please feel free to answer the flowing questions with brief and simple language. Write your answer on the line.

22. How many hours do you learn English every day?
23. How many days do you learn English every week?
24. What aspects you spend the most time on in your English learning (e.g., grammar, vocabulary, speaking,..... ?)

25. Except textbook, do you have any other channel to learn English, such as by newspaper/magazine/ English movie? If there any, please list. If none, please write down none.

24. How often do you take a test in your university?

27. Are you happy with the current test system? Why?

C. Students' attitude to English use

Please complete the following by placing a tick in one space only, as follows:

1=strongly disagree 2=disagree 3=on opinion or don't know 4=agree 5=strongly agree

Strongly Disagree Disagree Neutral Agree Strongly Agree

28. During communication, I can accept various English accents as long as they do not cause any problems with understanding

29. I pay more attention on language accuracy than language fluency in communication.

Strongly Disagree Disagree Neutral Agree Strongly Agree

30. Code switching is a very useful strategy in English communication.

31. Classroom English learning is enough for me to communicate with other English speakers outside.

D. Students' actual involvement of English

Please tick in the appropriate box according to the relevant frequency you have.

Never Rare Sometimes Often Always

32. How often do you communicate with English native speaker in English?

33. How often do you communicate with English non-native speaker (except Vietnamese) in English?
34. How often do you listen to English radio or watching English video?
35. In the English video or radio that you have come across, how often do other English accents appear except British or American English accent?
36. In your listening class or listening test, how often do other English accents appear except British or American English accent?
37. What do you learn English for?
38. What English level do you wish you can reach?
39. Would you like English as a compulsory subject or an optional subject at university?
Why?

Thank you

Appendix B Questionnaire for Teacher

This questionnaire aims to investigate teachers' attitudes towards Global Englishes and Intercultural awareness in teaching and learning English from a Global Englishes perspective. Please complete the questionnaire truly in accordance with your own situation and your own thoughts. Feel free to answer open questions. Your participation is completely voluntary. Your answers to the questions will be kept confidential and used for research purposes only. If there is any problem or you would like to give more ideas, please contact me at this email address: B.T.T.Nguyen@soton.ac.uk

Personal information

If you provide your name and/ or your email address, these will remain entirely confidential and your anonymity will be protected at all times.

Name (optional):

Male/ female (circle as appropriate): Age:

Current work status: junior high school/ senior high school/ vocational college/ university
(circle as appropriate)

Teaching subjects:

How many years have you taught English?

Email address or phone number (if you are happy for me to contact you)

Questions

A. Teachers' attitude to the English language from a Global Englishes perspective

Please complete the following by placing a tick in one space only, as follows:

1=strongly disagree 2=disagree 3=neutral 4=agree 5=strongly agree

Strongly disagree Disagree Neutral Agree Strongly Agree

1. When I speak English, I want to sound like British or American.

Strongly disagree Disagree Neutral Agree Strongly Agree

2. When I speak English, I want to sound like Vietnamese

3. I don't mind my Vietnamese accent as long as it does not cause any problem with understanding

4. English native speaker refers to British or American.

5. Authentic English refers to English that is used by English native speaker in their daily life.

6. Most Vietnamese need English to communicate mainly with native English speakers.

7. Most Vietnamese need English to communicate mainly with other non-native English speakers.

8. There are many Englishes, like Indian English, Singapore English.

9. Except English native speaker, no one has the right to change or adapt English.

Strongly disagree Disagree Neutral Agree Strongly Agree

10. English belongs to all people who use English.

B. Teacher's attitude to English teaching (Classroom, textbook, and test)

Please complete the following by putting a tick in one space only, as follows:

1= strongly disagree 2= disagree 3= neutral

4= agree 5= strongly agree

Strongly disagree Disagree Neutral Agree Strongly Agree

11. I am satisfied with current teaching modes in class.

12. In class, I only choose material with British or American accent.

13. In class, I hope to have more chance to introduce different English accent, such as Indian accent, The Philippines accent, Australian accent and so on.

14. My Vietnamese accent will reduce my professional appearance.

Strongly disagree Disagree Neutral Agree Strongly Agree

15. In class, I will immediately correct student's pronunciation or grammar mistake.

16. In class, I hope to have more chance to introduce difference cultures from different country, such as India, Singapore, South Africa and so on.

17. In class, I hope to have more attention on Vietnamese culture.

18. Class teaching and learning focusing on grammar and vocabulary is very helpful to examination.

19. Class teaching and learning focusing on grammar and vocabulary is very helpful to communication in daily life.

20. Examination scores can completely reflect students' comprehensive ability of English.

Strongly disagree Disagree Neutral Agree Strongly Agree

21. Examination has huge influence on my teaching content and teaching method.

22. Examination scores can completely reflect my teaching ability

Please feel free to answer the flowing questions with brief and simple language. Write your answer on the line.

23. How many hours do you teach English every week?

24. How many classes do you teach each term? Together, how many students do you teach each term?

25. Except textbook, do you have any other channel to use as English material in class, such as by newspaper/magazine/ English movie? If there any, please list. If none, please write down none.

26. How often do you take a test in your university?

27. Are you happy with the current test system? Why?

C. Teachers' attitude to Intercultural Awareness

Please complete the following by putting a tick in one space only, as follows:

1= strongly disagree 2= disagree 3= neutral

4= agree 5= strongly agree

Strongly disagree Disagree Neutral Agree Strongly Agree

28. It is very important to include Intercultural Awareness in the classroom.

29. I sometimes bring the English material talking about Vietnam to my class.

30. In speaking class, I rarely ask students to talk about non English speaking countries

31. I find it useful to invite both native and non native English speakers to talk with my students.

32. I encourage my students to explore culture by searching internet, using social media and then present what they search in class.

D. Teachers' attitude to English use

Please complete the following by placing a tick in one space only, as follows:

1=strongly disagree 2=disagree 3=neutral 4=agree 5=strongly agree

Strongly Disagree Disagree Neutral Agree Strongly Agree

33. During communication, I can accept various English accents as long as they do not cause any problems with understanding
34. I pay more attention on language accuracy than language fluency in communication.
35. Code switching is a very useful strategy in English communication.

D. Teachers' actual involvement of English

Please tick in the appropriate box according to the relevant frequency you have.

Never Rare Sometimes Often Always

36. How often do you communicate with English native speaker in English?
37. How often do you communicate with English non-native speaker (except Vietnamese) in English?
38. How often do you listen to English radio or watch English video?
39. In the English video or radio that you have come across, how often do other English accents appear except British or American English accent?
40. In your listening class or listening test, how often do other English accents appear except British or American English accent?
41. What is the reason do you think that English is a compulsory subject for all majors at University level?

42. What English level do you wish your students can reach?

43. Would you recommend English for your students if English is an optional subject at university? Why?

Thank you

Appendix C Interview guide 1

The interview guide 1

Prompts:

1. What do you know about foreign language policy in Vietnam?
2. How does foreign language policy influence your teaching?
3. What do you think about the English curriculum at your university? Are you happy with it?
4. What do you think about the textbook? Is it useful? In what terms?
5. What do you know about Global Englishes? English as lingua franca?
6. How do you think is the relationship between accuracy and fluency?
7. How do you think Vietnamese English?
8. How do you think American English/Britain English?
9. How do you think English/Englishes in language teaching?
10. Do you think if it is useful to develop Vietnamese culture in relation to teaching and learning English? If yes, how do you do in your class?
11. Do you think if it is useful to develop ASEAN cultures or global cultures in relation to teaching and learning English? If yes, how do you do in your class?
12. Give me some examples of exploring cultural representations in the materials you use in your class
13. Alongside textbooks, what other source for exploring cultural representations you bring to class? How do you use them in class?
14. How often your students communicate with foreigner (both native and non-native English speakers) face to face or through Internet? Beside linguistic aspects, are there any things that you need to take in consideration in your communication with foreigners?

15. How often your student can talk with foreigners (both native and non-native English speakers) face to face or through the Internet? How often your student can participate in intercultural communication face to face or through the Internet

Appendix D Transcription conventions

Each line represents an intonation unit

.	end of intonation unit
:	lengthened sounds
<u>underline</u>	emphatic stress or increased amplitude
()	transcriber comment
It It	all repeating of words and phrases (including self-interruptions, for example and false starts) are transcribed
I	Interview
I 1	<i>Interview in the first round</i>
I 2	<i>Interview in the second round</i>
O	<u>Observation</u>

Appendix E Consent form

CONSENT FORM

Study title: Cultural awareness and Intercultural awareness in language policy in education and practice form a Global Englishes perspective in a Vietnamese university

Researcher name: Binh Thi Thanh Nguyen

ERGO number: 46039

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

I have read and understood the information sheet dated 25/10/2018 and have had the opportunity to ask questions about the study.	
I agree to take part in this research project and agree for my data to be used for the purpose of this study.	
I understand my participation is voluntary and I may withdraw at any time for any reason without my participation rights being affected.	

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

Signature of
participant.....

Date.....

Name of researcher (print
name).....

Signature of researcher
.....

Date.....

Appendix F Interview Transcription

Interview transcription – Ruby

Researcher: Chị cảm ơn em đã đồng ý tham gia bài nghiên cứu của chị. Bài nghiên cứu của chị về việc giảng dạy yếu tố văn hoá và liên văn hoá trong giảng dạy tiếng Anh ở cấp độ đại học tại Việt Nam. Câu hỏi đầu tiên là em có hiểu biết gì về chính sách giảng dạy Ngoại ngữ ở Việt Nam?

Interviewee: Em có tham gia một số chương trình tập huấn, ở đấy người ta có đề cập đến một số văn bản về chính sách giảng dạy NN, nhưng thực ra em chưa từng đọc một cách bài bản hết các văn bản này.

Tuy nhiên em có biết là bộ giáo dục đào tạo rất quan tâm đến giảng dạy và học ngoại ngữ, có những chính sách đào tạo đi đào tạo lại,... Tức là nhằm đạt được cao nhất, tạo môi trường học tập tốt nhất để vn có thể hội nhập được trong tương lai.

1 Ruby	I attended some professional development training programmes
2	and some of the trainer did mentioned some of documents
3	about English education policy
4	However I never read those documents carefully

1 Ruby	I realized that MOET recently pay more attention to teaching and learning foreign languages
2	There are some re-training programmes
3	In order for achieve the best outcome creating the best learning environment
4	for Vietnamese to integrate international in the future

5	For example secondary English curriculum published in 2018 focuses on cultural aspect
6	Adding culture for English native speaking countries and other countries in the world
7	Vietnamese publishers cooperated with some reputative publisher in the world
8	such as McMillan, Pearson to publish text books for secondary.
9	In teaching content there is Country and culture corner in textbooks
10	In higher education there are cultural modules
11	In the English department there is a group named British and American Culture
12	including modules about culture such as Cross-cultural communication module
13	US-UK country studies module and British literature
14	Other modules contain cultural content as well

Ví dụ như trong trường chinh giáo dục phổ thông hiện nay mới ban hành năm 2018 rất chú trọng đến yếu tố văn hoá. Bổ sung nội dung văn hoá của các nước sử dụng tiếng Anh và các nước khác trên thế giới. Nhà xuất bản VN kết hợp với một số nhà xuất bản trên thế giới như McMillan, Pearson,... để sản xuất sách phổ thông .

Trong nội dung giảng dạy, có sách còn có hẳn một mục là Country and cultural, sách cấp 3 có mục Communication and Cultural, Cultural and project,... Còn đối với Đại học thì tùy từng môn và cũng có hẳn các môn về văn hoá, nội dung dạy về văn hoá cũng khá là nhiều. Có một nhóm gọi là Văn hoá Anh Mỹ bao gồm các môn Giao tiếp giao văn hoá, Đất nước học, Văn học Anh,... Còn với các môn thực hành tiếng thì một số nội dung bài học có liên quan đến Văn hoá.

Definitions and Abbreviations

Ví dụ em hay dạy Bút ngữ, có một số bài về văn hoá. Với những môn này thì do giáo viên hoàn toàn chủ động, nếu giáo viên thấy cần thì có thể bổ sung hoặc liên hệ thêm về văn hoá chứ không phải là bắt buộc. Nếu như có những giáo viên không chú trọng nội dung văn hoá trong môn dạy của mình thì cũng không sao thì đã có hẳn bộ môn riêng cho nội dung này rồi.

1 Ruby	For example I teach Writing module
2	There are some texts about culture
3	For these module teachers are flexible to add or refer culture because it is not compulsory
4	It is ok if these teachers do not focus on cultural content
5	because there are other modules in which the main content is about culture

Researcher: CS giảng dạy ngoại ngữ như thế thì có ảnh hưởng gì đến thực tế giảng dạy của bản thân em ko?

Interviewee: Ở chương trình phổ thông thì đề án 2020 đang xây dựng một chương trình hoành tráng, đào tạo lại giáo viên và giáo viên trong khoa đang đi tập huấn cho họ, để họ dạy, soạn giáo án phần đó như thế nào được tốt hơn. Nhưng đấy là ở phổ thông thôi, còn ở Đại học thì chính em cũng không để ý xem có cái văn bản nào quy định về việc dạy văn hoá cả. Chỉ chung chung theo Đề án NN 2020 là phải đạt chuẩn này chuẩn kia thôi, còn ở cấp độ đại học mà với những môn ngoài những môn văn hoá thì chúng em cũng không để ý lắm đâu. Ví dụ khi sinh viên cần phải đạt chuẩn bao nhiêu để ra trường thì trong mỗi ta các chuẩn đấy cũng có về văn hoá, căn cứ vào mô tả trình độ để giáo viên xây dựng khung chương trình, từ khung chương trình xây dựng đề cương môn học. Cũng có nhiều môn có thể hiện yếu tố văn hoá trong nội dung. Có những môn không nhắc đến tí nào luôn ví dụ Lý thuyết tiếng. Em xây dựng chương trình môn Bút ngữ, căn cứ vào mô tả trình độ sinh viên có thể đạt bao nhiêu sau khi kết thúc học phần, có một chút đến văn hoá nhưng có cảm giác là đưa vào để cho có thôi chứ không khai thác nội dung này nhiều. Còn đối với môn Giao tiếp giao văn hoá em xây dựng chương trình thì lại rất bài bản. ví dụ thái độ, hiểu biết về

sự khác biệt văn hoá để có thái độ đúng đắn với những khác biệt văn hoá, tránh những tình huống gây hiểu nhầm. tôn trọng các nền văn hoá khác nhau, giá trị văn hoá,... đây là thái độ, còn kiến thức hiểu được, biết được, nắm được

Researcher: Thế đối với khung chương trình tiếng Anh sư phạm hoặc cử nhân tiếng Anh, em đã thực sự hài lòng về khung chương trình đang sử dụng ko?

Interviewee: Nhìn chung thì em thấy khung chương trình, đầu môn học của mình khá là ổn, giúp sinh viên có thể đạt được chuẩn đầu ra như yêu cầu. Có cái mà em không hài lòng nhất lại là những thứ mình không thể thay đổi được, ví dụ như là các môn chung vẫn còn quá nhiều, không thể giảm được nên cần phải giảm thời lượng của một số môn chuyên ngành. Có nhiều môn em thấy là sinh viên cần phải học thêm thời gian thì lại không thể học thêm được. Các môn chung chiếm nhiều tín chỉ, các môn chuyên ngành cần phải giảm tải đi. Có một số môn sinh viên phản hồi là rất nhiều kiến thức, số tín chỉ thì ít mà nội dung thì nhiều. Nên hàng năm giáo viên phải điều chỉnh, rà soát, cắt giảm hoặc bổ sung cho phù hợp với hoàn cảnh hơn. Ví dụ môn Đất nước học Anh Mĩ đang bị phản hồi là quá nặng, khối lượng kiến thức quá nhiều, sinh viên học hơi quá tải. Bản thân em dạy môn này cũng thấy là rất nhiều, học về bao nhiêu thứ.

Researcher: Về tài liệu giảng dạy thì có sách giao khoa của từng môn hay giáo viên tự biên soạn?

Interviewee: Đa số thì do giáo viên biên soạn từ các nguồn khác nhau, ngữ liệu khác nhau. Cũng có một số môn có giáo trình cố định, nhưng thường thì giáo trình hay thay đổi theo thời gian. Sử dụng một thời gian thấy chưa hợp lí thì lại đổi. Các môn khẩu ngữ, bút ngữ trước đây thì giáo viên tự biên soạn dự theo chuẩn đầu ra, năm thứ nhất cần đạt pre-intermediate, năm thứ 2 Intermediate, năm thứ 3 pre-advance, năm thứ 4 Advance,....

Researcher: Với những giáo trình như thế thì em có thấy hài long ko?

Interviewee: Về mức độ hài long thì kiểu gì cũng có chỗ mình muốn điều chỉnh và thay đổi, hệ lụy là giáo trình của mình thay đổi khá là thường xuyên. Ví dụ như môn bút ngữ thay đổi rất là nhiều, đầu tiên dung giáo trình tự biên soạn theo kĩ năng từ viết câu, đoạn văn, bài luận,... thay cũng khá hợp lí. Tuy nhiên sau này thay đổi điều chỉnh vì nội dung môn này nhiều, nội học phần này ít. Có những năm thử nghiệm sử dụng giáo trình chọn bộ như ben Khẩu ngữ dạy LIFE bên bút ngữ theo bộ SKILLFULL. Tuy nhiên sau khi dung thì giáo viên

Definitions and Abbreviations

có nhiều phản hồi là khó dạy, một số chủ đề không phù hợp, có nhiều nội dung về văn hoá mà bất sinh viên thảo luận về nội dung mà sinh viên ko biết thì ko thực hiện được.

Researcher: Em biết gì về Global Englishes và English as lingua franca?

Interviewee: theo như em biết hiện nay có xu hướng toàn cầu hoá tiếng Anh. Ý người ta nói là Tiếng Anh ko phải là sản phẩm của người Anh hay người Mỹ, hay người Úc, người ta có đề cập đến ba cái vòng tròn, vòng tròn trong cùng là native speaker, ... theo em hiểu tiếng Anh là sản phẩm chung của toàn cầu, sẽ không hẳn có loại tiếng anh nào được gọi là chuẩn cả.

1 Ruby	As far as I know there has currently been English globalization trend
2	It means English does not belong to British or American or Australian
3	Somebody talks about three circles the inner circle for native speakers
	As far as I understand English belongs to worldwide world
	There is no standard English

Researcher: Thế còn English as Lingua franca

Interviewee: Tiếng Anh được sử dụng như một công cụ giao tiếp chung của toàn cầu. Hiện nay người ta hay đề cập đến tiếng Anh sing, Anh Ấn, Anh Phi, Các loại accent khác nhau

Researcher: Tính chính xác và mức độ trôi chảy có mối quan hệ ntn?

Interviewee: Theo em biết, cho những người ko nắm được nhiều quy tắc ngữ pháp những vẫn truyền tải được nội dung giao tiếp, vận trình bày trôi chảy, ngữ pháp không chính xác. Tuy nhiên em thấy là chỉ ở mức hạn chế thôi. Nhưng em thấy tính chính xác cũng rất quan trọng. Tuy nhiên nếu mình nói sai nhiều quá sẽ rất đến khó hiểu, hoặc hiểu nhầm. Chỉ có thể chấp nhận sai ở một mức độ nhất định thôi, sai nhiều quá cũng khó hiểu. Còn đề đánh giá cái nào quan trọng hơn cái nào rất khó vì theo em cái nào cũng quan trọng. Với lại ở trình độ đại học, nhất là chuyên ngữ, sau này các em ra làm giáo viên tiếng Anh hoặc sử dụng tiếng Anh trong công việc của mình thì phải đảm bảo được cả hai yếu tố này.

1 Ruby	I think both accuracy and fluency are equally important
	At higher education, especially English major students
	After they graduate from university they become English teachers
	Or working in international market using English
	They need to warrant both of them

Researcher: Còn tiếng Anh được sử dụng bởi người Việt thì em thấy thế nào?

Interviewee: Tiếng Anh của mình thì em thấy accent nghe quen, có những em sinh viên nói sai rất nhiều nhưng mình vẫn hiểu được có thể là do accent, cú pháp mình quen nên mình hiểu được. Nếu có những bạn nói tệ quá thì thấy rằng nghe người bản xứ nói còn dễ hiểu hơn.

Researcher: Thế còn đối với Anh Anh hoặc Anh Mỹ,

Interviewee: Từ trước đến nay dự liệu giảng dạy của mình vẫn lấy từ nguồn Anh Anh hoặc Anh Mỹ, nên em vẫn cảm thấy dễ nghe hơn với các accent khác. Ngoài Vinglish ra với các loại tiếng Anh khác như Anh Ấn, Anh Hàn Quốc, Anh Nhật,...

1 Ruby	Our Textbooks are mainly written in British or American English
	I find British or American English easier for students to listen than other accents

Researcher: Theo em thì mình có cần phải phát triển Văn hoá Việt của mình trong khi giảng dạy tiếng Anh hay ko?

Interviewee: Có ạ, mặc dù là hướng đến toàn cầu hoá nhưng cái bản sắc cốt lõi của một đất nước lúc nào cũng giúp cho mình là chính mình. Theo em mình nên biết các nền văn hoá khác trên thế giới nhưng đồng thời cần phải giữ gìn và tự hào về nền văn hoá dân tộc, vì vậy rất cần có yếu tố văn hoá Việt Nam trong quá trình giảng dạy

Definitions and Abbreviations

Researcher: Nếu mà cần thiết thì em đã bao giờ triển khai nội dung văn hoá Việt trong khi em giảng dạy hay chưa? Và triển khai ntn?

Interviewee: Với môn Giao tiếp giao văn hoá thì thường xuyên nói về văn hoá, như so sánh đối chiếu Văn hoá Việt với Văn hoá nước ngoài, tìm ra sự tương đồng, sự khác biệt, giải thích lý do có sự tương đồng hay khác biệt giữa Văn hoá Việt và các văn hoá khác. Em thường xuyên cho sinh viên thuyết trình về nội dung này. Trong Khung chương trình thì sinh viên còn được học riêng về Văn hoá Việt Nam nhưng bằng tiếng Việt.

1 Ruby	Cross-cultural communication module is mainly about cultural comparisons between Vietnamese and other countries
2	Finding similarity and differences explanation of the differences
3	There is a Vietnamese culture module taught in Vietnamese

Researcher: Thế còn văn hoá các nước ASEAN và văn hoá các nước khác trên thế giới?

Interviewee: Cùng tùy từng môn học chị ạ, nếu nội dung bài học có liên quan đến văn hoá thì giáo viên sẽ chú trọng nhấn mạnh về văn hoá. Còn với môn Giao tiếp giao văn hoá thì không chỉ văn hoá Việt, Anh và Mỹ mà còn rất nhiều nội dung văn hoá của nhiều nước khác trên thế giới cũng được đề cập tới nữa. Môn này còn đề cập đến nguồn gốc khác biệt văn hoá nói chung chứ không phải tập trung vào văn hoá Việt Nam hay Anh hoặc Mỹ.

1 Ruby	In Cross-cultural communication module the content is not only about Vietnamese, British or American
2	It contains culture from other countries in the world
3	This module mentions about the original difference in general
4	not only focus on Vietnamese British or American

Researcher: Em có những tài liệu nào để giúp sinh viên tìm hiểu về văn hoá?

Interviewee: giáo trình, sinh viên tự tìm tài liệu trên Internet, truyện, để so sánh đối chiếu văn hoá trên Thế giới đề thuyết trình hoặc làm video, sinh viên hoàn toàn tự chủ trong việc tìm tài liệu. Khi trình bày sản phẩm của mình thì phải trích dẫn tài liệu tham khảo cụ thể. Ví dụ bảo là người Việt hay đi muộn thì phải có nguồn trích dẫn cụ thể, hay bảo là Sex ở các nước Châu Mỹ thoáng hơn thì phải có tài liệu tham khảo ở đâu. Chứ ko thể là do các em nhận thấy được. Phải có minh chứng, theo nghiên cứu nào, trang web nào,

Researcher: Về cơ hội để sinh viên giao tiếp với người nước ngoài có nhiều ko?

Interviewee: Trước đây thì em nghĩ là ko nhiều. Nhưng càng ngày càng nhiều rồi, các cô giáo tạo ra một số dự án như dự án Skype để cho sinh viên có cơ hội được trò chuyện nhiều hơn với người nước ngoài. Năm ngoái em có làm điều phối viên cho một chương trình trao đổi sinh viên giữa sinh viên khoa mình với sinh viên Đài Loan. Sinh viên có cơ hội trao đổi về văn hoá. Các bạn sinh viên trò chuyện với nhau qua mạng xã hội theo chủ đề điều phối bởi giáo viên. Bên Đài Loan yêu cầu sinh viên phải trình bày bằng poster về kết quả của những cuộc nói chuyện với sinh viên Việt Nam. Phía sinh viên Việt Nam thì viết bài thu hoạch về những nội dung của các buổi trao đổi với sinh viên Đài Loan. Còn gặp gỡ trực tiếp thì ko nhiều, hàng năm chỉ có 1 hoặc 2 giáo viên nước ngoài làm việc tại khoa. Chỉ dạy được một số lớp không được nhiều. Một số sinh viên năng động đi làm ngoài nhiều lắm như đi dẫn khách tham quan, trợ giảng ở một số trung tâm giảng dạy tiếng Anh. Chủ yếu là các em sinh viên năng động, còn cơ hội dành cho tất cả thì không nhiều vì số lượng người nước ngoài ở Thái Nguyên ko nhiều.

List of References

- Abdzadeh, Y., & Baker, W. (2020). Cultural awareness in an Iranian English language classroom: A teaching inter- vention in an interculturally ‘conservative’ setting. *Journal of English as a Lingua Franca*, 9(1), 57–80. <https://doi.org/10.1515/jelf-2020-2030>
- Antony, E. M. (1963) Approach, method, technique. *English Language Teaching*, 17, 63-67.
- Auerbach, E.R. (2000) Creating participatory learning communities: Paradoxes and Possibilities. In J.K. Hall and W.G. Eggington (eds) *The Sociopolitics of English Language Teaching* (pp. 143–164). Clevedon: Multilingual Matters.
- Bailey, M., & Masuhara, H. (2013). Language testing washback: The role of materials. *Applied linguistics and materials development*, 303-318.
- Baird, R., Baker, W., & Kitazawa, M. (2014). The complexity of ELF. *Journal of English as Lingua Franca*, 171-196.
- Baker, W. (2011). From cultural awareness to intercultural awareness: culture in ELT. *ELT journal*, ccr017.
- Baker, W. (2012). Global cultures and identities: Refocusing the aims of ELT in Asia through intercultural awareness.
- Baker, W. (2015). *Culture and Identity through English as a Lingua Franca: Rethinking Concepts and Goals in Intercultural Communication* (Vol. 8). Walter de Gruyter GmbH & Co KG.
- Baker, W. (2016). English as an academic lingua franca and intercultural awareness: Student mobility in the trans- cultural university. *Language and Intercultural Communication*, 16(3), 437–451. <https://doi.org/10.1080/14708477.2016.1168053>
- Bayyurt, Y., & Sifakis, N. C. (2015). ELF-Aware In-Service Teacher Education: A Transformative Perspective. *International Perspectives on English as a Lingua Franca: Pedagogical Insights*, 117.
- Bell, D. M. (2003). Method and postmethod: Are they really so incompatible?. *TESOL quarterly*, 325-336.
- Benesch, S. (2001). *Critical English for academic purposes*. Blackwell Publishing Ltd.
- Block, D. (2001). ‘An exploration of the art and science debate in language education’ in M.

- Bax and J. W. Zwart (eds.). *Reflections on Language and Language Learning: In Honour of Arthur van Essen*. Amsterdam: John Benjamins.
- Bolton, K. (2003). *Chinese Englishes: A sociolinguistic history*. Cambridge University Press.
- Bowles, H. (2015). ELF-Oriented Pedagogy: Conclusions. *International Perspectives on English as a Lingua Franca: Pedagogical Insights*, 194
- Brain, G. (2005). A history of research on non-native speaker English teachers. In *Non-Native Language Teachers* (pp. 13-23). Springer US.
- Breen, M. P., & Candlin, C. N. (1980). The essentials of a communicative curriculum in language teaching. *Applied linguistics*, 1(2), 89-112.
- Breiteneder, A. (2009). English as a lingua franca in Europe: an empirical perspective. *World Englishes*, 28(2), 256-269.
- Brindley, G. (1984). *Needs Analysis and Objective Setting in the Adult Migrant Education Program*. Sydney: NSW Adult Migrant Education Service.
- Brown, J. D. (1989). Language program evaluation: A synthesis of existing possibilities. *The second language curriculum*, 222-241.
- Brown, J. D. (2012). EIL curriculum development. *Principles and practices for teaching English as an International language*, 147-167.
- Brumfit, C. (1984). *Communicative methodology in language teaching: The roles of fluency and accuracy* (Vol. 129, p. 33). Cambridge: Cambridge University Press.
- Brumfit, C. (2001). *Individual Freedom in Language Teaching: Language Education and Applied Linguistics*. Oxford University Press.
- Brutt-Griffler, J. (2002). *World English: A study of its development* (Vol. 34). Multilingual Matters.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.
- Byram, Michael. 2008. *From foreign language education to education for intercultural citizenship: essays and reflections*. Clevedon: Multilingual Matters Ltd.
- Byram, Michael. 2010. Linguistics and cultural education for *building* and citizenship.

List of References

The Modern Language Journal, 94(ii), 317–321.

Byram, Michael. 2012a. Conceptualizing intercultural (communicative) competence and intercultural citizenship. In Jane Jackson (ed.), *The Routledge handbook of language and intercultural communication* (pp. 85–97). London: Routledge.

Byram, Michael. 2012b. Language awareness and (critical) cultural awareness – relationships, comparisons and contrasts. *Language Awareness: Special Issue: Awareness Matters: Language, Culture, Literacy. Selected Papers from the 10th International Conference of the Association for Language Awareness, University of Kassel, July 2010*, 21(1), 5–13.

Byram, Michael, and Buttjes, Dieter (eds.). 1991. *Mediating Languages and Cultures*. Clevedon: Multilingual Matters.

Byram, Michael, and Fleming, Michael (eds.). 1998. *Language Learning in Intercultural Perspective*. Cambridge: Cambridge University Press.

Byram, Michael, and Grundy, Peter (eds.). 2003. *Context and culture in language teaching and learning*. Clevedon: Multilingual Matters.

Byram, Michael, Nichols, Adam, and Stevens, David (eds.). 2001. *Developing intercultural competence in practice*. Clevedon: Multilingual Matters.

Byram, M.(2021). *Teaching and Assessing Intercultural Communicative Competence: Revised*, Bristol, Blue Ridge Summit: Multilingual Matters,
. <https://doi.org/10.21832/9781800410251>

Canagarajah, S. (1999). *Resisting linguistic imperialism in English teaching*. Oxford University Press.

Canagarajah, S. (2006a). Changing communicative needs, revised assessment objectives: Testing English as an international language. *Language Assessment Quarterly: An International Journal*, 3(3), 229-242.

Canagarajah, S. (2006b). Ethnographic methods in language policy. *An introduction to language policy: Theory and method*, 153-169.

Canagarajah, S. (2013). *Translingual practice: Global Englishes and cosmopolitan relations*. Routledge.

- Cannell, C. F., & Kahn, R. L. (1968). Interviewing. *The handbook of social psychology*, 2, 526-595.
- Chomsky, N. (1959). A review of BF Skinner's Verbal Behavior. *Language*, 35(1), 26-58.
- Canagarajah, S. (1999). *Resisting linguistic imperialism in English teaching*. Oxford University Press.
- Canagarajah, S. (2006a). Changing communicative needs, revised assessment objectives: Testing English as an international language. *Language Assessment Quarterly: An International Journal*, 3(3), 229-242.
- Canagarajah, S. (2006b). Ethnographic methods in language policy. *An introduction to language policy: Theory and method*, 153-169.
- Canagarajah, S. (2013). *Translingual practice: Global Englishes and cosmopolitan relations*. Routledge.
- Cannell, C. F., & Kahn, R. L. (1968). Interviewing. *The handbook of social psychology*, 2, 526-595.
- Chau, H. (2018). Towards the integration of culture into teaching English in upper secondary schools: Teachers' concerns and expectations. *Hue University Journal of Science: Social Sciences and Humanities*, 127(6B), 121–134.
- Chau, H., & Truong, V. (2018). Developing intercultural competence for upper secondary students: Perspectives and practice. *National Conference Proceedings-Nghiên Cứu Liên Ngành về Ngôn Ngữ và Giảng Dạy Ngôn Ngữ Lần Thứ III (Interdisciplinary Research on Language Teaching III)*, 227–239. Hue College of Foreign Languages-Hue University, Vietnam: Hue College of Foreign Languages-Hue University.
- Chau, H., & Truong, V. (2019). Integrating culture into EFL teaching behind classroom doors: A case study of upper secondary teachers in Vietnam. *VNU Journal of Foreign Studies*, 35(1), 55–67.
- Chomsky, N. (1959). A review of BF Skinner's Verbal Behavior. *Language*, 35(1), 26-58.
- 296
- Chomsky, N. (1965). Aspects of the theory of syntax Cambridge. *Multilingual Matters: MIT Press*.

List of References

- Clarke, M.A. (1983) The scope of approach, the importance of method, and the nature of technique.
- In J.E. Alatis, H. Stern, & P. Strevens (Eds.), Georgetown University Round Table on Languages and Linguistics 1983: Applied linguistics and the preparation of second language teachers (pp. 106-115). Washington, DC: Georgetown University.
- Cogo, A., & Dewey, M. (2006). Efficiency in ELF communication: from pragmatic motives to lexico-grammatical innovation. *Nordic Journal of English Studies*, 5(2), 59-93.
- Cogo, A. (2008). English as a Lingua Franca: form follows function. *English Today*, 24(03), 58-61.
- Cogo, A. (2009). Accommodating difference in ELF conversations: A study of pragmatic strategies. *English as a lingua franca: Studies and findings*, 254-273.
- Cogo, A., & Dewey, M. (2012). *Analysing English as a lingua franca: A corpus-driven investigation*. Bloomsbury Publishing.
- Cohen, L. M., & Manion, L. L. & Morrison, K.(2011) *Research methods in education*. London: Routledge,
- Cook, V. (1999). Going beyond the native speaker in language teaching. *TESOL quarterly*, 185-209.
- Cook, V. (2002). Background to the L2 user. *Portraits of the L2 user*, 1, 1-28.
- Cooper, R. L. (1989). *Language planning and social change*. Cambridge University Press.
- Crystal, D. (2012). *English as a global language*. Cambridge University Press.
- Cumming, A. (2009). Language assessment in education: Tests, curricula, and teaching. *Annual Review of Applied Linguistics*, 29, 90-100.
- Davies, A. (2013). *Native speakers and native users: Loss and gain*. Cambridge University Press.
- Deterding, D. (2006). The pronunciation of English by speakers from China. *English World-Wide*, 27(2), 175-198.
- Dewey, M. (2007). English as a lingua franca and globalization: an interconnected perspective. *International Journal of Applied Linguistics*, 17(3), 332-354.

- Dewey, M. (2009). English as a lingua franca: Heightened variability and theoretical implications. *English as a lingua franca: Studies and findings*, 60-83.
- Dewey, M. (2012). Towards a post-normative approach: learning the pedagogy of ELF.
- Doan, N. B. (2014). Teaching the target culture in English teacher education programs: Issues of EIL in Vietnam. In R. Marlina & R. A. Giri (Eds.), *The pedagogy of English as an international language* (pp. 79–93). Switzerland: Springer International Publishing.
- Dörnyei, Z. (2007). *Research methods in applied linguistics: Quantitative, qualitative, and mixed methodologies*. Oxford: Oxford University Press.
- Dörnyei, Z. O. L. T. A. N. (2009). The L2 motivational self system. *Motivation, language identity and the L2 self*, 36(3), 9-11.
- Duanmu, S. (2002). *The phonology of standard Chinese*. Oxford University Press.
- Ehrenreich, S. (2009). English as a lingua franca in multinational corporations—exploring business communities of practice. *English as a lingua franca: Studies and findings*, 126-151.
- Elder, C., & Harding, L. (2008). Language Testing and English as an International Language Constraints and Contributions. *Australian Review of Applied Linguistics*, 31(3), 34-1.
- Ellis, R. (2006). Current issues in the teaching of grammar: An SLA perspective. *Tesol Quarterly*, 40(1), 83-107.
- Ellis, R., & Shintani, N. (2014). *Exploring language pedagogy through second language acquisition research*. Routledge.
- Fang, Fan (2015) PhD thesis: '*Chinese University Students' and Teachers' Reflective Attitudes towards Their Own and Other English Accents in the Framework of English as a Lingua Franca*
- Flick, U. (2009). *An introduction to qualitative research*. Sage.
- Flick, U., von Kardoff, E., & Steinke, I. (Eds.). (2004). *A companion to qualitative research*. Sage.
- Finney, D. (2002). The ELT curriculum: A flexible model for a changing world. *Methodology in language teaching: An anthology of current practice*, 69-79.
- Fowler Jr, F. J. (2013). *Survey research methods*. Sage publications.

List of References

- Galloway, N. (2013). Global Englishes and English Language Teaching (ELT)—Bridging the gap between theory and practice in a Japanese context. *System*, 41(3), 786-803.
- Galloway, N., & Rose, H. (2015). *Introducing Global Englishes*. Routledge. Garrett, P. (2010). *Attitudes to language*. Cambridge University Press.
- Gareth Humphreys & Will Baker (2021) *Developing intercultural awareness from short-term study abroad: insights from an interview study of Japanese students, Language and Intercultural Communication*, 21:2, 260-275, DOI: 10.1080/14708477.2020.1860997
- Ge, C. (1980) Mantan you han yi ying wenti (Talking about some problems in Chinese-English translation). *Fanyi Tongxun (Translator's Notes)*, 2, 1-8.
- Gee, J. P. (1999). *Discourse analysis: Theory and method*. London: Routledge, 3-1
- Gong, Y., & Holliday, A. (2013). Cultures of change: Appropriate cultural content in Chinese school textbooks. *Innovation and Change in English Language Education*, 44.
- Gong, Y. (2011) A Third Approach to Communicative Language Teaching: General English Education Approach for Schools. *Zhongguo Waiyu, Vol. 8 No.5 (General Serial No. 43)*, p60- 68.
- Gong, Y., & Holliday, A. (2015). 11 Exploring the value of ELT as a secondary school subject in China. *Secondary School English Education in Asia: From Policy to Practice*, 201.
- Görlach, M. (1988). English as a world language—The state of the art. *English World-Wide*, 9(1), 1-32.
- Grazzi, E. (2015). Linking ELF and ELT in Secondary School through Web-Mediation: The Case of Fanfiction. *International Perspectives on English as a Lingua Franca: Pedagogical Insights*, 55.
- Graddol, D. (1997). *The future of English? A guide to forecasting the popularity of the English language in the 21st century*. London, England: British Council
- Grin, F. (2006). Economic considerations in language policy. *An introduction to language policy: Theory and method*, 77-94.
- Guba, E. G., & Lincoln, Y. S. (1988). Do inquiry paradigms imply inquiry methodologies. *Qualitative approaches to evaluation in education*, 89-115.

- Guo, B. (2004) PhD Thesis: Research on English Curriculum Organization Halliday, M. A. K. (1973). Explorations in the Functions of Language.
- Hammersley, M., & Atkinson, P. (1983). *Ethnography: principles in practice*. London, Tavistock Publishers.
- Hammersley, M., & Atkinson, P. (1995). *Ethnography*. London: Routledge.
- He Deyuan and David C.S. Li (2009) Language attitudes and linguistic features in the 'China English' debate. *World Englishes*. 28 (1), Pp. 70-89.
- Hedge, T. (2000). *Teaching and Learning in the Classroom*. Oxford: Oxford University. He, L. and Dai, Y. 2006: A corpus-based investigation into the validity of the CET-SET group discussion. *Language Testing* 23(3): 370–401.
- Hino, N., & Oda, S. (2015). Integrated practice in teaching English as an international language (IPTEIL): A classroom ELF pedagogy in Japan. *Current Perspectives on Pedagogy for English as a Lingua Franca*, 6, 35.
- Ho, S. T. K. (2009). Addressing culture in EFL classrooms: The challenge of shifting from a traditional to an intercultural stance. *Electronic Journal of Foreign Language Teaching*, 6(1), 63–76.
- Ho, S. T. K. (2011a). An intercultural perspective on teaching and learning in the Vietnamese EFL classroom. *University of Sydney Papers in TESOL*, 6, 43–69. 266
- Ho, S. T. K. (2011b). *An investigation of intercultural teaching and learning in tertiary EFL classrooms in Vietnam* (PhD thesis). Victoria University of Wellington, New Zealand.
- Hoàng Văn Vân, The Current Situation and Issues of the Teaching of English in Vietnam. *Ritsumikan Studies in Language and Culture*, Vol. 22 No.1. Pp. 7-18. 2010.
- Hogan-Brun, G. (2007). Language-in-education across the Baltic: policies, practices and challenges. *Comparative Education*, 43(4), 553-570.
- House, J (1999). Misunderstanding in intercultural communication: Interactions in English as a lingua franca and the myth of mutual intelligibility. In Clause Gnutzmann (ed.), *Teaching and learning English as global language*, 73-89. Tübingen: Stauffenburg

List of References

House, J. (2013). Developing pragmatic competence in English as a lingua franca: Using discourse markers to express (inter) subjectivity and connectivity. *Journal of Pragmatics*, 59, 57-67.

Hornberger, N. (1994). Ethnography. *Tesol Quarterly*, 28(4), 688-690.

Hornberger, N. H. (1990). Bilingual education and English-only: A language-planning framework. *The Annals of the American Academy of Political and Social Science*, 508(1), 12- 26.

Huang, M. (2004) Master Thesis: Intercultural Communication and Cultural Teaching in Middle School English Classes.

Huang, S. (2003) Master thesis: The Research on Senior English Teaching Based on the New Curriculum Standards.

Hu, G. (2002a). Recent important developments in secondary English-language teaching in the People's Republic of China. *Language Culture and Curriculum*, 15(1), 30-49.

Hu, G. (2002b). English language teaching in the People's Republic of China. *English language education in China, Japan, and Singapore*, 1-77.

Hu, G. (2002c). Potential cultural resistance to pedagogical imports: The case of communicative language teaching in China. *Language Culture and Curriculum*, 15(2), 93-105.

Hu, G. (2003). English language teaching in China: Regional differences and contributing factors. *Journal of Multilingual and Multicultural Development*, 24(4), 290-318.

Hu, G. (2005a). English language education in China: Policies, progress, and problems. *Language Policy*, 4(1), 5-24.

Hu, G. (2005 b). 'CLT is best for China'—an untenable absolutist claim. *ELT journal*, 59(1), 65-68.

Hu, G. (2005c). Contextual influences on instructional practices: A Chinese case for an ecological approach to ELT. *TESOL Quarterly*, 39(4), 635-660.

Hu, G. (2012). Assessing English as an international language. *Principles and practices for teaching English as an international language*, 123-143.

- Hu, Lanxi (2015) PhD thesis: *Influences on and Orientations towards English Medium Instruction in Chinese Higher Education*
- Hülmbauer, C. (2009). 'We don't take the right way. We just take the way that we think you will understand'—The shifting relationship between correctness and effectiveness in ELF. *English as a lingua franca: Studies and findings*, 323-347.
- Hu, Xiaoqiong.(2004) Why China English should stand alongside British, American, and other 'World Englishes'. *English Today*, 20 (2), pp.25-34.
- Hu, Xiaoqiong (2005). China English, at home and in the world. *English Today*, 21(03), 27-38.
- Hymes, D. (1966). *Language in culture and society*. Harper and Row.
- Jenkins, J. (2000). *The phonology of English as an international language*. Oxford University Press.
- Jenkins, J. (2006a). Points of view and blind spots: ELF and SLA. *International Journal of Applied Linguistics*, 16(2), 137.
- Jenkins, J. (2006b). The spread of EIL: A testing time for testers. *ELT journal*, 60(1), 42-50.
- Jenkins, J. (2007). *English as a lingua franca: Attitude and identity*. Oxford: Oxford University
- Jenkins, J. (2014). *English as a lingua franca in the international university: The politics of academic English language policy*. Routledge Press.
- Jenkins, J. (2015). *Global Englishes: A resource book for students*. Routledge.
- Jenkins, J., Cogo, A., & Dewey, M. (2011). Review of developments in research into English as a lingua franca. *Language Teaching*, 44(03), 281-315.
- Jenkins, J., & Leung, C. (2014). *English as a lingua franca*. John Wiley & Sons, Inc..
- Jiang, Yajun, (2002). China English: issues, studies and features. *Asian Englishes*, 5(2), 4-23.
- Jiang Yajun (2005) Lexical innovations in China English. *World Englishes*. 24(4), Pp. 425-436.
- Jung, S. K., & Norton, B. (2002). Language planning in Korea: The new elementary English program. *Language policies in education: Critical issues*, 245-265.

List of References

- Kachru, B. B. (1965). The Indianness in Indian English. *Word*, 21(3), 391-410.
- Kachru, B. B. (1978). English in South Asia. *Advances in the study of societal multilingualism*, 9, 477.
- Kachru, B. B. (Ed.). (1982). *The other tongue*. Urbana: University of Illinois Press.
- Kachru, B. B. (1983). Models of New Englishes. In J. Cobarrubias & J. A. Fishman (Eds.), *Progress in Language Planning: International Perspective* (pp. 145-170). Berlin: Mouton.
- Kachru, B. (1985). Institutionalized second language varieties. *The English language today*, 211-226.
- Kachru, B. B. (1991). Liberation linguistics and the Quirk concern. *English today*, 7(1), 3-13.
- Kachru, B. B. (1992a). Models for non-native Englishes. In B. B. Kachru (Ed.), *The other tongue* (2nd ed., pp. 48–74). Urbana: University of Illinois Press.
- Kachru, B. B. (Ed.). (1992b). *The other tongue* (2nd ed.). Urbana: University of Illinois Press.
- Kachru, B. B. (1997). World Englishes and English-using communities. *Annual review of applied linguistics*, 17, 66-87.
- Kachru, B. (2005). Asian Englishes: Beyond the Canon. DOI:[10.1075/eww.28.3.07mes](https://doi.org/10.1075/eww.28.3.07mes)
- Kaur, J. (2009). PRE-EMPTING PROBLEMS OF UNDERSTANDING IN ENGLISH AS A LINGUA FRANCA. *English as a lingua franca: Studies and findings*, 107.
- Kemaloglu-Er, E. & Bayyurt, Y. (2021). English as a lingua franca defined by pre-service teachers: insights from theory and practice. *Journal of English as a Lingua Franca*, 10(2), 235-259. <https://doi-org.soton.idm.oclc.org/10.1515/jelf-2021-2061>
- Kelly, A.V. (1989). *The curriculum: Theory and practice*. London: Paul Chapman Publishing.
- Kirkpatrick, A. (2007). Setting attainable and appropriate English language targets in multilingual settings: A case for Hong Kong. *International Journal of Applied Linguistics*, 17(3), 376-391.
- Kirkpatrick, A. and Xu zhichang (2002) Chinese pragmatic norms and 'China English'. *World Englishes*. 21(2). 267-279.
- Kitwood, T. M. (1977) 'Values in adolescent life: towards a critical description', in L.Cohen

- & L. Manion (1994) *Research Methods in Education*. London: Routledge.
- Klimpfinger, T. (2009). 'SHE'S MIXING THE TWO LANGUAGES TOGETHER' — FORMS AND FUNCTIONS OF CODE-SWITCHING IN ENGLISH AS A LINGUA FRANCA. *English as a lingua franca: Studies and findings*, 348.
- Kumaravadivelu, B. (2003). A postmethod perspective on English language teaching. *World Englishes*, 22(4), 539-550.
- Kumaravadivelu, B. (2006). *Understanding language teaching: From method to postmethod*. Routledge.
- Kumaravadivelu, B. (2012). *Language teacher education for a global society: A modular model for knowing, analyzing, recognizing, doing, and seeing*. Routledge.
- Kusumaningputri, R & Widodo, H.P.(2018). *Promoting Indonesian university students' critical intercultural awareness in tertiary EAL classrooms: The use of digital photograph-mediated intercultural tasks*. *System* 72. 49–61. (accessed 17 October 2019).
- Lantolf, J. P. (2011). The sociocultural approach to second language acquisition. *Alternative approaches to second language acquisition*, 24-47.
- Larsen-Freeman, D. (2011). A Complexity Theory Approach to Second Language Development/Acquisition. *Alternative approaches to second language acquisition*, 48-73.
- LeCompte, M. D., & Preissle, J. (1993). with Tesch, R.(1993). *Ethnography and qualitative design in educational research*. New York: Academic Press.
- Le, H. T. (2013). ELT in Vietnam general and tertiary education from second language education perspectives. *VNU Journal of Foreign Studies*, 29(1), 65–71.
- Le, V. C. (2015). Uncovering teachers' beliefs about intercultural language teaching: An example from Vietnam. *The European Journal of Applied Linguistics and TEFL*, 4(1), 83–103.
- Li, M., & Baldauf, R. (2011). Beyond the curriculum: a Chinese example of issues constraining effective English language teaching. *TESOL Quarterly*, 45(4), 793-803.
- Li, X. and Wang, L. 2000: Testing oral English on a mass scale: Is it feasible? –The oral component of the MET in China. In Berry, V. and Lewkowicz, J., editors, *Assessment in*

List of References

Chinese Contexts. *Special Issue of the Hong Kong Journals of Applied Linguistics* 5(1): 160–86.

Liddicoat, A. J., & Scarino, A. (2013). Languages, cultures, and the Intercultural. In *Intercultural language teaching and learning* (1st ed., pp. 11–46). Blackwell Publishing Ltd.

Lopriore, L., & Vettorel, P. (2015). Promoting Awareness of Englishes and ELF in the English Language Classroom. *International Perspectives on English as a Lingua Franca: Pedagogical Insights*, 13-34.

Lowenberg, P. H. (2002). Assessing English proficiency in the expanding circle. *World Englishes*, 21(3), 431-435.

Madison, D. S. (2005). Introduction to critical ethnography: Theory and method. *Critical ethnography: Method, ethics & performance*, 1-16.

Matsuda, A. (2012). Teaching materials in EIL. *Principles and practices for teaching English as an international language*, 168-185.

Matsuda, A., & Friedrich, P. (2011). English as an international language: A curriculum blueprint. *World Englishes*, 30(3), 332-344.

Maxwell, J. (1992). Understanding and validity in qualitative research. *Harvard educational review*, 62(3), 279-301.

Mayring, P. (2004). *Qualitative content analysis*. In U. Flick, E. V. Kardorff, and I. Steinke (Eds.),

May, S. (2006). Language policy and minority rights. *An introduction to language policy: Theory and method*, 255-272.

McArthur, T. (1987). The English languages?. *English Today*, 3(03), 9-13.

McArthur, T. (2003). On the origin and nature of Standard English. *World Englishes*, 18(2), 161–169. <https://doi.org/10.1111/1467-971X.0013>

McArthur, T. (2003). English as an Asian language. *English Today*, 19(2), 19–22.

McKay, S., & Bokhorst-Heng, W. D. (2008). *International English in its sociolinguistic contexts: Towards a socially sensitive EIL pedagogy*. London: Routledge.

- McKay, S. L. (2002). Teaching English as an international language: Rethinking goals and perspectives. *NY: OUP*.
- McKay, S. L. (2012). Teaching materials for English as an international language. *Principles and practices of teaching English as an international language*, 70-83.
- McNamara, T., & Roever, C. (2006). *Language testing: The social dimension* (Vol. 1). John Wiley & Sons.
- Melchers, G., & Shaw, P. (2013). *World Englishes*. Routledge.
- Milroy, L. (1999). Standard English and language ideology in Britain and the United States. *Standard English: the widening debate*, 173-206.
- Ministry of Education. (1963). *Quanrizhi zhongxue yingyu jiaoxue dagang [English syllabus for full-time secondary schools]*. Beijing: People's Education Press.
- Mitchell, R., Myles, F., & Marsden, E. (2013). *Second language learning theories*. Routledge.
- Morrison, J. R. (1993). *The first interview: A guide for clinicians*. Guilford Press.
- Mufwene, S. (2011). Language Evolution: An Ecological Perspective. *Perspectives (Réseau français des instituts d'études avancées)*, (4), 3.
- Murata, K., & Jenkins, J. (2009). *Global Englishes in Asian contexts: Current and future debates*. Palgrave Macmillan.
- Neustupny, J. V. (1974). Basic types of treatment of language problems. *Advances in language planning*, 5, 37.
- Norton, B. and McKinney, C. (2011). An Identity Approach to Second Language Acquisition. *Alternative approaches to second language acquisition*, 73-95.
- Nguyen, L. (2015). Integrating pedagogy into intercultural teaching in a Vietnamese setting: From policy to the classroom. *International Journal of Pedagogies and Learning*, 9(2), 171–182.
- Nguyen, L., Harvey, S., & Grant, L. (2016). What teachers say about addressing culture in their EFL teaching practices: The Vietnamese context. *Intercultural Education*, 27(2), 165–178.
- Nguyen, T. (2017). Integrating culture into language teaching and learning: Learner outcomes. *The Reading Matrix: An International Online Journal*, 17(1), 145–155.

List of References

Nguyen, T. B. (2016). *An investigation of Vietnamese EFL teachers' perceptions of intercultural competence and its application in high schools* (PhD thesis). The University of Newcastle, Australia.

Nguyen, T. L. (2013). *Integrating culture into Vietnamese university EFL teaching: A critical ethnographic study* (PhD thesis). Auckland University of Technology, New Zealand.

Nguyen, T. M. H. (2007). Developing EFL learners' intercultural communicative competence: A gap to be filled? *Asian EFL Journal*, 21, 122–139.

O'keeffe, A. , McCarrthy, M. and Carter, R. (2007) *From Corpus to Classroom: Language Use and Language Teaching*. Cambridge: Cambridge University Press.

Ortega, L. (2011). SLA after the Social Turn: Where cognitivism and its alternatives stand. *Alternative approaches to second language acquisition*, 167-181.

Phan, L. H.(2008). *Teaching English as an international language: identity, resistance and negotiation*. Clevedon: Multilingual Matters.

Phan, L Ha.(2009). English as an international language: international student and identity formation. *Language and Intercultural Communication*, 9(3), 201–214.

Pham, T. H. N. (2012). Cultural dimensions in intercultural communication & implications for English language teaching. *Tạp Chí Khoa Học Đại Học Huế (Science Journal of Hue University)*, 70(1), 171–180.

Phan, T. T. H. (2010). *Factors affecting the motivation of Vietnamese technical English majors in their English studies* (PhD thesis). The University of Otago, New Zealand.

Paikeday, T. M., & Chomsky, N. (1985). The native speaker is dead! An informal discussion of a linguistic myth with Noam Chomsky and other linguists, philosophers, psychologists, and lexicographers.

Parlett M. & Hamilton D. (1976). Evaluation as illumination. *In Curriculum Evaluation to-Day: Trends and implications* (Tawney D. ed.), MacMillan Education, London, pp. 84-101.

Pennycook, A. (2001). *Critical applied linguistics: A critical introduction*. Routledge.

Pennycook, A. (2006). Postmodernism in language policy. *An introduction to language policy: Theory and method*, 60-76.

- Pennycook, A. (2007). *Global Englishes and transcultural flows*. Routledge. Pitzl, M. L. (2009). 'WE SHOULD NOT WAKE UP ANY DOGS': IDIOM AND METAPHOR IN ELF. *English as a lingua franca: Studies and findings*, 298.
- Pole, C., & Morrison, M. (2003). *Ethnography for education*. McGraw-Hill Education (UK).
- Prabhu, N. S. (1990). There is no best method—why?. *Tesol quarterly*, 24(2), 161-176.
- Qi, Luxia. (2005). Stakeholders' conflicting aims undermine the washback function of a high-stakes test. *Language testing*, 22(2), 142-173.
- Rampton, M. B. H. (1990). Displacing the 'native speaker': Expertise, affiliation, and inheritance. *ELT journal*, 44(2), 97-101.
- Richards, J. C., Platt, J. & Platt, H. (1992). *Dictionary of applied linguistics*. 2nd ed. Harlow. UK: Longman.
- Richards, J.C., & Rodgers, T. (1982). Method: Approach, design, procedure. *TESOL Quarterly*, 16, 153-168.
- Ricento, T. (2006 b). Language policy: Theory and practice—An introduction. *An introduction to language policy: Theory and method*, 10-23.
- Ricento, T. (2006 a). Theoretical perspectives in language policy: An overview. *An introduction to language policy. Theory and method*, 3-9.
- Rodgers, T. S., & Richards, J. C. (2001). *Approaches and methods in language teaching*. Cambridge: CUP.
- Savignon, S. J. (1997). *Communicative competence: Theory and classroom practice: Texts and contexts in second language learning*. McGraw-Hill Humanities Social.
- Schreier, M. (2012). *Qualitative content analysis in practice*. Sage Publications.
- Seidlhofer, B. (2004). 10. Research perspectives on teaching English as a lingua franca. *Annual review of applied linguistics*, 24, 209-239.
- Seidlhofer, B. (2010). Giving VOICE to English as a lingua franca. *From international to local English—And back again (linguistic insights: studies in language and communication 95)*, 147-164.
- Seidlhofer, B. (2011). *Understanding English as a lingua franca*. Oxford University Press.

List of References

- Shohamy, E. G. (2006). *Language policy: Hidden agendas and new approaches*. Psychology Press.
- Skutnabb-Kangas, T. (2006). Language policy and linguistic human rights. *An introduction to language policy: Theory and method*, 273-291.
- Spolsky, B. (2004). *Language policy*. Cambridge University Press.
- Spolsky, B. (2009). Language policy and the teaching of Hebrew. *Issues in the acquisition and teaching of Hebrew*, 155-170.
- Stemler, S. (2001). An overview of content analysis. *Practical assessment, research & evaluation*, 7(17), 137-146.
- Sun, G., & Cheng, L. (2000). From Context to Curriculum: A Case Study of Communicative Language Teaching in China. ERIC No.: ED443295.
- Thomas, J. (1993). *Doing critical ethnography* (Vol. 26). Sage.
- Tollefson, J. W. (2006). Critical theory in language policy. *An introduction to language policy: Theory and method*, 42-59.
- Tran, T. P.T. (2014). Năng lực liên văn hóa trong giảng dạy và học ngoại ngữ: Nhìn từ lớp học (Intercultural competence in foreign language teaching and learning: A view from the classrooms). *Cantho University Journal of Science*, (30), 30–35.
- 278
- Tran, T. Q., & Dang, H. V. (2014). Culture teaching in English language teaching: Teachers' beliefs and their classroom practices. *Global Journal of Foreign Language Teaching*, 4(2), 92–101.
- Tran, T. Q., & Duong, T. M. (2015). Intercultural language teaching: Rethinking the objectives of English language education in the Vietnamese context. *English for Specific Purposes World*, (46), 1–13.
- Tran, T. Q., & Seepho, S. (2014). Intercultural language teaching in the context of Vietnam: A gap to be filled. *Research Scholar*, 2(11), 27–38.
- Tran, T. T. (2010). Enhancing graduate employability: Challenges facing higher education in Vietnam. *The 14th UNESCO-APEID International Conference: Education for Human Resource Development, Bangkok, Thailand*.

- Trinh, T. T. H. (2014). Making a case for intercultural communicative competence teachers in Vietnamese English communicative teaching classrooms. *Proceedings of the 7th International Conference on Educational Reform (ICER 2014)*, 114–122. Vietnam: Hue University.
- Trinh, T. T. H. (2016). *Achieving cultural competence in Vietnamese EFL classes: A case study from an intercultural communicative competence perspective* (PhD thesis). University of Newcastle, Australia.
- Trompenaars, F., & Hampden-Turner, C. (1998). *Riding the waves of culture*. New York: McGraw-Hill.
- Truong, B. L., & Tran, T. L. (2014). Students' intercultural development through language learning in Vietnamese tertiary education: a case study on the use of film as an innovative approach. *Language and Intercultural Communication*, 14(2), 207–225.
- Vo, P. Q. (2017). Rethinking intercultural communication competence in English language teaching: A gap between lecturers' perspectives and practices in Southeast Asian tertiary context. *I-Manager's Journal on English Language Teaching*, 7(1), 1–11.
- Trudgill, P. (1999). Standard English: What it isn't. *Standard English: the widening debate*, 117-128.
- Van Lier, L. (2014). *Interaction in the language curriculum: Awareness, autonomy and authenticity*. Routledge.
- Van Manen, M. (1977). Linking ways of knowing with ways of being practical. *Curriculum inquiry*, 6(3), 205-228.
- Walford, G. (Ed.). (2008). *How to do educational ethnography*. Tufnell Press.
- Walker, R. (2010). *Teaching the pronunciation of English as a lingua franca*. Oxford: Oxford University Press.
- Walsh, S. (2006). *Investigating classroom discourse*. Routledge.
- Wang, L. (2010) PhD Thesis: A Case Study on the 30 Years' Development of English Textbooks by People's Education Press in China's Basic Education.
- Wang, Y. (2012) PhD thesis: *Chinese speakers' perceptions of their English in intercultural communication'* 307

List of References

- Wang, Y. (2013). Non-conformity to ENL norms: a perspective from Chinese English users. *Journal of English as a Lingua Franca*, 2(2), 255-282.
- Wang, Y. (2015). Chinese university students' ELF awareness: Impacts of language education in China. *Englishes in Practice*, 2(4), 86-106.
- Wang, Y. (2015a). Language awareness and ELF perceptions of Chinese university students. *International Perspectives on English as Lingua Franca: pedagogical insights*. Basingstoke: Palgrave Macmillan, 96-116.
- Wang, Z. 1996: An empirical research on correct–incorrect items in language testing. *Foreign Language Teaching and Research* 28(2): 54–60.
- Wenger, E. (1998). Communities of practice: Learning as a social system. *Systems thinker*, 9(5), 2-3.
- Widdowson, H. G. (1994). The ownership of English. *TESOL quarterly*, 28(2), 377-389.
- Widdowson, H.G. (2003) *Defining Issues in English Language Teaching*. Oxford: Oxford University Press.
- Woods, P. (1994). Collaborating in historical ethnography: researching critical events in education. *Qualitative Studies in Education*, 7(4), 309-321.
- Wragg, E. C. (1994) *An Introduction to Classroom Observation*. London: Routledge.
- Wu, J. (2009) PhD Thesis: *The Study of Contemporary Reform and Development of High School English Curriculum in China*.
- Yu, Melissa. (2015) Developing Critical Classroom Practice for ELF communication: A Taiwanese Case Study of ELT Materials Evaluation. *International Perspectives on English as a Lingua Franca: Pedagogical Insights*, 117.
- Yu, Q. & Van Maele, J. (2018). Fostering Intercultural Awareness in a Chinese English Reading Class. *Chinese Journal of Applied Linguistics*, 41(3), 357-375. <https://doi.org/10.1515/cjal-2018-0027>
- Yun, W., & Jia, F. (2003). Using English in China. *English Today*, 19(04), 42-47.

Zheng, Y. (2013). An inquiry into Chinese learners' English-learning motivational self-images: ENL learner or ELF user?. *Journal of English as a Lingua Franca*, 2(2), 341-364.

Zhou, Y. 2004: Comparability study of two National EFL Tests (CET-6 and TEM-4) in China. *The Journal of Asia TEFL* 1(1): 75–100.

Modern languages division, Strasbourg. *Common European Framework of Reference for Languages: Learning, teaching, assessment - Companion Volume* which updates the CEFR 2001 Cambridge university press.

Bibliography