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UNIVERSITY OF SOUTHAMPTON

FACULTY OF LAW, ARTS & SOCIAL SCIENCES

School of Humanities

**Intercultural awareness and intercultural communication through English:
an investigation of Thai English language users in higher education**

by

William Baker

Thesis for the degree of Doctor of Philosophy

January 2009

UNIVERSITY OF SOUTHAMPTON

ABSTRACT

FACULTY OF LAW, ARTS & SOCIAL SCIENCES

SCHOOL OF HUMANITIES

DOCTOR OF PHILOSOPHY

INTERCULTURAL AWARENESS AND INTERCULTURAL COMMUNICATION
THROUGH ENGLISH: AN INVESTIGATION OF THAI ENGLISH LANGUAGE USERS
IN HIGHER EDUCATION

By William Baker

Over the previous few decades there has been an increased emphasis on the cultural aspects of English language teaching. However, in settings where English is used as a global lingua franca the cultural associations of the language are complex and the role culture plays in successful communication has yet to be extensively investigated. To conduct such a study it is necessary to explicate the role and nature of English in global contexts and particularly how English functions as a lingua franca (ELF). Furthermore, a theoretical understanding of the relationships between languages and cultures in intercultural communication is needed, which emphasises the fluid and dynamic nature of any connections. The thesis focuses on cultural awareness (CA) as an approach to equipping learners and users of English for the diversity of intercultural communication. However, it is suggested that CA has still not incorporated an understanding of the multifarious uses of English in global contexts where no clear cultural associations can be established. Thus, intercultural awareness (ICA) is offered as an alternative which addresses these needs.

This results in the formulation of research questions which aim to explore how ICA can best be characterised in an expanding circle setting and the role it plays in intercultural communication. Furthermore, this research also aims to explicate the relationships between the English language and cultures in such an environment and how this reflects on language use and attitudes. The study was predominantly qualitative utilising approaches associated with ethnography with the aim of producing a rich description of the research participants and their environment. The fieldwork took place over a six month period in a Thai university and seven participants formed the core of this study. The main data sources were recordings of the

participants engaged in intercultural communication and interviews with the participants. These were supplemented with a survey, diaries, observations and documents from the research site. The findings of the study suggest that in successful intercultural communication culturally based forms, practices and frames of reference are employed as emergent, dynamic and liminal resources in a manner that moves between individual, local, national and global references. Furthermore, the results also indicated that ICA was a valid construct in the context investigated for explaining the types of cultural knowledge and related skills needed by participants to take part in successful intercultural communication through English.

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DECLARATION OF AUTHORSHIP

I, WILLIAM BAKER,

declare that the thesis entitled

INTERCULTURAL AWARENESS AND INTERCULTURAL COMMUNICATION
THROUGH ENGLISH: AN INVESTIGATION OF THAI ENGLISH LANGUAGE USERS
IN HIGHER EDUCATION

and the work presented in the thesis are both my own, and have been generated by me as the result of my own original research. I confirm that:

- this work was done wholly or mainly while in candidature for a research degree at this University;
- 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;
- where I have consulted the published work of others, this is always clearly attributed;
- 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;
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- parts of this work have been published as:
Baker, W. (2008). A critical examination of ELT in Thailand: the role of cultural awareness. *RELC, 39*(1), 131-146.

Signed:

Date:

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ABBREVIATIONS USED

C1	First culture
C2	Second culture
CA	Cultural awareness
DA	Discourse analysis
EC	Ethnography of communication
EAP	English for academic purposes
EFL	English as a foreign language
EIL	English as an international language
ELF	English as a lingua franca
ELT	English language teaching
ENL	English as a native language
ESL	English as a second language
ESP	English for special purposes
ICA	Intercultural awareness
ICE	Intercultural encounter
IS	Interactional sociolinguistics
L1	First language
L2	Second language
NES	Native English speaker
NS	Native speaker
NNS	Non-native speaker
SCT	Socio-cultural theory
SLA	Second language acquisition
SLL	Second language learning

TRANSCRIPTION CONVENTIONS

Spelling: British English spelling is used.

Punctuation: Capital letters are used for pronoun 'I' and proper names. Apostrophes are used for abbreviations e.g. don't, haven't. No other punctuation is used.

(?)	= inaudible
(xxx)	= uncertain that word is correctly transcribed
((laughs))	= non-linguistic features of the transcription
.	= pause (un-timed)
...	= indicates a section of dialogue not transcribed
[]	= overlapping or interrupted speech
=	= latched utterance
CAPS	= strong emphasis
/mai/	= transcription of L1 (Thai)
{no}	= translation (gloss)

CHAPTER 1

INTRODUCTION

“The future of Englishes is primarily the business of getting to grips with cultural variation”
(Crystal, 2008b)

“there is no such thing as a human nature independent of culture...we are, in sum, incomplete or unfinished animals who complete or finish ourselves through culture”
(Geertz, 1973: 49)

“Culture is not something fixed and frozen as the traditionalists would have us believe, but a process of constant struggle as cultures interact with each other and are affected by economic, political and social factors.”
(Sarup, 1996: 140)

1.1 Background and development of the thesis

The three quotations above encapsulate not only the importance of an understanding of culture in making sense of language, in this case English, but also the central part culture plays in our existence and the difficulty we have in describing something that, while fundamental, is also so transitory, diverse and contested. Ochs points out that “while culture is considered important to fathom, it is obscure and difficult to analyse. You can’t see it; you can’t count it in any obvious way” (2002: 115). The significance and complexities of culture in understanding communication are themes that will be repeated throughout this thesis in both the theoretical discussions and examinations of empirical data. Culture is a crucial part of who we are and how we interact and communicate, but at the same time it is difficult to arrive at any consensus as to how culture might be defined and what it means to the individual. Instead multiple, dynamic and fluid conceptions of culture are needed which allow for the role of the individual. As Sarup notes above, cultures also interact with each other and this adds another level to the discussion. How are we to characterise cultures in the increasingly frequent instances of intercultural interaction? While this study does not pretend or attempt to offer definitive answers to these questions and concerns, it is hoped that through investigating intercultural communication through English useful contributions can be made to the debate

and evidence offered which may shed further light on the complexities of culture and language.

My interest in this subject comes from a variety of sources. Firstly, from my experiences of travel and intercultural communication in diverse settings, which began for me the process (and it is a process which still continues) of examining cultural assumptions and a relativisation of my cultural beliefs, values and world views. Secondly my interest comes from experiences of learning another language, Thai in Thailand. Where I lived at the time (and off and on for a further 8 years) Thai was of immediate use beyond the classroom both in everyday transactional encounters and crucially in social contexts. It became alongside my mother tongue, English, a means of expressing myself. This experience opened up the cultural dimension of language learning for me. As I learnt Thai I also felt I was very much learning another world view and culture. Finally, and probably most influential, were my experiences of teaching English, especially in Thailand. Two things became particularly apparent to me as my experience progressed. Firstly, despite years of English study many of my students were ill-equipped and unable to use their English to communicate. Secondly, many of the teaching materials used in English classes, most of which were produced abroad in the US or UK, did not match the needs or realities of my students' uses of English or the classroom environments in which they found themselves. While the causes of this situation were (and still are) diverse and complex, I felt that different cultural contexts of teaching and language use were most likely a significant part of this. This situation led to a concern with and investigations of the relationships between culture and language learning, particularly in the context of English language teaching; especially how approaches such as communicative language teaching and incorporations of cultural content into ELT could be adapted and made relevant to different teaching environments. These were issues which I took up in an MA dissertation on the subject of cultural awareness and second language learning (Baker, 2003; 2005). However, I felt I had only skimmed the surface of the issues and desired to continue the research. In particular I still had not come to an adequate understanding of what the cultural content of ELT might be in global contexts and the relationship between learning about other cultures and learning languages. This led to the interests of this PhD thesis.

Over the course of the PhD my ideas of culture, language and language learning were further problematised. The anthropological and ethnographic traditions of Geertz (1973), Hymes

(1972; 1977) and Ochs (1996; 2002), the socio-linguistic approaches of Halliday (1975; 1979) and Wells (1999), and the sociocultural perspectives of Vygotskian psychology (1962; 1978; 1981), taken up in language learning by Lantolf and colleagues (Lantolf and Appel, 1994; Lantolf, 2000; Lantolf and Thorne, 2006) reinforced the centrality of cultural context in language learning. However, post-structuralist standpoints on language and cultural groupings such as Bakhtin (1981; 1986), Bourdieu (1991) and Sarup (1996), and within language teaching Kramsch (1993; 1998) and Risager (2006; 2007), questioned the unbreakable bond between a language and culture, and the legitimacy of the very concepts of language and culture as relevant units of analysis in understanding communication. These more dynamic and fluid conceptions of language and culture seemed more relevant and appropriate for the kinds of language use and learning I was investigating. Combined with these post-structuralist perspectives was a greater understanding of the role of English in global contexts in which it is far from its origins and has now become the (contested) property of a vast array of users. These users of English as an additional language alongside other first languages currently number, at a very rough estimate, around 2 billion (Crystal, 2008a) and outnumber the so called native speakers of English around 4 to 1.

The result was a realisation that what I was investigating was not cultural awareness in the sense of an understanding of specific cultures which participants must know to communicate effectively, but rather intercultural awareness. That is an awareness of the dynamic nature of cultural references, forms and practices across cultures or *interculturally*. Along with the change in focus from cultural awareness to intercultural awareness was a realisation that developing this conception alone in relation to my participants was enough to fill a PhD thesis. Thus, while issues concerning the relationships between language learning and culture are still touched on in this thesis, indeed it is not possible to separate the two, they no longer form the main aims of the research (although this is an investigation that I hope to return to in the future). Rather, what I hope to achieve here is to document the role culture plays in language *use* for a group of learners for whom English language use is both a local and global experience. A crucial part of understanding this is, I believe, the theoretical and empirical development of our understanding of intercultural awareness.

1.2 Rationale of the study and research questions

While culture has always been a part of language teaching (see Risager, 2007 for an overview), over the last few decades there has been an increasing concern with the cultural dimension of language teaching especially in relation to ELT (for example Valdes, 1986; Harrison, 1990, Byram and Buttjes, 1991; Byram, 1991; 1997; 2008a; Kramsch, 1993; 1998; Tomalin and Stempleski, 1993; Hinkel, 1999; Risager, 2006; 2007). At the same time the global spread of the English language has given rise to a plethora of issues, which if we follow Brumfit's often quoted definition of applied linguistics as "the theoretical and empirical investigation of real world problems in which language is the central issue" (2001: 169), are of importance to all in the field. In particular it challenges fundamental tenets in applied linguistics concerning the relationships between languages, cultures and identities. Global English use brings into question the inexorable link between a particular language and culture, as proposed in the strong form of the Sapir-Whorf hypothesis (Whorf, 1939), and earlier discussions of foreign language teaching and culture (for example Valdes, 1986), which were often based on a simplistic correlation of language, culture and nationality. In such contexts the connections between languages and cultures are likely to be complex, dynamic and emergent.

However, at present there has been little empirical research concerning the cultural dimension of intercultural communication through English in global lingua franca contexts. Moreover, although the role of culture in ELT has been extensively explored in theory, and to a lesser extent in practice, this has mainly centred on inner circle (Kachru, 1990) English speaking contexts and Europe. There are currently very few empirical investigations in other 'expanding circle' and lingua franca contexts (Kirkpatrick, 2007). An important notion that has emerged from the discussions of language teaching and culture is that of cultural awareness. This is viewed as a crucial part of successful intercultural communication (see Byram, 1997 in particular) but again this has not been explored in expanding circle settings. Given the number of users of English in the expanding circle, a deeper understanding is needed of the relationship between language and culture in communication in these settings, and the role that cultural awareness plays in this. Additionally, due to the diversity of contexts and users of English in expanding circle environments, participants cannot be expected to have a detailed knowledge of the cultural backgrounds of all the possible interlocutors. This

suggests that an awareness of what intercultural communication entails is as important as knowledge of specific cultures; thus intercultural awareness may be a more fitting term.

Therefore, this research aims to offer empirical evidence concerning the relationship between language and culture in intercultural communication through English in an expanding circle setting. Furthermore, the concept of intercultural awareness will be suggested as more appropriate for the understanding of intercultural communication through English in this context. These aims are formulated in the two research questions and the sub-questions presented below.

1. What role does intercultural awareness (ICA) play in advanced users' approach to English language learning and use in an Asian higher education context?
 - What is the culture (cultures) of English for these users (what are the references: local culture, international cultures, inner circle countries)?
 - What are the relationships between motivation, attitudes, beliefs, behaviour, and English language use?
 - Based on the answers to the previous questions, what is the most appropriate way to characterise ICA for these participants?
2. What role does ICA play in advanced English users' management of intercultural encounters?
 - Is ICA apparent in interaction? e.g. is there any evidence for comparison, mediation, and negotiation of different cultural frames of reference?

It is hoped that by providing answers to these questions this thesis may contribute to a better understanding of intercultural communication through English. Moreover, developing the conception of intercultural awareness aims to further our understanding of the skills and knowledge needed to engage in successful intercultural communication that goes beyond the grammar and vocabulary of a language.

1.3 Structure of the PhD

Chapters 2 to 4 are predominantly concerned with a review of the relevant literature concerning English use and learning globally, in Asia and in Thailand; conceptions of culture and language with particular reference to intercultural communication; developing an understanding of the role culture plays in intercultural communication through English; and appropriate pedagogic principles and practice for the cultural dimensions of English language teaching. The last two areas are dealt with extensively through the concepts of cultural awareness and intercultural awareness which form the basis of this research. The following chapters turn to the research itself detailing the chosen research methodology, the results of the study and a discussion of the findings including implications, limitations and areas for further research.

Chapter 2 begins with a discussion of English language use and teaching in international contexts, and in Asia and Thailand in particular. The aim of this chapter is to introduce the setting of this study, Thailand, and the role of English in this environment. This will involve locating Thailand in both its regional context, Asia, and also as part of the larger community of global English users. It will also attempt to demonstrate the importance of understanding intercultural communication through English within this setting. It will be argued that a re-examination is needed of the links between language and culture for English used in such contexts. The chapter begins with a discussion of English in global contexts and the concepts of world Englishes, English as an international language and English as a lingua franca. This will be followed by an examination of Englishes in Asia and English language teaching (ELT) in Asia. Finally, English language use and teaching in Thailand will be investigated. This will be accompanied by an exploration of the relationship between local use and teaching of English with those in other countries in the region and globally. It will be suggested that the most appropriate characterisation of English language use in Thailand is that of English as a lingua franca. Crucially, from the perspective of this research, the fluid nature of the relationship between English and culture in intercultural communication in Thailand will be introduced, along with the need for users of English to be prepared for this. This theme will then be developed in depth over the succeeding two chapters.

Chapter 3 takes up issues concerning the relationships between culture and language in intercultural communication introduced in chapter 2. The chapter begins with an explication of the fundamental role language plays in the creation of our cultural context. To support this argument semiotic theories of culture will be offered. Additionally the relationship between language learning, socialisation and culture will be presented. Furthermore, the significant, if controversial, contributions of linguistic relativity will be examined. The chapter will then focus on the connections between language and culture in intercultural communication. It will be suggested that for the diverse and dynamic communicative practices associated with English use in lingua franca settings, such as Thailand, post-modernist theories of culture need to be drawn on. In particular there will be an emphasis on global flows of linguistic and cultural forms and the role of language, discourse, identity and culture in intercultural communication. The chapter will conclude with a characterisation of culture and language and the links between them as dynamic, fluid and emergent in intercultural communication.

Chapter 4 then turns to developing an understanding of what such fluid and emergent conceptions of culture and language mean for language teaching and in particular ELT. Firstly, a discussion of the cultural dimension of language teaching will be presented. From this emerges the need to develop pedagogic practices which reflect the complexity of cultural references, forms and practices in intercultural communication through English. Cultural awareness is put forward as the most appropriate current conception of the role of culture in language teaching. Various conceptions of cultural awareness are explicated and the strengths and weakness of each one are evaluated. This leads to the proposal that intercultural awareness (ICA) is needed. A definition and explanation of the different elements of ICA follows, based on the literature review. The limitations of ICA are also examined and suggestions for further research in this area are made.

Chapter 5 details the rationale for the selected research approaches which aim to investigate intercultural communication through English and intercultural awareness. The chapter begins with a discussion of possible approaches to researching intercultural awareness. It will be suggested that techniques that enable both macro-level and micro-level characterisations of language and culture are needed. Thus, qualitative ethnographic type research approaches are recommended as being best positioned to deal with the complex, multidimensional and dynamic concepts of language and culture utilized in this study. Next the research questions

which guide this investigation are presented. These are followed by a description of the fieldwork including the context of the study and the selection of the participants as well as a rationale for this. Then the research instruments are explained and justifications for their selection given as well as limitations. It is suggested that by triangulating multiple data sources a more holistic multidimensional characterisation of the relationship between culture and language and ICA in this context can be offered. Procedures for how the data will be analysed are then presented, again stressing the need for predominantly qualitative approaches. A brief discussion of the ethics and risks of the study is then undertaken. The validity or trustworthiness of such qualitative data is also briefly considered. Finally, general limitations of the study and the research approaches adopted are discussed.

Chapter 6 presents the results of the fieldwork. These are divided into three sections. The first is the language and culture questionnaire which was the initial research instrument used, followed by the subsequent selection of the initial eight research participants (although data from only seven of the participants was used). While the results presented from the questionnaire are predominantly quantitative, all subsequent data is qualitative. Next the results from the interviews are documented. This involves a tabulation of coding categories together with examples of discourse from the interviews. Finally, the results of the intercultural encounters (ICEs) are presented. Like the interview results these include a mix of coding tabulations and examples of discourse from the recordings of the ICEs. The results of the ICEs are also related to the earlier identified elements of ICA from the literature review. The findings in these three areas are triangulated with each other and also with data from other sources including participants' journals, participants' feedback, and fieldwork notes supported by documents and information from the participants' environment. The results are also related to the relevant sections of the research questions throughout and in particular a partial answer to RQ1 is offered alongside a fuller answer to RQ2.

Chapter 7 offers a discussion of the results. It begins with a focus on how these are related to the model of ICA under development which leads to a more comprehensive model of ICA being offered; although, still with limitations. Next the relationship between ICA and the research participants' approach to intercultural communication and English use and learning is analysed. This section concludes by addressing RQ1 in full. Following this the implications of the study are discussed. These include the relationship between the findings of this study

and characterisations of language, culture and identity through English in this context and other English lingua franca contexts. The final implication to be explored is that of pedagogic application. It is suggested that ICA is relevant to teaching practice but that more development is needed. All of these discussions are supported by reference to the data provided in chapter 6 and other relevant data from the participants' interviews and recordings during the ICEs. Finally the chapter addresses the limitations of the research from a number of perspectives as well as related suggestions for future research.

Chapter 8 provides a summary and conclusion for this thesis. It begins with a brief synopsis of the literature review and then returns to the research questions and offers a summary of the answers this research has provided, suggesting that ICA is a relevant and useful concept for understanding intercultural communication through English and the relationships between languages and cultures. The chapter also summarises the other major findings of the thesis, and its limitations, as well as further research, implications, and contributions of the study.

CHAPTER 2

ENGLISH IN GLOBAL CONTEXTS, ASIA AND THAILAND

2.1 Introduction

This chapter will attempt to contextualise the present study by examining the use of English in international contexts as a lingua franca, with a focus on Asia and in particular Thailand. In keeping with the interests of this research there will be an emphasis on the cultural content of English language use and teaching (ELT) in the region. The discussion will begin with a general characterization of English use in international contexts. Next, English language use and teaching in Asia will be discussed and this will be followed by a more detailed presentation of English use and ELT in Thailand. To achieve this it is necessary to explore both the uses to which English is put in Thailand and local perceptions of the language. This needs to be combined with an examination of local ELT policy and practice including a focus on the role of Thai cultural values in language teaching and learning. This should lead to a fuller understanding of the role of culture and language in intercultural communication through English in the context of this study.

2.2 English use in global contexts

English is currently used on a vast global scale with estimates at around 2 billion users (Crystal, 2008a). In order to better understand how English functions on this international scale distinctions between different types of English users or settings have been proposed. A traditional distinction that has been extensively drawn upon in ELT (Kachru and Nelson, 1996; McArthur, 1998; Phillipson, 1992) has been the tripartite model of users of English as a native language (ENL), English as a second language (ESL), and English as a foreign language (EFL). This model has been largely based on what McArthur terms a ‘monolithic’ view of English (1998: 45), with ENL users at the centre providing the model for worldwide English use. This has also reflected the high status accorded to ‘native’ English speaking teachers from ENL countries who are perceived as speakers of a Standard English to which all others should try to conform (Medgyes, 1999; Phillipson, 1992). However, there are a number of problems with this model (Gnutzmann and Intemann, 2005; Jenkins, 2003; Kirkpatrick, 2007; McArthur 1998; Seidlhofer, 2004).

Firstly, it ignores the extent of variation within ENL communities, which can often lead to communication difficulties among members of this supposedly homogeneous English ‘monolith’. Secondly, pidgins and creoles do not easily fit into this model and can cut across all three categories (McArthur, 1998). Thirdly, there are established ESL and EFL communities within ENL territories, and likewise ENL speakers within the ESL/EFL territories. Additionally, in ESL communities English may function as part of a user’s multilingual repertoire, so that no sharp distinction would be made by the users between their L1, L2 or other languages (Canagarajah, 2005). Furthermore, for many users classified as EFL, English may in practice function as a second language for them similar to uses in ESL territories, even though their region may be classified as EFL. Thus, the boundaries between the groups are blurred. Next, the model does not account for code-mixing and hybrid versions of English, such as mixes of Singaporean Chinese and English (Singlish) (Foley, 2006b), and US English and Mexican (Tex-Mex) referred to in folk characterisations of English, even if their status as genuine varieties is debatable (McArthur, 1998). Finally, and perhaps most significantly from a language teaching perspective, the native English speaker (NES) versus ‘foreign’ learner (ESL or EFL) distinction is difficult to maintain. This is due to the international mobility of speakers of English, which means it is often not possible to predict the variety of English an English speaker will use based on their location. Moreover, many learners categorised as ESL or EFL are likely to challenge the implicit superiority of the ‘native speaker’, as they may have a richer command of prestigious varieties of English such as academic or business English than many so called native speakers of English (Jenkins, 2003; Kirkpatrick, 2007; Seidlhofer, 2004). This would suggest the need for a conception of English that accepts a plurality of Englishes and an understanding that English is not seen as the property of one culture or community.

A more pluralistic model of global English language which includes the notion of world *Englishes* is Kachru’s (1990) model delineating three concentric circles of English use: the inner circle consisting of the traditional English speaking countries such as the UK and the US; the outer circle which contains ‘institutionalised non-native varieties’ of English (ESL) often ex-colonies such as India, the Philippines and Ghana; and the expanding circle made up of countries which do not have their own variety of English but use English for international communication and restricted purposes, such as Egypt, Russia and China. Importantly, this model emphasises that there are many varieties of English, or world Englishes (WEs) and that

different countries and regions have developed their own varieties of English in response to their needs. Thus, Kachru proposes that English has multicultural identities (1985: 357) with no variety being superior to another. However, this model has generated a number of criticisms some of which will be taken up in more detail below in relation to Asia (2.3). In particular it is questionable how well Kachru's notion of 'norm dependent' expanding circle countries characterises English use in this vast and diverse regions which includes China and Russia. Moreover, the focus on geographical regions rather than on users of English may be difficult to maintain given the fluid and diverse nature of English in many regions. Nevertheless, the identification of the three regions is useful in making broad distinctions between contexts of English language use and will be used as such in this thesis.

Such extensive use of one language which is not 'native' to the majority of regions it is used in has generated debate about the merits of this situation (Canagarajah, 2005; Jenkins, 2007; Kachru, 1990; Mühlhäusler, 1996; Pennycook, 1994; Phillipson, 1992). While they will be dealt with in more depth in relation to Asia and Thailand, it is important to note some of the main issues. Most significantly the inner circle English countries have been accused of exerting immense control of the language through the NES model. This has resulted in a correspondingly lower status assigned to local languages and varieties of English. Furthermore, through the language the inner circle countries have been able to export their 'expertise' in numerous areas, particularly ELT methodology, at the expense of more locally grounded knowledge and experience.

2.2.2 English as a lingua franca

Perhaps more relevant conceptions of English for this discussion, which accept both the plurality of Englishes and the local and global contexts in which they are used, are English as an international language (EIL) and English as a lingua franca (ELF). McKay offers the following characterization of EIL:

- 1 As an international language, English is used both in a global sense for international communication between countries and in a local sense as a language of wider communication within multilingual societies.
- 2 As an international language, the use of English is no longer connected to the culture of the Inner Circle countries.

- 3 As an international language in a local sense, English becomes embedded in the culture of the country in which it is used.
- 4 As English is an international language in a global sense, one of its primary functions is to enable speakers to share with others their ideas and culture.

(2002:12)

McKay further suggests that a key feature of an international language is that it is no longer synonymous with one culture or community but is utilized both globally and locally as a language of wider communication (2002: 24).

Jenkins (2006a; 2007), however, believes that ELF may be a preferable term to EIL, as EIL suggests that there is a clearly identifiable variety of 'international English' which is not the case. Moreover, she believes that 'international English' is commonly used in relation to the spread of native speaker Englishes, rather than varieties of world Englishes. However, lingua franca languages are traditionally associated with communication between people who have different first languages from the language being used to communicate. While this may be the case in many contexts of English use given the vast number of ESL/EFL speakers, it should be remembered that NES also engage in international communication through English.

Therefore, Jenkins (2006a; 2007), along with Seidlhofer (2004), offers an extended definition of ELF that involves communication in English between participants who have different 'linguacultures' (Jenkins, 2006a: 164), whether categorised as ENL, ESL or EFL.

Nevertheless, the 'norms' of such communication are not driven by NES; thus removing it from 'monolithic' language and communication norms of ENL regions, and accepting a plurality of forms. Furthermore, the use of the term 'linguacultures' is appropriate to this research in highlighting the link between language and culture, and the importance of a speaker's cultural background (The term languaculture is also used in a similar manner (see 3.3.2) and the two terms will be used synonymously in this thesis).

While ELF may be the most appropriate term for this study, it is important to note that the terms ELF and EIL are often used interchangeably in the literature and share a common concern for identifying and legitimising more pluralistic uses of English that are removed from NES norms. A key feature of both approaches is that they reject sharp distinctions between different kinds of English users such as native speakers or foreign language users,

with speakers blurring and even crossing over between categories in intercultural communication. For example, students within non-English speaking countries who study a subject through English may feel more comfortable discussing and writing about their subject in English than in their mother tongue, and their proficiency in this area may be at least equal to that of users in inner circle countries.

A growing number of studies have attempted to identify the features of language and communication in ELF in areas such as lexis, syntax, phonology and pronunciation, pragmatics and cultural conventions and references. One of the most detailed studies is Jenkins' lingua franca core (2000) which has identified features of pronunciation in ELF communication different from NES, but which do not hinder intelligibility, and as such, Jenkins believes, should be regarded as a legitimate form of English. The lexis and syntax of ELF has also been documented, most significantly through the Vienna-Oxford International Corpus of English (VOICE) which has recorded and transcribed over a million words from spoken ELF interactions and led to a greater understanding of the lexico-grammar of ELF (Seidlhofer, 2004). Further research in this area, combined with pragmatics, has also been undertaken by Cogo and Dewey (2006), and within academic contexts by House (2003a; 2003b) and Björkman (2008). Studies of pragmatics and cultural content in ELF communication have been conducted by House (2003a; 2003b), Meierkord (2002), Pölzl (2003) and Pölzl and Seidlhofer (2006). Furthermore, issues concerning attitudes towards ELF and the implications of ELF for teaching policies and approaches have also been raised (Canagarajah, 2005; 2007; Jenkins, 2007; Kirkpatrick, 2007; Tsui and Tollefson, 2007) and will be returned to later in this chapter in the context of Asia and Thailand.

Lastly, characterisations of WEs and ELF are of particular relevance to this research in conceiving of English as no longer connected to the culture of the traditional 'native speaking' inner circle countries. Indeed, Crystal (2008b) believes that it is this change in the cultural associations of English that will have the greatest impact on the future of world Englishes. This has important implications for understanding the relationship between culture and language in relation to English.

2.3 English in Asia

Turning from the more general discussion of English in global contexts, it is necessary to examine the specifics of English language use in Asia, and Thailand in particular, to gain a deeper understanding of the environment in which this research takes place. English is now commonly described as *the* lingua franca of the region (McArthur, 2003; Kachru, 2005; Kirkpatrick, 2007; Tsui and Tollefson, 2007). While Asia contains other widely distributed languages, Chinese, Hindi-Urdu, and Arabic, which have a worldwide usage, they are mainly used within concentrated geographical areas and are not used on a pan-Asian scale in the same way as English. Furthermore, as McArthur notes, speakers of these languages also to a greater or lesser extent learn and use English as a language for international communication alongside these languages (2003: 20). As both McArthur (2003) and Kachru (1998; 2005) observe the scale of English use in Asia is immense. The numbers are hard to estimate accurately, due to difficulties such as establishing what level of proficiency enables someone to be counted as an English user, but rough estimates of English users in India and China have been put at around half a billion. This makes them the largest 'consumers' of the language in the world (Kachru, 2005: 14; Kirkpatrick, 2003; 2007; McArthur, 2003: 22). This leads McArthur to propose that while the centre of native speaking English may be the North Atlantic countries the centre of English as a second language is South and East Asia. Furthermore, English has been used in parts of Asia such as India, Singapore and the Philippines for almost 200 years, which compares well with Australia and New Zealand in terms of historical penetration (Kachru, 1998: 91). Within some Asian countries, such as the Philippines, English functions as, to use McArthur's phrase, a 'second first language' (2003: 21). To take the example of Singapore although English is a co-official language alongside Malay, Mandarin, and Tamil, in practice it is the dominant language with its own colloquial variety of English 'Singlish' alongside the official standard Singapore English (Foley, 2006b), and Singapore is often viewed as a native English speaking country. In countries such as India, Malaysia, and Brunei, English is used widely as a lingua franca at all social levels.

Furthermore, English is used as the lingua franca between other Asian countries in which it does not have official status. In a number of S.E. Asian countries, including Cambodia, Laos, Thailand, and Vietnam, English is used as a language of trade and tourism as well as the language popular among the elite and has largely replaced French (Kirkpatrick, 2007; McArthur, 2003: 21). The political role of English in the region is illustrated in ASEAN's

adoption of English as its working language (Kirkpatrick, 2003; 2007). This extensive penetration of English within Asia and its adoption as both a first and second language lead both Kachru and McArthur to refer to English as not only a lingua franca in Asia, but also as an Asian language in its own right. Therefore, we have a picture of English use in Asia as being both at the local level, for local needs within countries, and also at the global level when used to communicate across the region and internationally. These two dimensions of English use, the local and the international, are a common feature of many multilingual societies (Canagarajah, 2005; Foley, 2006b; McKay, 2002; Risager, 2006; 2007) and are, according to McKay (2002), a primary feature of EIL.

Kachru (1998; 2005) has adapted his model of the three concentric circles of English to Asian contexts (figure 1). While geographically the model excludes much of central Asia and includes Oceania/Australasia as part of Asia, it is useful for the contexts of English use under investigation here. Within the inner circle, Australia and New Zealand, English is used as a first language and is, Kachru believes, *norm providing*. In the outer circle English is used as an institutionalised additional language, but is also *norm providing* for second language users of English in Asia. Countries in this circle include India, the Philippines, and Malaysia. Lastly, the expanding circle countries, such as China, Japan and Thailand use English primarily as a foreign language and are *norm dependent*. All three circles share certain characteristics according to Kachru (1998; 2005); in particular that they are transplanted varieties of English, and that their formal and functional distinctive features comprises the varieties of English in Asia (1998: 93).

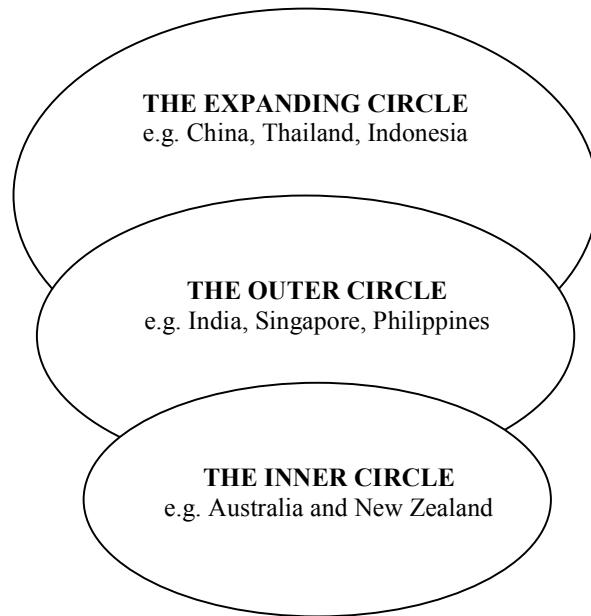


Figure 1: Three concentric circles of Asian Englishes (adapted from Kachru, 2005: 14).

The model can be criticised for maintaining the traditional divisions between ENL, ESL and EFL and projecting these on the three regions. The suggestion that the inner circle is norm providing marginalises outer and especially expanding circle countries (Jenkins, 2003; Kirkpatrick, 2007) which may be developing their own varieties independent of other countries' 'norms'. While Kachru (2005) proposes that outer circle countries may also be norm providing for the expanding circle in Asia, this still ignores the possibility that expanding circle countries might develop their own norms. Moreover, the focus of the model on geographically based English identities rather than the way speakers may actually use English, is problematic. It is still not clear how well Kachru's model is able to account for the dynamic way in which users of English move between contexts. Communication between expanding circle, inner circle and outer circle users can take place in any of the three regions and the norms of such communication may not match those of the region in which the speakers find themselves. For example, international students in an Australian university may not follow the norms of Australian English in communicating with each other. Bruthiaux (2003) and Pennycook (2007) believe that the model maintains a prescriptive and simplistic language-nation-culture association (albeit on a more pluralistic scale), and fails to reflect the complex and fluid uses of English which transcend geographical boundaries.

Kachru (2005) responds to some of these criticisms making clear that his views on English use in Asia are far from monolithic. Moreover, the identification of *inner circle*, *outer circle* and *expanding circle* regions is a useful one in distinguishing the way English is perceived in different regions of Asia, even if those distinctions are more ideological than empirical. Furthermore, the overlap of each circle into the next suggests something of the dynamic nature of English use and the flexibility of each category of speaker or region. Thus, despite the limitations, the three circles are useful ‘as a shorthand for English worldwide’ (Bruthiaux, 2003: 159).

As with English use in other international contexts, such extensive use of a language which is not ‘native’ to the region has generated ideological debate. Kachru discusses ‘the albatross of mythology’ related to English, which leads to subtle but immense powers of control over the language based on a number of assumptions about English (2005: 16-17). These myths include the authority of the native speaker and the native speaker vs. non-native speaker model of interaction, the monocultural identity of English, the need to conform to exocentric norms, the interlanguage myth (the idea that any language user that does not conform to native speaker norms is at an intermediate incomplete language development stage), and the related characterisation of many L2 users as deficient language users (Canagarajah, 2007; Firth and Wagner, 1997; 2007; Jenkins, 2006c; Kramsch and Whiteside, 2007; Kachru, 2005).

Again, following the arguments presented in more general international contexts (Phillipson, 1992; Pennycook, 1994; Jenkins, 2007) the inner circle countries have been accused of continuing this myth through international corporations, aid agencies and institutions such as the British Council and particularly through ‘packages’ of English language teaching materials and methods (Kachru, 2005; Tsui and Tollefson, 2007). However, Kachru, in agreement with other writers on Asian Englishes (Kirkpatrick, 2003; 2007; Tsui and Tollefson, 2007), believes the reality is that English varieties in Asia have primarily local, regional, and interregional uses where the native speaker vs. non-native speaker distinction “has no pragmatic validity” (Kachru, 1998: 98). English is much more likely to be used in communication between a Singaporean and Thai, or a Chinese and Japanese. English has thus, according to Kachru, acquired a ‘functional nativeness’, whereby the range and depth of penetration of the language accords it the status of a native language in Asia (1998; 2005). Kachru suggests that English is used as a language of creativity across Asia, as evidenced by the extensive range of Indian

literature through the medium of English. Furthermore, English has developed its own sub-varieties within the region and has continued to spread its functions and prestige despite mixed reactions to the language. As Kachru puts it, Asian Englishes are used as “a nativized medium for articulating local identities within and across Asia” (1998: 103).

However, Kachru’s point may perhaps be more relevant to outer circle English users and countries where local varieties of English are more established and accepted. In relation to the expanding circle countries the situation is more complex. As Jenkins’ (2007) extensive survey of attitudes to ELF highlights, there is still a high degree of ‘linguistic insecurity’ among NNS of English in the expanding circle especially in S.E. Asia. Jenkins believes the influence of the standard language ideology of NES is still extensive in the region, and results in a correspondingly negative or deficit view of NNS English. However, she also suggests that there is a degree of ambiguity in such attitudes on the part of NNS English teachers, which she takes as an indication of the beginnings of a possible shift towards acceptance of other norms than NES, and in particular emerging acceptance of ELF as a legitimate variety.

Deterding and Kirkpatrick (2006) and Kirkpatrick (2007) provide a practical demonstration of this in their study of the pronunciation features of ten ELF speakers from ASEAN countries, which includes a mix of outer and expanding circle English users, including Thai speakers. They conclude their study by claiming that many of the shared features of English use between ASEAN members, such as the avoidance of reduced vowels, enhanced understanding. They further claim that those features which led to misunderstanding were related to the individual speakers only, and not to shared features of ASEAN English. Moreover the features that caused misunderstanding also appeared as problems in Jenkins’ (2000) more general lingua franca core. Therefore, the writers believe ASEAN English speakers are developing their own mutually intelligible norms (although these norms are different in different ASEAN countries), which are not related to the norms of inner circle countries but rather to their own needs for intelligibility.

Other concerns over the spread of English in Asia include the extent to which English results in language death for minority languages in Asia. Many minority Asian languages are disappearing at a rapid rate (Mühlhäusler, 1996). However, as Mühlhäusler notes, English is not the only contributor to this decline in diversity. Other internationally used languages in

the region such as Mandarin Chinese, and national languages such as Filipino, Thai and Bahasa Indonesia have contributed to the process (ibid: 268). Furthermore, even if English were to disappear other languages and factors associated with the modern globalised world may well continue to endanger minority languages. Moreover, English can at times aid the preservation of local languages in the face of more dominant national languages (Joseph, 2004; Tsui and Tollefson, 2007).

Consequently, while there are reservations regarding the role of English in Asia, especially as a vehicle of exocentric norms from the traditional ‘inner circle’ countries (Mühlhäusler, 1996; Pennycook, 1994; Phillipson, 1992), these concerns are related more to the users of the language than the language itself. In other words, although the medium is important, it is the message it carries that is vital. Thus, writers such as Kachru, Kirkpatrick and Tsui and Tollefson are in agreement with the more general EIL/ELF discussion (Gnutzmann and Intemann, 2005; Jenkins, 2006a; 2007; Lysandrou and Lysandrou, 2003; McKay, 2002; Seidlhofer, 2004; Widdowson, 2003), in viewing English as a medium that can be adapted to the needs of local contexts. In Asian contexts, as Deterding and Kirkpatrick’s (2006) study shows, this has resulted in what Kachru refers to as a ‘liberated English’, which has been “moulded, reshaped, acculturated, redesigned and by doing so enriched” (1998: 106). Indeed, Tsui and Tollefson (2007) regard English as a crucial component of Asian countries’ policies, including those in the expanding circle, to engage in globalisation and to represent their local cultures to the world. Thus, according to Tsui and Tollefson, English has become an integral part of the national identity of many countries in Asia and is used to promote national interests both economic and cultural at the local, regional and global level.

From the above discussion two strands of English use in Asia emerge; the extrinsic pull of inner circle countries and the NES norm versus the more intrinsic pluralistic localised uses and adaptations of English to represent local realities and needs. Tsui and Tollefson (2007) identify this ‘paradox’ as a feature of many Asian contexts as they engage with English and globalisation. A further dimension is added with English used as a lingua franca in intercultural communication, in which it is related to neither local environments nor inner circle settings but more global contexts. This results in language users ‘shuttling’ between local and global contexts (Canagarajah, 2005) and tensions between the more ‘fixed’ localised English uses and the ‘fluidity’ of global uses (Risager, 2006; Pennycook, 2007). Thus, as in

other global uses of English (2.2), the relationships between English and its cultural context and references in Asia will be associated with a diverse and dynamic range of countries and cultures.

2.3.1 English language teaching in Asia

Given the importance of English in the region, English language teaching has become a significant feature of education both in the public and commercial sector and is an issue that is often high on the agenda in government education policies (Nunan, 2003; Tsui and Tollefson, 2007). Formal English language education takes place through state schooling, private sector bilingual and international schools, and commercial language schools. However, as Toh (2003) points out, the notion often underpinning the expansion of English, that English can be used to communicate with the rest of the world and thus take advantage of what it has on offer, needs greater scrutiny in S.E. Asia. Nunan (2003) examined English language educational policies and practice in the Asia-Pacific region based on data collected from academics, teachers, ministry officials, and publishers. His study concludes that English has had a significant impact on education policy (*ibid*: 605), with English a compulsory subject in all the countries examined due to its perceived importance as a global language. This has led to the age at which English instruction begins being lowered based on the belief that 'younger is better' for language learning. However, Nunan points out that there is considerable inequality in access to effective English language instruction between the 'haves and have-nots' and urban and rural communities (*ibid*.). He further claims that the language skills of teachers are often inadequate and that governments do not provide sufficient teacher education. While communicative language teaching is often subscribed to in government documentation, the classroom reality is, according to Nunan, different due to poor English skills and inadequate preparation. This leads Nunan to suggest that the input from language teachers and the exposure to English is not sufficient for successful foreign language acquisition, and often results in wealthier students seeking instruction outside of school (*ibid*: 607).

The low level of English proficiency in S.E. Asia is supported by the relatively low scores of the region in the TOEFL examination (ETS, 2008). However, there has been some debate regarding the relevance of tests such as TOEFL and IELTS, with their bias towards NES norms, in international contexts such as S.E. Asia (Jenkins, 2003; 2006b). Nevertheless, this

poor performance prompts Nunan to ask whether a cost/benefit analysis of English language instruction in the region would support the extensive introduction of English in the primary school curriculum at the cost of other subjects (2003: 609). Nunan concludes by voicing many of the same concerns that were raised earlier in regard to English in other international contexts; that the role of English in access to economic development needs to be evaluated, and that the spread of English may threaten the opportunities children have to be educated in their own language, and may even affect L1 status (*ibid*: 611).

A more stringent attack on foreign language teaching in the region is given by Mühlhäusler (1996) who claims that language education has been associated with ‘missionization’ and ‘modernization’ that has had little understanding of the complexities of local language ecologies. Education in this sense has served as “a vehicle for the knowledge flow from Western ‘developed’ countries to the rest of the world” (*ibid*: 267). Education policy has, Mühlhäusler believes, led to the advance of international languages such as English as a vehicle for modern thought and media services which often do not reflect the real needs of the population or local patterns of socialisation. He suggests that language education should accept and reflect the values of linguistic and cultural diversity rather than favouring “blind modernization and streamlining” (*ibid*: 268). Similar concerns are expressed by Canagarajah (2005).

Tsui and Tollefson (2007), in contrast, describe how English language teaching can lead to ‘democratisation’ through making available to all what was once a resource of the elite. However, they caution that while this is often presented as a rationale for expanding English teaching, in practice many of the resources (access to and opportunities to learn and use English) are still concentrated in the elites. Furthermore, the models of English and teaching approaches are often still those of the inner circle countries, thus disadvantaging Asian users of English. Jenkins (2007) likewise in a review of academic publications and texts related to applied linguistics and ELT also confirms this impression of bias towards inner circle countries. Her analysis shows how the texts contain both overt and covert bias towards the academic practices and language norms of inner circle English speaking countries and especially the US and UK. Kachru (1996, 2005) draws similar conclusions in relation to ELT when he suggests that ELT materials in Asia should be less reliant on imported materials and ideals from the central English speaking countries. Instead materials that favour local

multilingual and multicultural societies and their economic ends need to be developed from within the region. Oka (2004) also agrees that many ELT materials and approaches are based on research in inner circle countries which is not relevant to Asia. Finally, Canagarajah (2005) proposes making more use of local knowledge and expertise in ELT which is often ignored in favour of that imported from inner circle countries.

Toh (2003) takes a more pragmatic approach, believing that in developing countries in 'Indo-China' materials and training will inevitably be 'imported' from wealthier donor countries, in particular Britain and North America and Australia. However, he suggests that taking a critical approach to imported ELT materials can serve local teachers well in determining their benefits for their own situations:

Given the present world political and economic order there is no foreseeable alternative to learning English, and the only way out is to be a little more aware of the relevant critical issues. However, virtually all would agree that their tacit awareness of such matters should be complemented with open discussion in class - even if these discussions would in no way be able to whisk away the problems.

(2003: 556-557)

Toh believes that teacher training provides the ideal opportunity for these discussions and should include such questions as: What assumptions are the basis of viewing English as useful in your country? Who makes statements about the usefulness of English? Who uses English? Who benefits most from using English? Who are the producers of English materials? What changes will greater English literacy bring to your country? All of these viewpoints further emphasize the need to be realistic about the benefits of English language use and teaching, and for teaching practice to reflect more critical attitudes to imported materials and methods which seek to interpret them in a way that is beneficial to local linguistic, cultural, and educational needs and practices.

2.4 English language use in Thailand

Kachru's circles of English place Thailand in the expanding circle of English in Asia, in which English is not a native language but is used in education and as a lingua franca for international relations and business. The national language in Thailand is Thai which

according to government sources is spoken by almost 100% of the population (National Identity Board, 2000) but other languages including Chinese, Malay, Lao, and Khmer are also spoken by minority groups (National Identity Board, 2000; Foley, 2005). While there is no official second language, English is the ‘de facto’ second language and is used in a wide range of domains. It is a compulsory second language in schools and in tertiary education and the most popular foreign language learnt in school and in private tuition classes (Wongsothorn et al. 1996: 93-95). Wongsothorn et al. also found English the second most commonly used language in the media, after Thai, and followed by Chinese. There are two national English language newspapers, as well as a number of local publications; there are also English language TV networks, English language radio stations, and English language films are widely available. English was also found to be the most commonly used second language in business both with native and non-native speakers (*ibid.*). Furthermore, English is perceived as an essential skill for professional advancement in urban areas. English is also an essential part of Thailand’s large tourism industry. Many government publications appear in both Thai and English and English is often used alongside Thai in the many public signs. Jenkins (2003: 35-36 based on Crystal 1997; 2003) identifies seven reasons for the extensive use of English internationally and the uses described above in relation to Thailand fit a number of these. They include external economic reasons, practical reasons (including business and academia), intellectual reasons (especially new information or technology), entertainment reasons, and for prestige/personal advantage.

Despite this widespread use of English there is as yet no clearly identifiable variety of Thai English (Butler, 1999; 2005) with Thailand categorised as a ‘norm dependent’ English user. However, the norms it is dependent on are likely to be complex including a mix of regional, international and perhaps traditional inner circle norms. Watkhadarm (2005) in examining ‘Thainess’ in English language novels by Thai bilingual writers identifies features of the writing unique to Thailand. Nonetheless, she similarly feels that, as yet, a variety of Thai English similar to that of outer circle countries, such as India or Singapore, has still to be developed. A possible explanation for this presented by Watkhadarm is that Thais have felt no need to make English their own, in the way colonised countries have, and that English has always been viewed as the language of outsiders or ‘others’. Nevertheless, given the extensive role of English in Thailand at the present time, a Thai variety of English may eventually develop.

In an examination of a corpus of written English by Thai learners, Tan (2005), has identified a number of features she feels are unique to Thailand; in particular the use of English words in new contexts or in novel collocations which are related to local sociocultural needs. Two examples she gives are the collocation ‘to make merit’ and the use of ‘joyful’ to refer to feeling refreshed and content (Tan, 2005: 130) Moreover, in terms of folk linguistics a website devoted to Thai English known as ‘Thinglish’ already exists, as does a corresponding Wikipedia entry. Furthermore, as the expanding circle and outer circle countries move away from dependence on the exocentric norms of the inner circle countries, Thailand may start to develop localised norms both for intracultural communication and intercultural communication in the region. This is a process which Kachru (2005) believes is already beginning to take place, and it is beginning to be documented through studies such as Tan’s (2005) and Deterding and Kirkpatrick’s (2006) examination of pronunciation norms.

Given the current uses to which English is put in Thailand, and the fact that there is no clearly identifiable variety of ‘Thai’ English at present, Thailand may be best characterised as a lingua franca context, in which English is used as the main language of intercultural communication. However, it is important to note that ELF refers not to a geographical location as such, but rather to the manner in which English is used and the participants in the communication. Thus ELF communication can occur in any setting. Nevertheless, it seems reasonable to assume that most uses of English within Thailand would be categorised under the wider definitions of ELF (including a minority of NES usage) presented by Jenkins and Seidlhofer. Indeed, ELF is a frequent term used when discussing English language use in Thailand (Foley, 2006a; Kirkpatrick, 2007; Taylor, 2006). However, some caveats are needed. While the majority of English language use in Thailand may best be categorised as ELF, this is not to suggest it is exclusively so. There are also likely to be cases where English functions as a second language, for example among Thai users of English communicating with each other on-line. Furthermore, the role of NES models is still prevalent especially in formal education as will be shown below (2.4.1). Overall, there is a perception, along with many other Asian countries, that English as a lingua franca is an essential part of Thailand’s development to connect culturally, intellectually and commercially with the rest of the world (Baker, 2008; Foley, 2005; Wongsothorn et al, 2003).

2.4.1 English language teaching in Thailand

The start of ELT in Thailand is generally attributed to the reign of Rama III (1824-1851) (Baker and Phongpaichit, 2005; Foley, 2005; Wongsothorn, 2003) with the introduction of Western education methods. However, its use was restricted to court officials and those concerned with managing contacts with westerners. In 1921 it became part of the school curriculum with an emphasis on learning English as an academic subject for the classroom (Wongsothorn, 2003). In 1996 it was made a compulsory subject for all primary school children, reflecting the general trend in Asia for English language schooling to begin at younger ages. In recent times there has been an increasing emphasis on English taught in schools to address the needs of international communication and to move away from a purely academic approach. The 1999 Education Act and the subsequent National Education Curriculum implemented in 2002 placed English, alongside IT, “at the forefront of national intellectual development” (Wongsothorn, 2003: 445). The English curriculum is based on four strands; culture, communication, connection, and community (the 4 Cs) (ibid: 444-447). These, it is claimed, represent the needs of Thai learners in using English to communicate and connect in local and international settings, and to be able to compare their own language and culture with that of English (although what English culture represents is not specified). The international dimension of English is linked to articulating local as well as Thai wisdom, and managing the demands of their local communities (Thai National Education Act, 1999). There has also been a ‘paradigm shift’ (Rogers, 2002) in officially favoured teaching methods from traditional teacher-centred methods to encouraging more learner-centred methods, combined with practical experience based on local community needs as well as independent work, autonomous learning, and self-access (Section 24, Thai National Education Act, 1999). In addition to the uses of English given in the previous section, this curriculum highlights the importance of English in enabling access to new technology and information via computers and the Internet.

Implementing the 1999 curriculum, however, has met with a number of obstacles. A survey by Chulalongkorn University Academic Service Centre (2000) identified the following difficulties in developing education in primary and secondary schools in accordance with the 1999 Education Act: an overabundance of curriculum content, students inadequately prepared for the level at which they studied, teachers inadequately prepared and an overload of responsibilities, inadequate materials and equipment, insufficient budgets, large class sizes,

inadequate assessment including an over-reliance on multiple choice tests, and students being unable to transfer the skills learned in the classroom to other situations. These problems were exacerbated by an overall perceived inadequacy in the level of English of Thai ELT teachers, which results in Thai being the predominant spoken language in the English classroom (Foley, 2005; Wongsothorn, 2003). This problem is especially acute at the primary level with as many of 80% of primary teachers lacking any English language qualification and 50% of primary teachers reported as having a poor grasp of the language (The Nation, 2005). This echoes to a degree Nunan's (2003) concern in regard to other S.E. Asian countries as to the cost-benefit ratio of English at this level of schooling. As a consequence of this lack of English proficiency, problems arise in implementing more communicatively orientated language programmes. The appropriateness of an imported teaching approach such as communicative language teaching (CLT) might also be questioned, especially given the very different classroom culture of Thailand to the UK/US contexts in which CLT was developed. Nevertheless, given that increased communicative competence is an aim of education policy, there are clearly issues that need to be addressed as regards matching teaching practice with educational policy aims.

Turning to higher education, the area of specific interest to this investigation, the 1999 curriculum also introduced a compulsory 12 credits of English at tertiary level: 6 in general English and 6 in academic English or English for specific purposes. All students must now pass an English proficiency exam before they can graduate and a national exam is being developed for this (Wiriachitra, 2002) (although at present it is still not completed).

Furthermore, the government has encouraged the development of English medium international programmes in higher education in an attempt to support "their academic and administrative efforts to become more international in nature" (National Identity Board, 2000: 127). Current estimates put the number of universities offering programmes through English medium instruction at 53 (Matichon, 2008) out of around 92 universities in Thailand (this number excludes the Rajabhat universities (former teacher training colleges) which are regarded as a separate system in Thailand). English syllabi in higher education in keeping with general EAP (English for Academic Purpose) settings are mixed between content based programmes, such as English for Economics or English for Engineering, and more general programmes where no one subject forms the course content, often for students who take English language as a major or minor part of their degree programme. However, even in the

latter type of syllabus many of the skills and learning tasks undertaken mirror more general academic skills, practising certain kinds of rhetorical structures and critical thinking skills. Furthermore, as Hutchinson and Waters have argued, ESP (of which EAP is a sub-category) refers to the context in which English is used and taught rather than “a particular type of language or methodology” (1987:19).

In higher education the high stakes university entrance exams which only examine reading skills and grammar knowledge have led to a neglect of other skills in the classroom, especially the productive skills of writing and speaking (Wongsothorn, 2003). Once at university the situation is little changed with the English language curriculum continuing to focus on reading and writing, thus failing to meet employers’ claimed demands for Thailand’s international workplaces (Wiriachitra, 2002). This perception of the low level of English ability in Thailand is also borne out to some extent by the TOEFL scores for Thailand which are among the lowest in the region (ETS, 2008; The Nation, 2005). While, as previously mentioned, there has been debate regarding the relevance of tests such as TOEFL in ELF contexts, it still remains a matter of concern that Thailand performs less well than regional neighbours.

2.4.1.1 Thai culture and ELT

A number of authors have argued that some of these difficulties are due to a cultural mismatch between Thai culture and the imported western values of recent education reform. Local versions of approaches such as CLT, learner-centred techniques and increased learner autonomy will need to be developed which are adapted to Thai cultural practices (Adamson, 2003; 2005; Foley, 2005; Kajornboon, 2000; Saengboon, 2004). While cultural generalisations should be undertaken cautiously, so as to avoid essentialism and stereotyping, examining shared cultural values and beliefs can help in understanding local classroom practices.

Perhaps the most significant source of values that underpin Thai society in general including Thai education is provided by the country’s religion Theravada Buddhism to which 95% of the population subscribes (National Identity Board, 2000). This idea is reinforced by the fact that traditionally education was carried out by monks in local temples, and even today many schools are attached to temples. Saengboon claims that Thai education has traditionally valued “cooperation to preserve a natural, hierarchical, and social order” (2005: 24) based on

Theravada Buddhist values. Such claims are justified by appeal to the concept of 'karma' which stresses detachment and acceptance of the status quo in order to avoid extremes of emotion or confrontation (Adamson, 2003; 2006; Foley, 2005, Klausner, 1993; O'Sullivan and Tajaroensuk, 1997). This can result in Thais avoiding confrontation with higher status people.

Furthermore, due to the importance of hierarchical distinctions in Thai social relations and social identity, acknowledging higher and lower status or 'senior/junior' relationships (O'Sullivan and Tajaroensuk, 1997: 31) can be viewed as a fundamental part of Thai social interactions. Given the high status or 'senior role' given to teachers in Thai society (Mulder, 2000; O'Sullivan and Tajaroensuk, 1997), Thai students, who take on a corresponding 'junior role', do not feel it is appropriate to question the teacher. Teachers are viewed as the givers of knowledge; students in contrast are inexperienced and hence not in a position to share or express ideas. Moreover, the pastoral role teachers perform adds to the 'senior' position of the teacher and a feeling of "krengjai" (roughly translated as reticence to impose or shyness towards a senior) on the part of students towards teachers, whereby questioning would be viewed as an expression of ingratitude and highly inappropriate (Adamson, 2003; 2006; Foley, 2005; Mulder, 2000). This deference to authority can also be manifested in an uncritical and unquestioning acceptance of what is written in textbooks (O'Sullivan and Tajaroensuk, 1997).

Other concepts that offer insights into Thai classroom behaviour include "sanuk" (fun or enjoyment) which can result in positive attitudes to new or novel teacher methods but an aversion to overly 'serious' approaches, and "sabaaj" (comfort) leading to a group orientation and uncritical attitude to learning (Adamson, 2003; 2005). While these are important values in aiding an understanding of the Thai classroom, Adamson (2003; 2005) cautions that many Thai teachers and learners will not be consciously aware of the role they play in influencing learning behaviour, and that many of the influences will be indirect. Adamson (2005) suggests that the relationship is best understood in terms of how religion affects general social behaviour and then how this in turn influences classroom learning behaviour.

Such culturally based values have resulted in a simplistic perception of Thai learners as uncritical and unquestioning compared to Western learners (Saengboon, 2004). However, it should also be noted that there is nothing fundamentally incompatible between Thai culture, or other Asian cultures, and concepts such as critical thinking and argumentation. As

Hongladarom (1998) points out Asian philosophy and Chinese and Indian cultures have traditions of critical thinking, logic and argumentative thinking. However, these traditions have been suppressed in favour of other values such as social harmony and intuitive thinking. Nevertheless, societies and cultures are not static entities, rather they develop and prioritise different values to meet different times and needs. Therefore, according to Hongladarom (1998: 9), it may now be appropriate for Asian and Thai culture to emphasize critical thinking over other values, especially given the increasing amount of information and intercultural contacts to which Thailand is currently exposed.

Thai attitudes towards this increase in intercultural contacts through processes such as globalisation have generally been presented in a positive light with regards to English language teaching (e.g. Foley, 2005; Wongsothorn et al, 2003). As shown in the previous section (2.4.1) English is commonly seen as a means of empowerment and development within Thailand, certainly within government policy, and perhaps because of its lack of a colonial past, it is not generally viewed as an unwelcome remnant of colonialism. However, attitudes towards globalisation in Thailand are far from unanimously positive. Most significantly the 1997 financial crisis brought a reassessment of Thailand's contact with the process of globalisation and the more recently developed urban culture, which was perceived as more western influenced than traditional rural culture (Baker and Phongpaichit, 2005). In particular there was a movement towards development which paid more attention to Thailand's rural economy as a means of more self-sufficient progress. This was also accompanied by a revival in the associated values of rural society, however they might be defined, as a neglected but essential part of Thai national identity (Baker and Phongpaichit, 2005). Some of these concerns are reflected to an extent in the 1999 Thai Education Act with its emphasis on the importance of Thai wisdom and 'local' wisdom (Section 7), and community development (Section 29). These tensions between the local and global mirror some of the concerns expressed by Mühlhäusler and Canagarajah (2.3.1). Nevertheless, as the 2002 National Education Curriculum (cited in Wongsothorn, 2003) has shown, this has not resulted in a re-evaluation of the importance of English in Thai education, and the trend to expand the role of English in Thai education continues.

2.4.1.2 Models of English in ELT in Thailand

The above characterisation of English use and ELT in Thailand suggests teaching policy and practice need to be based on an understanding of the varieties of English that are most appropriate for Thai learners. Given the wide range of uses English is put to in Thailand, and the increasingly intercultural contexts of English language use, NES models seem generally less relevant, although perhaps still appropriate for some learners. Instead, local ELF varieties that reflect the role of English as a lingua franca regionally and internationally could be the best model for English use in Thailand. However, as Jenkins (2007) suggests this may be difficult to implement given the extensive influence of the NES model in S.E. Asia including Thailand and the ambivalent attitudes many local teachers have towards local varieties of English. In 1994 Kershaw noted the high status given to NES teachers in Thailand and this was echoed by Watson-Todd (2006) and Taylor (2006) over ten years later; a review of job advertisements on Thailand's leading ELT website Ajarn.com (2009) shows the situation little changed 15 years later. NES teachers still command higher salaries than their local non-NES counterparts and many jobs specify only NES teachers. Combined with the preferential treatment of NES teachers is a reliance on teaching materials and approaches imported from inner circle countries (Greil, 2004), as in other Asian settings. However, as in the discussion on ELT in Asia in general, it is necessary to adapt ELT methodologies, practice, and training to English uses in local contexts, if the needs of local users are to be met.

2.5 Summary and conclusion

This chapter has offered a characterisation of English use on a global scale, within Asia and in Thailand. It has attempted to illustrate how English use, government policy and teaching practice in Thailand are related to English use in the local region and also more globally. English is viewed as part of the process of modernising Thailand through enabling Thais to connect with the rest of the world for economic, intellectual and cultural benefits. Furthermore, through English Thailand is able to represent its local worldview or culture to the global community. Moreover, English is seen as an important resource in individual career advancement in Thailand. Thus, English language penetration into Thailand has increased significantly in recent decades. This has been especially true of education policy with English now a compulsory subject at both school and in higher education.

This has given rise to a number of issues, not least of which is the variety of English most suitable to the Thai setting in relation both to language policy and accurately describing English use. While the NES model of English is still dominant in education practice in Thailand, as in other expanding circle Asian contexts, the legitimacy of this model for this context is questionable. English use in Thailand, along with many other expanding circle settings, is characterised by a diversity of participants and settings in which intercultural communication with the rest of the region and internationally is primary. This suggests that the inner circle NES countries are not the centre of focus for English use in Thailand. While Thailand is an expanding circle country which does not yet have its own established and codified variety of English, it is far from clear what norms English in Thailand is dependent on. Thus, the characterisation of English offered by ELF is perhaps most appropriate in this environment. English under this conception is viewed as different from NES varieties and as adapted to the needs of English as a global lingual franca, in which some standard features are in the processes of emerging, but which also allows for local variety and diversity (Seidlhofer, 2006; Jenkins, 2007). However, it is important to emphasize that a variety of norms predominate and other categorisations of English may also be relevant to describing English use in Thailand, including that of the NES. Moreover, at present there is very little description of English language use in Thailand, especially in regard to spoken English, and more empirical evidence is needed to be able to discuss this area with confidence.

Of direct relevance to the interests of this research, the move away from the NES model in understanding English use in Thailand, as in other international contexts of English, should involve an understanding of culture and context in language use which takes a much more fluid, dynamic and diverse perspective, and which goes beyond one culture - one nation – one language. This problematises the traditional associations between English and the inner circle nations and cultures. However, it is not clear at present what the culture or cultures of English used in lingua franca situations might be, and this will be taken up in the following chapter.

Equally significantly, such dynamic and diverse views of English and its cultural references are likely to have important consequences for ELT. Although ELT has received extensive treatment in the literature regarding English in international contexts (a few examples include Canagarajah, 2005; Holliday, 2005; Kirkpatrick, 2007; and Jenkins, 2007), the cultural dimension has still to be fully explored. However, a consensus is beginning to emerge on the

importance of skills and knowledge that go beyond the structure and vocabulary of a language and begin to address the importance of negotiation, adaptation and accommodation in intercultural communication. Furthermore, while an extensive body of work concerning the role of culture in language learning and teaching exists (to be discussed in chapters 3 and 4), the relationship of this to English uses in global contexts and as a lingua franca is only just beginning to receive attention. This study focuses on the cultural dimension of intercultural communication among Thai users of English, and thus will attempt to add to this emerging area of research.

CHAPTER 3

LANGUAGE AND CULTURE IN INTERCULTURAL COMMUNICATION

3.1 Introduction

The position established at the end of the last chapter was that in intercultural communication through English the relationships between language and culture were likely to be complex and dynamic, especially in expanding circle contexts such as Thailand. Therefore, a more in-depth understanding of the connections between language and culture needs to be arrived at before going further in this investigation. This chapter will provide an overview of theories concerning this relationship with an emphasis on those that are relevant to intercultural communication and second language use and learning.

The chapter will begin by offering two opposing views of culture; cognitive theories and semiotic theories and a discussion of the merits of both. It will be suggested that semiotic theories of culture and language such as those presented by Geertz (1973) and Halliday (1979) provide a foundation for understanding the relationship. Following this, other theories of culture and language which have adopted semiotic perspectives will be presented. In particular Vygotskian sociocultural theory (SCT) (1962, 1981, 1987) will be briefly outlined, as providing a psychologically and cognitive based theoretical basis for investigations into culture and language learning, that complements the more anthropological and sociological rooted semiotic accounts. Alongside this language socialisation will also be presented as complementary to SCT. The relevance of Bakhtin's (1981, 1986) dialogic accounts of language and culture and their links with sociocultural theory will then be examined, in particular the notions of heteroglossia and the dialogue of cultures. Next, the ethnography of communication (Hymes, 1974; Saville-Troike, 1989) will be considered as affording another semiotic based theory of language and culture that focuses on the nature of communication within cultures. This section will then conclude with a discussion of linguistic relativity (Gumperz and Levinson, 1996; Whorf, 1939) which will highlight both the need to understand culture and language as interrelated and also the necessity of being able to recognise the complexity of this relationship for intercultural communication through a second or foreign language.

The second part of this discussion will focus on what have been referred to as ‘post-modernist’ or ‘post-structuralist’ (Risager, 2006) conceptions of culture and language. Yet, it should be stressed that these do not represent a rejection of the previous theories of culture and language. These approaches have in fact very much built on them, and share interpretive, semiotic and sociocultural perspectives on language and culture. However, while the previous theorists may have recognised the complexities and diversities of languages and cultural identities within cultures, especially Bakhtin and Saville-Troike, the underlying emphasis was still on a bounded single entity that could be identified as a culture and on first language users. The notion of one nation, one culture and one language is firmly rejected by critical theories of culture which attempt to understand the complex, fluid and often heterogeneous linguistic and cultural identities in modern globalised societies. Such conceptions of culture and language are clearly relevant to the types of communication of interest to this study, in which English is used as a lingua franca for intercultural communication.

Key notions outlined will be the tensions between local and global flows of linguistic and cultural forms and practices (Canagarajah, 2005; Pennycook, 2007; Risager, 2006). Also the idea of second language use taking place in ‘third places’ (Kramsch, 1993) which involve liminal moments of crossing (Rampton, 1995) between cultures and languages and forming new communicative practices will be explicated. Following from this, discourse perspectives on culture and language (Kramsch, 1993; 1998; Scollon and Scollon, 2001; 2003) examine the manner in which cultural identity along with other frames of reference are drawn upon in the interpretation of meaning in discourse. In particular they focus on intercultural communication and the fluid and negotiated manner in which meaning and understanding is (or is not) achieved. This is especially relevant to the needs of this research in offering an account of how intercultural communication can be investigated in practice, and the role cultural identities and understanding may have in this. A theme running throughout all of the theories discussed so far and brought into focus by critical theory is the relationship between language, culture and identity. The final part of this discussion considers the complexity of cultural and linguistic identification when examining second languages used for intercultural communication, as is the case for English in Thailand. Finally, drawing on the previously offered theories, the chapter, although rejecting the possibility of any definitive characterisation of culture or language, attempts to draw out some common threads and their relevance to this research.

3.2 Theories of culture and language

3.2.1 Cognitive theories of culture

In cognitive theories of culture, culture is seen as a system of knowledge; what people in a society must know in order to function in that society. One of the main early representatives of this tradition, Goodenough was heavily influenced by structural linguistics and attempted to uncover the ‘cultural grammar’ of systems and rules through methods of analysis analogous to those utilized in structural linguistics (Risager, 2006: 45). He offered the following definition of culture from a cognitive perspective:

A society’s culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members … Culture, being what people have to learn as distinct from their biological heritage, must consist of the end product of learning: knowledge… By this definition, we should note that culture is not a material phenomenon; it does not consist of things, people, behaviour, or emotions. It is rather an organisation of these things that people have in mind, their models for perceiving, relating and otherwise interpreting them.

(Goodenough, 1964: 36)

More recent cognitive conceptions of culture still retain this basic tenet of culture as knowledge; what individuals in a culture need to “know in order to act as they do, make the things they make, and interpret their experiences in the distinctive way they do” (Holland and Quinn, 1987: 4). Using concepts from schema theory, culture is described as internal mental organisations or schemata for interpreting the world and deciding how to behave. Strauss and Quinn (1997) use the metaphor of neural networks from connectionist models to explain how small discrete items of knowledge built up from experience are organised into schemata. By experiencing similar socially mediated experiences, such as schooling, people will develop shared ‘cultural schemata’ which enable members of the same culture to make broadly similar interpretations of social interaction. The primary means for uncovering these models is through an examination of language (Holland and Quinn, 1987). Quinn (1987) uses the example of US metaphors for marriage, such as marriage is enduring, marriage is difficult, which express shared beliefs in American culture about marriage and give ‘clues’ as to the underlying cultural model at work. It is through internalising shared experiences that

individuals build up the cultural schemata that underlie these metaphors. However, unlike more anthropological accounts of culture, which place meaning in cultural artefacts and symbols (Geertz, 1973), Strauss and Quinn believe that cultural meanings reside in the individual members of a culture, “meanings are the actors’ meanings ...meanings can only be evoked in a person” (1997:20).

Cognitive theories have been criticized for focussing too narrowly on internal mental processes, and in particular by proponents of semiotic views of culture, most significantly by Geertz, for the idea that there can be any kind of internal meaning separate from external interaction. However, more recent cognitive theories have taken greater account of the relationship between internal mental processes and meanings, and external shared social meanings; what Strauss and Quinn refer to as the ‘centripetal’ and ‘centrifugal’ forces of cultural meaning (1997). Additional criticism has come from critical cultural theories which reject the static, ‘unproblematic’ portrayal of culture in cognitive theories. While cognitive theories of culture have addressed this to some extent, by taking a view of culture that is no longer a fixed bounded entity, Strauss and Quinn (1997) still maintain that culture is relatively durable both in the individual and historically, and that there are enough widely shared understandings between groups of people for culture to remain a valid unit of analysis.

Genuine differences exist between cognitive theories and semiotic theories of culture (discussed in 3.2.2) on the nature of meaning in culture: internal - intrapersonal or external – interpersonal. However, it seems likely that theories of culture will need to take account of both the internal mental conceptions and aspects of culture and the external interactional elements of culture. Part of Strauss and Quinn’s argument is that linguistically based theories of culture such as Geertz’s have ignored the psychological dimensions of culture. Furthermore, cognitive theories are relevant to understanding intercultural communication in drawing attention to the role of shared schemata and metaphors in creating meaning, and the extent to which these schemata or frames may be shared in intercultural communication.

3.2.2 Semiotic theories of culture

Semiotic perspectives on culture view culture as a system of signs or symbols which both express and shape it (Halliday, 1979). From a semiotic perspective culture is a public creation since meaning can only be created in public (Geertz, 1973). The semiotic account of culture

therefore rejects the internal private view of culture attributed to cognitive theories. Based on the ideas of the anthropologist Max Weber, Geertz claims “man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs” (1973: 5). Human thought for Geertz is social and public: “its natural habitat is the house yard, the marketplace, and the town square” (ibid: 45). To understand human thought it is necessary not to focus on the internal ‘happenings in the head’, as cognitive anthropologists have done, but the public ‘traffic in significant symbols’ (ibid: 45). Therefore, context is essential in understanding cultural meaning; to understand behaviour and social institutions we need to understand the context, which for Geertz means the symbolic system in which they occur. Geertz claims that this understanding involves an interpretive process rather than the ‘hard science’ of looking for rules and laws associated with cognitive theories. He therefore believes the most appropriate method of investigating cultures to be ethnographic ‘thick description’ (a concept borrowed from Gilbert Ryle) of all the layered, overlapping, incomplete and contradictory conceptual structures that give an act its symbolic meaning.

An essential part of any understanding of culture is that it should be ‘actor-orientated’; from the point of view of those within the culture. Continuing this line of argument Geertz believes that we should not be searching for cultural universals but rather for the varieties of culture. In other words, while it may be possible to identify a concept of marriage in many different cultures it is the way in which these concepts or patterns are organised according to the specifics of each culture that is of interest and will lead to deeper insights: “If we want to discover what man amounts to we can only find it in what men are: and what men are above all other things, is various” (ibid: 52). A final part of Geertz’s argument of relevance to this discussion is that he rejects a ‘stratigraphic account of man’ (ibid: 44). Like sociocultural theory, which will be dealt with in detail below (3.2.3), Geertz believes that it is not possible to separate the neurological, psychological, and cultural if we want a full account of human existence. Rather he proposes that the biological, psychological, sociological and cultural should be treated as variables within a larger complex but single system.

Halliday, likewise, views the primary symbolic tool of cultural transmission and interaction as language and proposes a dynamic two way interaction between language and culture: “(t)he social structure is not just an ornamental background to linguistic interaction... (i)t is an essential element in the evolution of semantic systems and semantic processes” (Halliday,

1979: 114). According to Halliday it is through language that we ‘learn how to mean’ (1975; 1993: 93). That is, learning and language development occur simultaneously with all learning being an essentially semiotic process in which language forms “the essential condition of knowing, the process by which experience becomes knowledge” (1993: 94). As a child develops, through learning a language they are expanding their ‘meaning potential’ (*ibid*: 113) from purely referential functions to abstract and metaphorical thought and meanings. However, while language and culture are closely interlinked, under semiotic perspectives they are not synonymous. There are other semiotic systems within a culture which are non-linguistic, most significantly non-verbal communication (see Hall, 1973), and other aspects including visual art, architecture, and eating practices to name a few. Nevertheless, language plays a unique role through not only being the primary semiotic system, but also “in that it serves as an encoding system for many (though not all) the others” (Halliday, 1979: 2). Therefore, language serves as a means of both mediating actions and also of reflecting, describing, planning and theorising about action (Wells, 1999: 110).

Criticism of semiotic perspectives on culture has come from critical cultural theories. As with cognitive theories of culture, critics claim semiotic theories ignore the fluid, dynamic and contested nature of culture; however, there is nothing inherent in the theory which makes this so. Indeed, Geertz cautions against looking for coherent views of culture (1973: 17) and believes any semiotic account of culture will always be “essentially contestable” (*ibid*: 29). Halliday (1979) also views the socio-semiotic system as a system that is constantly undergoing change as a result of the interplay, conflict and contradictions of the different elements of the system. Given the importance of language in semiotic systems this theory of culture has much to offer for this study, especially in its elucidation of the relationship between meaning, context and linguistic interaction. Furthermore, in aiming to produce rich descriptions that focus in a holistic way on the connections between context/culture, interactions and individual understandings/meanings, its methods of analysis provide a productive approach to investigating the complexity of intercultural communication.

3.2.3 Socio-cultural theory (SCT)

The theories of Vygotsky (1962; 1981; 1987) also take a semiotic view of culture, and as with Halliday and Geertz, view language as the prime semiotic system for representing and maintaining cultural practices and artefacts. Wells (1999) suggests that Vygotsky’s

psychologically derived theory offers a complement to Halliday's sociolinguistically based theory in providing an explanation of how external social practices influence internal mental functioning. Vygotsky focused on the internal mental dimensions of human consciousness and development and how these are related to the sociocultural context. Thus, Vygotskian approaches to understanding culture offer an account that, while still a semiotic characterization of culture, deals with the individual psychological aspects of culture that cognitive anthropologists, such as Strauss and Quinn, believe have been neglected by other semiotically based theories of culture. Furthermore, Vygotsky also provides a theory of how culture and language are learned together.

A fundamental component of Vygotsky's theory was that all human interaction is mediated (Vygotsky, 1962 and Lantolf, 2000). That is humans do not act directly upon the world, but rather through mediational tools. Tools here refer both to material objects and symbolic tools, the most significant symbolic tool being language. Tools and their use contain the knowledge and history of a culture; thus in learning to use these tools an individual appropriates the cultural meanings embedded within them. The relationship between sociocultural based meanings and processes and individual appropriations of them was formulated in the *general genetic law of cultural development*.

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

(Vygotsky, 1981: 163)

Thus a child's consciousness is formed through the internalization of given sociocultural semiotic 'tools', which enable the child to engage in increasing participation in their environment, through symbolic mediation. These tools include ways of interpreting the world, and social relations within it, as well as accomplishing socially defined goals such as literacy (Bruner, 1985). Like Geertz, Vygotsky viewed these learnt sociocultural processes as building on, influencing, and altering innate biological processes. Thus, the biological and the social

are united in Vygotsky's theory in which cultural artefacts and processes influence biologically endowed abilities.

The primary mechanism through which this process of development occurs is the *zone of proximal development* (ZPD) defined as “the distance between the actual development level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers” (Vygotsky, 1978: 86). Through joint attention to a problem the child or ‘novice’ is able to utilize the problem solving mechanisms offered by the adult or ‘expert’ to successfully complete an activity. As the learner begins to internalize the problem solving mechanisms offered by the expert they are able to operate with increasing independence, until they are finally able to complete the task with no expert present. Through this process the learner will appropriate the cultural beliefs, values, and world views that constitute the problem solving mechanisms offered by the more experienced interlocutor. Furthermore, the ZPD offers a dynamic view of the internalization of cultural knowledge and processes, as the relationship in the ZPD is dialogic, in Bakhtin's (1981) sense (see 3.2.5), involving individuals in their own unique interpretations of an appropriated concept through reconstruction of cultural knowledge via internalization. Moreover, the second part of internalization in the ZPD is externalization, whereby the learner then applies what has been appropriated in new situations based on their individual interpretations (Wells, 1999). In this way each individual has the potential to reinterpret and transform culturally appropriated artefacts and processes. Overall, Vygotsky emphasises the central role of sociocultural processes in development of individual consciousness and the central mediating role language plays in this. Furthermore, it is characterised as a dynamic process in which individuals are able to both instantiate existing cultural processes and also innovate new cultural practices.

A relevant strand of SCT for investigating intercultural communication may be ‘third generation activity theory’ (Engeström, 2001). This has been developed from Leontiev's (1978) original conception of activity theory and subsequent ‘activity systems’ (Engeström and Miettinen, 1999) which sought to understand human thought and behaviour together in a way that closed the dichotomy between external social processes and internal mental processes. Third generation activity theory seeks to investigate the interaction between *two* or more activity systems. It views the results of such interaction as the creation of new systems of

activity in which participants learn something that was not stable, characterised, or understood previous to contact between the two systems. Engeström terms this kind of interaction and the participation in these newly created activity systems as ‘expansive’ or ‘horizontal’ learning (Engeström, 2001: 153-154), in which participants collaborate equally in the system’s formation with no one source of knowledge. This is distinguished from ‘vertically’ conceived learning whereby learners move upwards towards an established ‘expert’ position.

This model can be seen as relevant to intercultural communication in that such interaction can also be viewed as an interaction of two different activity systems for communication. The results of such interaction can similarly be conceptualised as new systems of communication that did not previously exist prior to the interaction. Moreover, the learning should be horizontal with no one cultural norm dominating the other. Of course in practice the degree to which the horizontal as opposed to vertical model of learning holds will depend on the power relationships between individuals and the contexts of language use. Additionally, the degree of novelty of communicative outcomes will depend on the degree of conventional shared norms of communication and new communicative demands. In regarding intercultural communication as creating new systems this view links to similar concepts of ELF interaction presented in chapter 2 and also offers parallels with the more fluid descriptions of language and culture offered later in this chapter (3.3.3).

SCT has been used extensively in studies of second language learning and use. In particular it has been developed by Lantolf and colleagues (Lantolf and Appel, 1994; Lantolf, 2000; Lantolf and Thorne, 2006) as a means of grounding socially situated theories and studies of the processes of second language development. Hall (2002) has applied a very broad perspective of SCT to researching the relationships between language and culture drawing on discourse analysis (which will be addressed in chapter 5). Lantolf and Pavlenko (2000) have utilized an SCT perspective to research identity and L2 learning in immigrants. Lantolf (1999) examined some of the cognitive processes associated with ‘second culture acquisition’ from an SCT framework. However, with the exception of the last two studies there has been little research in SCT that has specifically concerned itself with the cultural dimension of language use. Rather the social context has most commonly been that of the language classroom. Furthermore, none of the studies have examined language used in intercultural

communication with the kinds of dynamic sociocultural contexts encountered in relation to global English use.

3.2.4 Language socialisation

Language socialisation is originally associated with anthropological and ethnographic approaches to investigating first language learning processes, and particularly with the work of Schieffelin and Ochs (1986). Ochs in the introduction to Schieffelin and Ochs (1986) proposes that children are socialised into their communities both through language and through learning to use language: “children and other novices in society acquire tacit knowledge of principles of social order and systems of beliefs … through exposure to and participation in language mediated interactions” (ibid: 2). The authors observe that much of a society’s sociocultural knowledge is encoded in the organisation of conversational discourse and that children and novices acquire both a language and a culture through participating in interactional routines. While the kinds of interactional routines that occur are similar across cultures the frequency and context of their occurrence and the procedures for language socialisation vary across cultures. Therefore, research into language socialisation examines language behaviour embedded “in broader patterns of social behaviour and cultural knowledge” (ibid: 11) as a means of understanding language in culture.

This anthropological grounding obviously distinguishes language socialisation from the psychological basis of SCT. However, both approaches complement each other in viewing learning and development as a relationship between novices and experts, with novices socialized into the practices of the social group by more experienced members of the group primarily through language. Indeed, L2 research located within one theoretical framework often draws explicitly from the other (for example Lantolf and Pavlenko, 2000; Ochs, 2002; Schieffelin and Ochs, 1986; Willet, 1995). Watson-Gegeo (2004) offers language socialisation as a means of synthesising cognitive and sociocultural approaches to SLA research. Such an approach, according to Watson-Gegeo, would move beyond a “superficial and anaemic treatment of cultural variability” (ibid: 342) and would properly account for the cultural and political influences on language learning. However, it is not clear when learning English for intercultural communication in expanding circle contexts what culture learners are being socialised into, since there is no clear target culture. Watson-Gegeo suggests that legitimate peripheral participation and communities of practice (Lave and Wenger, 1991) offer

a more fluid ‘criticalist’ perspective on learning, whereby learners are brought into increasingly more expert levels of participation in activities or alternatively excluded from the activities that constitute learning.

Duff (2002) investigated the discourse of a multi-ethnic classroom in Canada in which English was an L2 for the majority of students. She concludes that the roles taken up by one group of L2 users were deliberately different to those offered by the L1 norms of classroom participation. However, like Watson-Gegeo she suggests that the conception of socialisation, although useful, needs to be understood from a post-structuralist perspective. In this case, L2 users of English from different cultural groupings may have chosen to participate in L1 social events and structures in novel ways, which are separate from L1 norms. Thus socialisation involves not only outsiders being socialised into the mainstream social norms, but also those outsiders exercising their own agency, and in turn transforming the social setting and the roles and relationships available. Duff suggests that L2 learners may adopt L2 identities and communication modes which neither conform to the norms of their L1 or the L2, but rather can be seen as existing, in what Kramsch (1993) refers to as a ‘third place’, between the two languages and cultures (see 3.3.3). Nevertheless, in expanding circle settings, such as Thailand, at this stage it remains unclear outside the classroom what communities users of English are participating in. An attempt to address this will be presented below in the discussion on identity in English for intercultural communication (3.4).

3.2.5 Dialogic perspectives

A theory of language and culture which is in many ways complementary to Vygotsky’s sociocultural theory, but which takes a more heterogeneous view of culture and language is Mikhail Bakhtin’s (1981, 1986) dialogic approach based on meaning learnt and understood through dialogue in specific contexts. Central to understanding word meaning and utterances is an understanding of the context in which they occur. This context is multidimensional across both time and social space. All dialogues are part of and built upon previous dialogues and word usages. At the same time they are also part of the present interaction and the intentions of those engaged in the dialogue, and finally dialogue also has a future orientation in that dialogue is formed expecting a future answer or response. Furthermore, languages are ‘stratified’ into languages of social groups, professional and generic languages, languages of generations and so forth, what Bakhtin terms ‘heteroglossia’ (1981: 272). The diverse

heteroglossia of language is balanced by ‘unitary language’, (ibid: 271) in which verbal expressions are ideologically and politically centralised to present a shared linguistic world view and ensure “a maximum of mutual understanding in all spheres of ideological life” (ibid: 271). These two dialectic forces within language are always present and are what ensures the dynamic unfinished nature of language: “Alongside the centripetal forces, the centrifugal forces of language carry on their uninterrupted work; alongside verbal ideological centralization and unification, the uninterrupted process of decentralization and disunification go forward.” (ibid: 272). For Bakhtin any attempt to analyse language and meaning outside of these myriads of interacting, supplementary and contradictory contexts is to look at the ‘dead shell’ of language with all social significance removed. There can be no such thing as a neutral word that is available for linguistic analysis; all word meaning is a result of the previous dialogues in which it occurred, and this must be realized in any account of language.

Bakhtin’s notion of assimilation of words adds to our understanding of how cultural systems are appropriated by individuals in unique ways. Just as all utterances occur in dialogue which is built upon previous dialogue, present circumstance and predicted responses, so also the words we use are taken from this context. In dialogue we take over and make our own the words of others (Bakhtin 1986: 89). All words contain the history of their previous usages, but in being taken on by an individual, and used in a particular situation, they are given novel meanings or connotations related to that user or situation. Through this process the individual takes over and then reforms to their own needs the cultural system of language and the ideas and values embedded within it, which are used for mediating mental and material actions (Wells, 1999: 104).

Bakhtin provides an approach to understanding other cultures which also leads to a deeper comprehension of our own culture in the ‘dialogue of cultures’ and the concept of ‘outsideness’ (1986). When we try to interpret a foreign culture we need to attempt an understanding from the perspective of that culture; however, this alone will give us a limited one-sided interpretation. It is also necessary to examine it from our own perspective as an ‘outsider’ to that culture, as this will enable us to see aspects not apparent to those within the culture. In this way cultures enter into a dialogue where participants can transcend their individual internal understanding of cultural meanings by encountering foreign meanings.

Such a process leaves each culture enriched by a deeper understanding of itself and ‘others’ (1986: 7).

Bakhtin’s characterisation of the centripetal and centrifugal components of language provides a complex and detailed picture of the ‘dialogic’ dynamic and heterogeneous nature of language and society and also the importance of context in understanding and interpreting meaning. Similar ideas are to be found in Kramsch (1993; 1998) and Scollon and Scollon’s discourse approach to culture (2001); and also Saville-Troike’s notion of ‘speech communities’ (1989: 16) (both presented in more detail below) which view individuals as belonging to numerous discourse or speech communities with which they identify depending on time and context. Furthermore, through the concept of a unifying language, Bakhtin accounts for the shared meanings and world views embodied in a language and the centralising forces of codification.

Within language teaching and intercultural communication an application of the dialogue of cultures should aid understanding of both learners’ own culture and foreign cultures (Morgan and Cain, 2000; and Savignon and Sysoyev, 2002). Bakhtin’s approach to language adds further support to the theme apparent in all of the theories of culture and language discussed so far: the importance of culture and of context in understanding, and hence teaching and learning, language. However, while Bakhtin’s ideas provide one of the fullest accounts of the dynamism, heterogeneousness and multiple dimensions of language, there is no explanation of the internal mental processes associated with learning a language or culture. Such an account is provided by the theories of Vygotsky and work following from these. Moreover, although Bakhtin recognises the multi-voiced nature of discourses within cultures or societies, it is not clear how far he equates one language (in all its variations) with one society or culture or whether he sees cultures and languages as fluid and plural. Nevertheless, the tensions Bakhtin reveals between centrifugal heteroglossia in language and centripetal standardising forces in language will be a theme returned to in discussing more critical post-modernist discussions of culture and language.

3.2.6 The ethnography of communication

Closely linked to semiotic interpretations of culture, in sharing a view of culture as a symbolic system, is the ethnography of communication. This approach is most closely associated with

Hymes (1977) and Saville-Troike (1989) and focuses on the social functions and context of language used in communication. Key concepts of the theory are communicative functions, speech community and, most significantly for second language use and teaching, communicative competence. Communicative functions are expressive, directive, referential, poetic, phatic and metalinguistic (Hymes, 1977). While these functions may be universal, the way in which communication is carried out to meet these functions is language and culture specific. Patterns of communication are investigated in the context of speech communities. Speech communities are social groups based partly on linguistic factors, such as a shared language, but also on shared history, politics, institutions and group identification. Speech communities are complex and multi-levelled, possibly containing different linguistic codes, varieties and registers, and range from small local communities to whole societies. Furthermore, individuals often belong to and identify with more than one speech community.

Communicative competence attempts to explain what it is an individual must know and do in order to communicate effectively within a speech community. Hymes' (1972) conception of communicative competence involved going beyond an understanding of the linguistic code (Chomsky's (1965) earlier definition of communicative competence), and took account of sociolinguistic factors such as appropriateness; when, how and to whom an individual should speak. Embedded in this notion is the importance of sociocultural knowledge in effectively interpreting communication: “(s)hared cultural knowledge is essential to explain the shared presuppositions and judgements of truth value which are the essential undergirdings of language structures, as well of contextually appropriate usage and interpretation” (Saville-Troike, 1989:22). Therefore, as with other semiotic theories of culture, language and culture are “intrinsically related” (ibid: 32) with language organising patterns of social behaviour, through lexis expressing what is regarded as valuable and necessary in a culture, with grammar indicating a culture's structuring of space and time, and in discourse patterns reflecting cognitive structures of organisation. However, while both Hymes and Saville-Troike believe different cultures do to an extent have different communicative systems, a simple correlation between linguistic knowledge and specific cultural experiences would be “a naïve oversimplification” (ibid: 33). As chapter 2 highlighted, it is possible for one language in adapted forms to be used to express the cultural meanings of many speech communities. In this way the view of culture and language present in ethnographic theories of communication is similar to that of ‘weak’ linguistic relativity (see 3.2.7).

The ethnography of communication has been useful to understanding second language use and teaching in similar ways to other more general semiotic theories in revealing the close relationship between language and culture, but has even greater relevance in the emphasis it puts on language and communication and especially in elucidating what communicative competence entails. Communicative competence underpins much of communicative language teaching (Canale and Swain, 1980). It is of relevance to this study in its continued use in adapted forms in relation to intercultural communicative competence, in more recent conceptions of language teaching (for example Brumfit, 2001; Byram, 1997; Saville-Troike, 1996; Roberts et al., 2001). Furthermore, it also provides a clearer picture of the fluid nature of cultural groupings in its multi-dimensional characterisation of speech communities. However, the extent to which a language itself may also embody a culture or worldview that it will impose on the learners of the language is a matter for some debate and is an issue taken up by theories of linguistic relativity.

3.2.7 Linguistic Relativity

Linguistic relativity, as with the semiotic and ethnographic perspectives on culture, also takes, as its name suggests, a relative stance on cultures; that is that cultures can only be understood in their own terms and not through some universal set of interpretative criteria. While controversial, it has been very influential in discussions of culture and language in second language learning and teaching (see Hinkel, 1999; Roberts et al. 2001; Valdes, 1986). Put simply the theory proposes that different linguistic systems (lexis and grammar) will code our experiences of the world in different ways. Therefore, users of different linguistic systems will have different world views, “The fact of the matter is that the ‘real world’ is to a large extent unconsciously built up on the language habits of the group” (Sapir cited in Whorf, 1939). In its most extreme formulation this leads to linguistic determinism with our language forming our thought patterns, our interpretations of the world, and our overall notion of the world. However, according to Lucy (1992) Whorf posited a ‘weak’ linguistic determinism. Whorf did not believe in a simple uni-directional causal relationship between language and world views: he saw language as influencing our unconscious habitual thoughts, but not limiting new thoughts.

Critics of linguistic relativity have claimed that there is a universal ‘language of thought’ and that all languages share, at the most basic level, the same elements. Therefore, what we share in universal cognitive conceptions is much more significant than minor linguistic differences. However, there is little evidence to date for either universals or extreme relativity in thought and language (see Gumperz and Levinson, 1996). More recent assessments of linguistic relativity (Gumperz and Levinson, 1996) propose a middle way between universals and linguistic and cultural variation. While accepting that there are universal parameters to thought and language, there will also be a great deal of variety within these universals. This is especially the case when we extend linguistics beyond lexis and grammar and cognitive development, as in the original Sapir-Whorf hypothesis, and look at sociocultural features of context and use. As discussed in relation to semiotic theories of culture, it is in use that the meanings of language reside. Languages vary in the different conceptual categories they use for coding our experience, for example, having to take note of number for languages which mark singular or plural. Whilst conceptual categories alone may not seem significant, when the associated conventions for use in real time communication are added, the combination can lead to large differences in interactional patterns. Other distinctions in language such as definiteness, tense and aspect and voice are much more complex and may be harder for L2 users both to acquire conceptually and to use (Slobin, 1996; Svalberg and Chuchu, 1998). In what Slobin (1996) refers to as the ‘anticipatory effects of language’ these features of language may cause a speaker to direct his/her attention to certain aspects of an experience, such as quantity or temporal sequence, in order to be able to linguistically code it later. Furthermore, when speaking about experiences linguistic coding will also influence our interpretation and thinking about the event. Lantolf and Thorne (2006), taking Vygotsky’s idea of inner speech, claim that all events, whether we anticipate talking about them or not, will involve using language (inner speech) to make sense of them and to make them part of our experience.

Gumperz and Levinson (1996) also suggest a reinterpretation of culture and language in linguistic relativity, moving away from Sapir-Whorf’s homogenous view towards a more heterogeneous perspective, as taken by critical theories of culture, in which language and culture are not abstract entities with rigidly defined boundaries and members, but rather dynamic emerging networks or communities consisting of individuals who choose the extent to which they identify with these communities. As Gumperz and Levinson express it:

If meaning resides in interpretive practices and these are located in the social networks one is socialized in, then the “culture-“ and “language-“ bearing units are not nations, ethnic groups, or the like – they are not units at all, but rather networks of interacting individuals, which can be thought of in either more or less inclusive ways.

(1996:11)

In attempting to make explicit the relationship between language and world views, linguistic relativity is important in demonstrating the strength of the links between language, meaning and culture. Furthermore it makes clearer the task users and learners of an L2 have to undertake, in that language learning involves more than accumulating knowledge of lexical and grammatical items. While the strong forms of linguistic relativity make this task seem daunting, if not impossible, the more dynamic view of culture and language, and the extent of variety within cultures presented by Gumperz and Levinson offers a more manageable task. Moreover, a weaker position on relativity allows for the possibility of L2 users and learners developing their own meanings in response to their unique needs, which may be more or less ‘inclusive’ for different social groupings, something that is apparent in newer varieties of English and ELF contexts. However, as Risager (2006: 12) points out, this is not specifically addressed even in Gumperz and Levinson’s weak version of linguistic relativity. Although, they acknowledge that modern cultures are linguistically and culturally diverse, they do not address an essential issue for linguistic relativity; the relationship between a language and culture when it is used as an L2.

3.2.8 Summary

The theories of culture and its relationship to language outlined above have highlighted a number of important themes. Firstly, and most obviously that language and culture are closely intertwined. In particular semiotic theories have underscored the primary role language plays in both representing and creating sociocultural contexts. Additionally, cognitive theories of culture, whilst they have been criticised for being overly focused on internal processes, have revealed the importance of shared schemata or cultural frames in creating meaning in communication. Sociocultural theory offered an account of how both internal psychological processes and external social practices combined in the dialectic development of language and culture. A complementary perspective was also presented by language socialisation.

Furthermore, Bakhtin's dialogic approaches to culture and language proposed another commensurable framework which emphasises the tensions between homogeneity and heterogeneity in language. The ethnography of communication provided a more detailed account of how culture and language interact in communication and the role of communicative competence in this. Finally, while linguistic relativity in its strong form presented an overly deterministic stance of how our linguistic resources shape our world view, weaker versions of linguistic relativity suggested the manner in which language influences our interpretation of the world but does not constrain it. These theories, thus, provide an important foundation for understanding the interaction between languages and cultures and many of the concepts discussed will be drawn on throughout this thesis.

3.3 Language and culture in intercultural communication

3.3.1 Critical post-modernist theories

As already suggested, the previously described theories have typically been concerned with understanding the learning and use of an L1 within an associated sociocultural context or C1 (first culture). While they have been applied to studies of L2 learning the relationship between language and culture has often not been fully explicated in this context. As highlighted in the previous chapter, the sociocultural context of a language such as English used in intercultural communication is neither straightforward nor clear. Intercultural communication takes place between participants with different cultural backgrounds or linguacultures, and hence different linguistic and discourse strategies (Müller-Jacquier, 2004; Scollon and Scollon, 2001). Therefore, the relationship between English and English cultures in intercultural communication becomes problematic when there is no obvious target culture or cultural context for the language.

Approaches to understanding culture and language which, while drawing on the previously described theories, deal directly with the complexities of languages and cultures in intercultural communication in the environments described in chapter 2 are post-modernist critical stances. These reject the notion of culture as a stationary homogeneous entity open to straightforward description. Firstly, the concept of culture itself has been questioned. There are considerable difficulties in defining any one culture, and the boundaries of cultures are almost impossible to draw. Furthermore, individuals are members of many different communities, not only a cultural community, which can be as wide ranging and profound as

gender, ethnicity, religion, and professions. Many of these communities cross cultural boundaries. Moreover, the relationship between culture and nationality is not unproblematic. For example, is being of British nationality the same as partaking of British culture? How would immigrants and expatriates be viewed? The role language plays further complicates the picture, as being an English speaker clearly does not entail taking part in British culture. Even if we only include those who might be regarded as fluent speakers of English (however, that might be defined), as the previous chapter showed, there are many such speakers who have no or few connections to the cultures and nations of the traditional inner circle English countries. Any theory of culture as an explanation of a system of meaning must address these concerns.

Therefore, critical theories of culture take a more dynamic and heterogeneous perspective on culture and reject as simplistic the equation of a language, culture and national identity, as suggested in chapter 2. These ideas have been taken up in fields which investigate the interaction of culture and language including: sociology (Bourdieu, 1991), cultural studies and ethnography (Clifford, 1992; Street, 1993), critical discourse analysis (Fairclough, 1989), sociolinguistics (Joseph, 2004), intercultural communication (Scollon and Scollon, 2001) and language learning and teaching (Kramsch, 1993; 1998; 2002; 2007; Pennycook, 2007; Risager, 2006; 2007). The influence of critical cultural perspectives on many of these fields will be returned to throughout this discussion.

As with critical theory in general, critical views on culture believe that theories of culture should not just describe and explain, but that the underlying power relations and interests of those who benefit from particular characterisations of culture should be explicated, in the interests of those who are in weaker positions as a result of the current status quo. This has been dealt with explicitly by Bourdieu, whose interpretation of linguistic exchanges goes beyond the symbolic representations of social structure immediately apparent and examines the socio-historical processes involved in the production and interpretation of discourse and its heterogeneous nature: “the social nature of language is one of its internal characteristics... and that social heterogeneity is inherent in language” (1991: 34).

Key concepts for Bourdieu are the notions of ‘cultural capital’ and ‘linguistic capital’. These identify the value or status given to speakers in social interaction and their ‘right to speak’, which in turn allows domination by socially advantaged speakers. The interpretation by

speakers of their cultural and linguistic capital is based on the context (field) and on their ‘habitus’. Habitus is a set of unconscious dispositions which influence people’s perceptions, actions and reactions. These are generally learnt through the family in early childhood and then tested in initial educational experiences. However, habitus does not completely determine a person’s behaviour. All behaviour takes place in specific contexts or social settings which also exert an influence. Bourdieu refers to social settings as ‘fields’ and all social interaction should be viewed as an interaction between the habitus and field. Those with higher levels of linguistic competence or capital will, according to Bourdieu, be able to dominate the linguistic field to their own advantage. Cultural capital expressed through linguistic competence can, Bourdieu believes, be translated into symbolic capital (power and status) and economic capital (material gains). As already discussed in chapter 2, in global uses of English this means uncovering how culture is characterised in English and whose interests such characterisations serve.

Likewise, as already suggested during the discussion of Bakhtin’s ideas (3.2.5), any specific language needs to be understood as a historical and ideological construction. Risager refers to language as a ‘second order construct’ (2006:82) or a theoretical model; it is the actual linguistic practice or communication of individuals that really exists rather than the language system. Language systems are defined, codified and distinguished from other language systems through grammar books, dictionaries and historical discourses on language. But the marking of these boundaries and inclusion or exclusion of communicative practices is always ideological and depends on which groups are dominant and chosen as representatives of the language. As Risager notes, language systems defined in this way have important social and political roles in defining nationality and identity, which will be examined in more detail later (3.3.6). Language systems are also an indispensable part of language teaching, for example, grammar books and dictionaries. Nevertheless, the L2 or target language is often presented in idealised terms as a homogeneous defined system with native speakers who are competent in all its varieties. Risager criticises foreign language pedagogy as being “particularly immune to insights concerning social variation in linguistic practice – and concerning the relationship between language, discourse and power” (2006: 85). These inequalities can be seen in the prevalence of the Anglo-American native English speaker model in expanding circle settings as discussed in chapter 2.

3.3.2 Global flows

Risager (2006) also questions the perceived inexorable link between language and culture that has become a part of L2 pedagogy. Building on critical theory's understanding of the dynamic nature, or as Risager puts it 'the complex and global flow', of language and culture, Risager claims that from the perspective of L2 and FL users, languages and cultures can be separated. To clarify what she means by this she introduces a distinction between cultures and languages in the 'generic sense' and in the 'differential sense' (ibid: 4-5). In the generic or universal sense language and culture are, as the previous theories proposed, intertwined, language is always an enactment and embodiment of culture and the two cannot be meaningfully separated. However, Risager believes that when we move from discussing language and culture in this general generic way to an examination of specific languages and cultures such as English or French, the differential sense, we *can* separate the two. While her argument to support this is complex, the main thrust is that for all languages and especially international languages, such as English, in practice (actual instances of use for the language) can take on new cultural meanings or what she refers to as 'languacultures' (ibid: 110) depending on the user and context and that "the link between language and culture is created in every new communicative event" (ibid: 185). Therefore, a language such as English will have as many languacultures as there are speakers of the language and in this sense there is no identifiable culture to which a language is inseparably tied. Yet, she adds a further qualification to this separation of language and culture. She believes that at the psychological level, that is at the level of an individual's linguistic resources or competence, language and culture are again inseparable and develop in tandem based on the individual's life experiences. This relationship can of course be changed and reinterpreted over time through new communicative situations.

So for Risager, language and culture are indivisible in the general sense because for the individual their understanding of language and culture has evolved as part of the same system. However, she suggests that this individual perspective may have led to confusion over the relationship between specific languages and cultures, such as English, and our inability to understand that in instances of actual use the English language is linked to the culture of the individual rather than some general concept of culture such as British or American culture. Significantly for this discussion, while maintaining that languages are never culturally neutral

for their users, this conception of the relationship between languages and cultures allows us to separate English use in global contexts from the cultures of the ‘inner circle’ countries.

A commensurate characterisation of global uses of English and cultures is presented by Pennycook (2007), who uses the notion of ‘transcultural flows’ to examine “the ways in which cultural flows move, change and are reused to fashion new identities in diverse contexts” (Pennycook, 2007: 6). In his study of English language and global hip-hop cultures, Pennycook attempts to elucidate the ways in which global languages and cultures offer alternative identities and forms of expression, while at the same time being reshaped to meet local needs, and then being sent back out again with new forms and meanings in a circular or ‘flowing’ process. Thus, Pennycook believes that the relationship between culture and language should be viewed as in constant tension between the fluid and fixed in relation to locations, traditions and cultural expression. As he puts it: “caught between fluidity and fixity, then, cultural and linguistic forms are always in a state of flux, always changing, always part of a process of the refreshing of identity” (Pennycook, 2007: 8). While Pennycook is concerned with the global forms of English through hip-hop cultures rather than intercultural communication, such a view of language and culture would seem appropriate to the context of this research. Linguistic and cultural forms expressed through English in intercultural communication are likely to be hybrid, dynamic, and continuously adapting to local needs, global influences, and the demands of communicating across cultures.

3.3.3 Third places and liminality

Kramsch views second language communication as operating in a ‘third place’ (1993: 233) between the users’ first language and culture (L1/C1) and the target language and culture (L2/C2), but being part of neither. In fact she rejects the idea that there is a homogeneous ‘target culture’ to which a language can be linked. Instead, she suggests second languages operate along a ‘cultural faultline’ in which communicative practices are freed from the norms of both L1/C1 and L2/C2, opening up new perspectives on languages and cultures. Kramsch believes that participants in communication are able to construct their own cultures and that language use will thus be related to multiple cultural contexts. Thus, she suggests (2002) that cultures are an emergent feature of communication rather than an established given.

The notion of ‘liminality’, as proposed by Rampton (1995), shares many features with Krämer’s third places. Rampton’s study of communication between different ethnic groups within the UK draws on the ethnography of communication and language socialisation frameworks. He identified ‘liminal moments’ or ‘crossings’ when language users who are not part of a language community adopt the language for their own purposes or needs. This leads to a ‘code-alteration’ (ibid: 280) of the language by minority or outside users. This challenges absolutist notions of cultural, ethnic or linguistic identity and while not rejecting the significance of such influences, suggests that they are dynamic and interactive rather than “a set of reified ethnic units” (ibid: 312). Rampton believes such crossings are common in the L2 classroom and are a part of L2 teaching and learning practice. Brumfit (2006) takes up Rampton’s concepts to propose that second language learning and use is necessarily a liminal process that takes users into new areas, in which languages and their cultural codes are unique to each individual and communicative encounter.

The notions of ‘third places’ and ‘liminality’ can be conceived as similar to Engeström’s (1999) third generation activity systems, as presented in 3.2.3, in viewing intercultural communication as creating new communicative systems which draw on but are not the same as the communicative norms (systems) of any of the participants’ L1/C1. Thus third places and liminality have much to offer an understanding of intercultural communication through English in highlighting the emergent, fluid, dynamic and novel communicative practices and language-culture connections we might expect in such contexts.

3.3.4 Culture as discourse

Difficulties with the traditional conception of culture have led Scollon and Scollon to reject the concept of culture as a useful term of analysis: “culture is simply too broad a concept to be of much use in analysing communication between two or more people from different groups” (2001: 5). Instead they choose the terms ‘discourse’ and ‘inter-discourse communication’ rather than inter-cultural communication for analysis. These, they believe, are more appropriate terms, as within any one culture there will be many different discourse communities to which we belong relating to such groupings as gender, generation and profession. Thus, much communication even within a culture will be inter-discourse communication. To fully account for the complexities of social interaction we need to take account of the multiple discourse systems simultaneously at work, which may lead to either

shared or differing expectations and interpretations of communication. Therefore, rather than analyse interaction based on a priori categories of group membership such as culture, they suggest focusing on what categories emerge from the discourse as relevant to negotiation of interpersonal relations (Scollon and Scollon, 2003: 544). Rather than presupposing cultural membership in interaction, it is more appropriate to examine how culture is brought forth in social transactions, for what purpose and with what consequences.

This approach is useful in highlighting the importance of the many diverse discourse communities an individual belongs to, and the manner in which they may divide or cross cultural spheres. However, it does not follow that the concept of culture should be rejected as a heuristic tool. Firstly, the cultural milieu provides, as illustrated in the first part of this chapter, the symbolic context in which we can interpret social constructions such as class, or profession. Even discourse communities which are partly biologically determined, such as those associated with gender, generation or ethnicity are still constructed and expressed through social interaction drawing on the cultural context in which they occur. Therefore, the concept of culture is still a valid and productive term of analysis in understanding discourse patterns, and indeed Scollon and Scollon make extensive use of it in characterising the different discourse patterns of East Asian and North American professionals (2001).

Secondly, there seems no reason why a discourse approach should necessitate a rejection of cultural analysis. Kramsch (1993) provides a vivid account of the complexities of discourse in the foreign language classroom, drawing on ideas from *both* discourse systems and culture, as do the Scollons in practice (see Scollon, 1999). Kramsch, like the Scollons, takes a discourse approach to culture in claiming that it is “1: Membership in a discourse community that shares a common social space and history, and a common system of standards for perceiving, believing, evaluating, and acting. 2: The discourse community itself. 3: The system of standards itself” (1998: 127). Furthermore, she claims that language is what expresses, embodies and symbolises ‘cultural reality’ (*ibid*: 3). In other words, language is used both to represent shared experiences and knowledge and to *create* those experiences; furthermore, that use of the language itself signifies membership of the community. Kramsch’s work is particularly relevant as she focuses on the relationship between language, culture and L2 use and learning. This discourse approach combined with her conception of a

third place, as presented above (3.3.3,) explicates how in intercultural communication participants will be entering into a highly fluid, negotiated form of discourse.

3.3.5 Culture and ELF

Many of the studies examined in relation to language and culture in intercultural communication have been concerned with English used as a global language; however, few have dealt specifically with English as a lingua franca. Given that it was suggested in the previous chapter that ELF was an appropriate characterisation for much English use in Thailand this is an important area. Culture has been a feature of many of the discussions of ELF (House, 2003a; 2003b; Jenkins, 2006c; Jenkins, 2007; Kirkpatrick, 2007; McKay, 2002; Meierkord, 2002; Pölzl, 2003; Pölzl and Seidlhofer, 2006; Prodromou, 2008) and is approached in a manner similar to that presented above; that is as dynamic, hybrid, emergent and occurring in a ‘third place’.

One stance is to suggest that the cultural content or references of global Englishes may relate to fields of use as in Widdowson’s (2003) notion of registers of international English, McKay’s (2002) discourse communities for areas such as science or commerce, or Jenkins (2007) and Seidlhofer’s (2007) emerging ELF ‘communities of practice’ (see 3.2.4). However, a wider understanding of language and culture is needed, as individuals do not stay within such neatly defined boundaries as scientist or business person. This would suggest that the cultural content or meanings of English language use will vary greatly depending on the users and context of use, and will range from more stable professional/specialist uses to highly variable individual meanings and communicative practices.

Another perspective on global uses of English and ELF is offered by Canagarajah’s focus on the “local in the global” (2005: xvi). Drawing on Clifford’s conception of ‘travelling cultures’ (1992), Canagarajah views cultures in global contexts as hybrid, diffuse and de-territorialized. English use and teaching needs to be understood from a perception of fluidity and mixing of languages, cultures and identities. Learners of English are not learning to join a single language community, but are “shuttling between communities” (Canagarajah, 2005; xxvi), between the local and the global, in which a variety of norms and a repertoire of codes are to be expected. In focusing on the tensions between local and global contexts of use, Canagarajah, like Pennycook and Risager draws attention to the complex flow of linguistic

and cultural practices through a global language such as English. This, Canagarajah proposes, should lead to a re-evaluation of the value of local knowledge and practices in English use, and a move away from the hierarchical approach towards inner-circle NES expertise, especially in regard to L2 education. Instead there should be a focus on multi-lingual and multi-cultural communicative practices and on negotiation and communicative strategies; a theme that will be returned to in the next chapter.

While theorising concerning culture and language in ELF has so far been largely conceptual rather than empirically based, there are exceptions to this. Meierkord (2002) investigated the concept of culture in lingua franca communication through analysis of a corpus of recordings of conversations by overseas students in the UK. Following the above discussions of culture and language she too concluded that cultures are constructed in communication and that they can be related to L1 cultures, shared communities, third place cultures, hybrid cultures and/or even culturally neutral. She emphasised the role of agency in proposing that the participants in ELF communication can choose how much and what culture to construct in their conversations.

Fitzgerald (2003) studied the role of cultural difference in ELF communication among immigrants to Australia. Her findings suggested that while culturally based schemata and frames influence communicative behaviour, participants were able to adapt their behaviour in relation to the situation and other participants. She further emphasised the need for ‘cross-cultural awareness’ (*ibid*: 210) to be developed in intercultural communication, a topic that will be discussed in detail in chapter 4.

Taylor (2006), while not specifically concerned with culture, investigated the role of connotation in ELF communication in a study based in Thailand. Taylor concluded that the examples of ELF communication in his study demonstrated that shared connotations were generally an essential feature of successful ELF communication. Of relevance to this research was that the cultures of such communication, according to Taylor, were mixed between individual and wider cultural frames. Thus, Taylor believes, connotations were frequently haphazard and linked to ‘third places’ created in discourse (*ibid*: 260 - 262). However, the content of these third place cultures or how they are established through communication were not the focus of Taylor’s study, and were therefore not investigated in depth.

Finally, Pözl and Seidlhofer (2006) offer an investigation of ELF and the role of culture in an expanding circle setting. Like Canagarajah, Pennycook and Risager they follow a perception of ELF as a global means of communication that is locally realised, emphasizing that ELF users “are not required to adopt the culture(s) associated with English as a native language” (2006: 153). Their data from Jordanian users of English in Jordan highlights the manner in which L1 and C1 norms are expressed through English in a setting in which the majority of the participants share the linguaculture of their physical environment. Pözl and Seidlhofer term this situation the ‘habitat factor’ (*ibid*: 155-158), whereby participants in ELF communication will, they claim, adopt norms from their L1 and C1 if they are in their own cultural context (or habitat). However, they also suggest that in less familiar contexts participants may assume more liminal and fluid cultural references or culturally ‘neutral’ communicative practices. In an earlier paper Pözl (2003) examined the cultural content of ELF in a variety of expanding circle settings among academics and their students. Her analysis similarly emphasised the manner in which ELF speakers use English to express L1 cultural identities, and even code switch into the L1 to emphasize that identity. However, this study also revealed participants taking up words or phrases from other participants’ L1s; thus, suggesting more liminal communicative practices.

Presently, with the exceptions of Taylor (2006), Pözl (2003) and Pözl and Seidlhofer (2006), there is still little empirical research concerning the role of culture in English used as a lingua franca for intercultural communication in expanding circle contexts. Given the huge number of users in such settings this is clearly an area that needs further investigation.

3.4. Culture and identity

Notions of identity are closely related to those of culture. Cultural identity is one of many identities which can be drawn on in intercultural communication. Furthermore, the primary role language plays in creating and expressing identity has been well documented. Joseph (2004) discusses the importance of language in the construction of identity in proposing that identity is itself a linguistic phenomenon, in which language cannot be separated from identity. Drawing on Bourdieu’s (1991) notion of performative discourse Joseph claims our group identities are enacted through interaction. As with the majority of theories of culture presented here, Joseph views language as a cultural tradition which is formed from a universal

capacity to interpret signs. Therefore, our language provides our cultural identity; our language both creates and signals our cultural identity “making languages culturally ‘loaded’” (2004: 167). Again Bourdieu’s (1991) notion of habitus offers an explanation of the way in which the language practices of the community contribute to a large extent in our construction of identity. However, the relationship between culture and identity is complex and paradoxical. While we claim a shared cultural identity or an ‘identity-as-sameness’ (ibid: 37) in for instance, our British or Chinese identity, we also define ourselves as unique and different from the rest of our group, claiming ‘identity-as-uniqueness’ (ibid). One way in which we do this is in identifying with many different groups, for example, ethnic, religious, professional, or regional, alongside wider national cultural identities. These constellations of different identities are what give identity its unique characteristics and also a dynamic aspect that provides for the accentuation of alternative group affiliations across contexts and times. As Joseph puts it, “these oppositions actually intertwine: identity-as-sameness is principally recognised through contact with what is different, while identity-as-uniqueness is established largely through the intersection of identity-as-sameness categories” (2004: 37). An important aspect of definitions of cultural identity apparent in the previous quotation is that cultural identity is often defined as much in terms of difference, or what it is not, in terms of shared characteristics. Cultural identity is set against ‘the other’ (Said, 1985).

Post-structuralist conceptions of identity and its relationships to cultures and language (Sarup, 1996) remind us that identities are changeable and always in formation rather than inherited and static. Furthermore, we all hold multiple identities which may or may not co-exist comfortably. Thus, contradiction and fracture are also significant features of identity. People may chose different group associations in different situations, which it may sometimes be acceptable to hold simultaneously but at other times not. Pavlenko and Lantolf (2000) in examining the writing of immigrants, suggest that when learning a new language in order to become part of a new culture it may be necessary to ‘give up’ or replace aspects of the original L1 cultural identity to be accepted as a ‘native speaker’. This also reminds us that identity depends on two dimensions: an individual identifying with a grouping *and* being accepted by the members of that group. However, users of an L2 may also reject the identities or roles allocated them by L1, ‘native speakers’ and create new or alternative identities (Norton, 2000; Duff, 2002). In many cases of foreign language learning the users of a language such as English have no desire to give up their original L1 identities and any attempt to question or

undermine L1 nationalist identities may be viewed as politically threatening (Byram, 2008a). It is also true that in numerous contexts of English language learning and use, especially expanding circle settings, the users may have no desire to become ‘native speakers’ of the language. Rather, as definitions of ELF suggest, the aim is to be able to communicate successfully through English with people from many other cultures both regionally and globally.

However, this situation results in a number of difficulties or contradictions. NES are in the minority in intercultural communication through English, but as chapter 2 demonstrated, the ideal of the native speaker model is still heavily promoted in global uses of English in Asia and in Thailand (Adamson, 2006; Baker, 2008; Foley, 2006; Jenkins, 2007; Kachru, 2005; Patil, 2006; Toh, 2003; Watson-Todd, 2006). Yet, the type of identity changes needed to be accepted as a NES, would be both inappropriate and undesirable for ELF users who have no intention of residing in an English speaking country. Nevertheless, as Jenkins’ (2007) study revealed, attitudes towards NES as the ideal to which all speakers should aim are still mixed. Many participants in her study, which covered a number of Asian countries, still rated NES accents as the most desirable in terms of ‘correctness and intelligibility’. However, Jenkins also proposes that English teachers’ identities in expanding circle settings are often in conflict or contradiction. There is an orientation towards native speaker norms as a desirable goal, particularly from a professional standpoint, while simultaneously many teachers are also proud of L1 identities expressed through English and view themselves as “going in between” (Jenkins, 2007: 230) or having ‘negotiated identities’.

The notion of negotiated identities is taken up by Phan (2008) in her examination of the identities of Vietnamese English teachers, in which she suggests they hold multiple identities, or as she puts it they are “the daughter-in-law of a hundred families” (*ibid*: 3). However, Phan also believes that the teachers in her study have a core identity based on Vietnamese national identity and its associated values (in particular the teacher’s role as a moral guide). This core exists alongside more dynamic and fluid identities associated with global uses of English and native speaker English. It is this core identity, according to Phan, that enables Vietnamese English teachers to resist and negotiate dominant Western discourses in ELT.

Another perceived difficulty is that if the NES is removed as the model for all English language use then no agreement will be possible on shared communication norms. While there is not the space here to deal with all the ramifications of this argument, in relation to identity a number of alternatives can be put forward. If English language learning were no longer to be associated with particular peoples and their cultures, then language learning might become a more mechanical task in which language functions simply as a tool with no cultural dimension or associated identity issues. This might already be the case for language learning at relatively low levels, especially when confined to more formal classroom based exercises such as pattern drills. However, when language is used to communicate and represent the individual partaking in that communication this can never be true. It may be possible that a language such as English can be imposed on top of the original L1 identity and be used to express this. Yet, this seems unlikely; firstly, this would most likely lead to communication difficulties with interlocutors not familiar with the participants' C1, and thus defeat the aim of learning English for intercultural communication. Secondly, given the global influences on English language use and that languages are rarely learnt in isolation, cultural references, other than just those of the L1, may well be present. Furthermore, as already discussed, local contexts are also themselves fluid, changing and influenced by global forces.

As suggested by Meierkord's (2002) and Pölzl and Seidlhofer's (2006) studies (see 3.3.5) speakers may thus be able to choose the extent to which they use language to represent particular cultures or identities, moving between local and more international contexts depending on situation and interlocutor. This is an idea also found in Canagarajah's (2005; 2007) writing and Kirkpatrick's (2007: 10) notion of the 'identity – communication continuum' in which participants adjust the extent to which they use language to express localised identities and cultures in response to the communicative situation. Thus, according to these writers, in intercultural communication where there are few shared cultural frames of reference, the speakers may choose to focus more on successful communication rather than expressing identity. In contrast, in communicative situations with more shared cultural resources expressions of identity may become paramount again. However, when common cultural frames of reference are scarce, other shared identities of the type already discussed in relation to discourse approaches and international 'communities of practice' may be called upon. Given the multifaceted nature of identity it seems likely that, while some cultural

resources may not be shared, others might, for example those associated with professional groups, interests, and/or generation.

Furthermore, and in contrast to L1/C1 identities, the NES model, and the cultural and identity ‘neutral’ communication suggested by Meierkord and Kirkpatrick, users of English for intercultural communication may identify with multilingual, multicompetent users of language who can mediate and negotiate between different languages and cultures (Baker, 2003; 2008; Byram, 1997; Canagarajah, 2005; 2007; Jenkins, 2006a; 2006c; 2007; Kramsch, 1993; Phan, 2008; Risager, 2006; 2007). Jenkins believes that the features of successful ELF communication may lead ELF speakers to identify with one another in a ‘community of practice’ in which users are joined in a shared endeavour with similar resources to draw upon (2007: 232). A recent proposal in language education, which provides a commensurable aim and identity for L2/FL users, is that of the ‘intercultural citizen’ (Alred et al. 2006; Byram, 2008a; 2008b). Byram believes that the competencies involved with being a successful user of a language for intercultural communication extend beyond surface behaviour and entail emotional levels which are related to identity. Thus, “we might expect an identification with a group” (Byram, 2008b). This group, Byram believes, will consist of other successful intercultural communicators who can mediate and negotiate between cultures: a multilingual and multicultural group of intercultural citizens.

3.5 Summary and conclusion

As Risager notes, “there has been more or less a consensus that it is not possible to lay down an ‘authorised’ definition of culture” (2006: 42) that would be applicable in all contexts. Nevertheless, a number of characteristics of language and culture have emerged from this discussion. A recurring theme in all of these accounts of culture, with the exception of cognitive theories, has been a semiotic perspective on culture. Culture is viewed as a system of signs which are given their significance or meaning through social interaction; to quote Geertz “culture is public because meaning is” (1973:12). Under this conception culture is the shared structures and mechanisms of social organisation, interaction and interpretation. Within this cultural semiotic system, language is the primary symbolic means through which we transmit, organise, interpret and reinterpret our understandings of the sociocultural environment in which we operate. Therefore, the relationship between language and culture is necessarily densely interwoven. Language both represents our cultural viewpoint and also

helps shape it. Thus, the structure of language, including both syntactical and semantic features, alongside discourse patterns and rhetorical structures, combined with the conventions of use provide insights into and instantiations of the sociocultural context in which the language occurs. Sociocultural theory and language socialisation add a further dimension to the relationship by underscoring that learning combines the acquisition of, or participation in, both a language and culture simultaneously. SCT in particular draws attention to the interdependence of external social processes and internal cognitive development. Additionally, cognitive theories suggest that cognitive schema or frames which are culturally grounded may have an important role in our creation of meaning in communication.

However, while this conception of language and culture emphasises that learning and using a language will always have a sociocultural dimension, the situation is more complex in intercultural communication. As the examination of English in global contexts and particularly in the expanding circle in chapter 2 demonstrated, in intercultural communication it is not possible to establish a correlation between a language and a culture; especially when culture is conceived in national terms, for example English and the UK or US. With the multitude of speakers using English and the huge diversity of contexts in which this occurs there can clearly be no one culture of English. Therefore, the case of English would seem to offer a counter to the most literal interpretations of linguistic relativity which propose a direct relationship between a language and a world view. Instead what is needed is an understanding of the connections between languages and the sociocultural contexts in which they are learnt and used which allows for fluidity, diversity and adaptation.

More critical post-modernist perspectives of culture and language are thus relevant to an understanding of intercultural communication, where definitions of culture and language are approached as contested and dynamic. The boundaries between one language or culture and another are less clearly delineated with crossing and hybridity salient features of both intercultural and intracultural communication (Kramsch, 1993; 2002; 2007; Rampton, 1995; 2006; Scollon and Scollon, 2001). Relevant themes from such an understanding of communication include the notion of a specific language and culture at the wider national level as no longer having the type of ‘unbreakable’ bond described in linguistic relativity (Risager, 2006). Rather languages are adapted and shaped to the needs of the individual users and contexts in which communication takes place. Thus, languages such as English are in

constant tension not only between individual uses and wider social uses, but also between local, regional contexts and global settings all of which need to be approached as dynamic and changeable.

Key notions include viewing language and cultural practices as part of a global flow which is influenced by and in turn influences more localised linguistic practices (Canagarajah, 2005; Pennycook, 2007; Risager, 2006). The commensurable ideas of ‘third places’ and liminality (Kramsch, 1993; Rampton, 1995) also aid in an understanding of the way in which cultural and linguistic practices can take on new forms and meanings in intercultural communication that are not attributable to any one culture. Furthermore, viewing culture as a form of discourse (Kramsch, 1993; 1998; Scollon and Scollon, 2001; 2003) further adds to a conception of culture as being one of many interrelated discourse systems which can be utilised and referred to in communication. Thus, culture needs to be seen as dynamic and fluid resources in intercultural communication that emerge in-situ as more or less relevant to creating understanding. Such is the dynamic nature of culture that Roberts et al, (2001) suggest using culture as a verb, an idea first proposed by Street (1993), and discuss ‘doing culture’ in an attempt to rid culture of the static connotations given to nouns.

Closely related to conceptions of language and culture are issues of identity which link the individual to wider sociocultural analysis. While identity is not the main focus of this study, an understanding of language and culture necessarily raises questions that concern identity. Identity is primarily a linguistic phenomenon and cultural groupings are an important part of constructing identity for many (Joseph, 2004). Furthermore, any kind of communication, including intercultural, will necessarily involve expressions of identity. However, as with language and culture identity needs to be understood as dynamic, multiple and diffuse with contradiction, fracture and crossings significant features (Sarup, 1996). For users and learners of English it was suggested that the NES model, while still accorded high status, may be an inappropriate model for many (Canagarajah, 2005; 2007; Jenkins, 2007). Alternative ‘identifications’ for users of English in expanding circle or lingua franca settings involve a range of choices which may exist alongside L1/C1 identifications. These include communities of practice centred on professional groupings or other networks of ELF users, as well as the idea of the competent intercultural communicator envisaged in the intercultural citizen (Alred et al., 2006; Byram, 2008a; 2008b).

In sum, language use and learning needs to be viewed as a sociocultural process in which the cultural dimension is crucial. Therefore, just as learning and using a language involves an understanding of grammar and vocabulary, it will also entail an understanding of the role of sociocultural contexts. However, the relationship between a language and a specific culture is not a simple correlation. For English in expanding circle lingua franca settings, such as Thailand, the connections between language and sociocultural forms, practices and references are likely to be diverse, complex, fluid, liminal and emergent. This would suggest that there is not a clear ‘target culture’ to which English can be assigned. Thus, alongside a knowledge of the more formal features of language, knowledge of culture is needed, but not of only one specific target culture. Instead, combined with a general knowledge of language and culture, often conceived of through language and cultural awareness, many of the writers presented in this and the previous chapter (e.g. Byram, 2008a; Canagarajah, 2005; 2007; House, 2003a; 2003b; Jenkins, 2006a; 2006c; 2007; Kirkpatrick, 2007; Knapp and Meierkord, 2002; McKay, 2002) view skills such as accommodation, negotiation and mediation as equally crucial to the process of successful intercultural communication through English. The details of what this knowledge and these skills might be will be the subject of the next chapter.

CHAPTER 4

CULTURAL AWARENESS AND INTERCULTURAL AWARENESS

4.1 Introduction

This chapter will offer an explanation and discussion of the concepts of cultural awareness (CA) and intercultural awareness (ICA) in relation to intercultural communication through English. Following the focus of this research this will be related to expanding circle contexts. Furthermore, the relevance of CA and ICA to understanding language learning and ELT will be explicated. The previous chapters underscored the diversity of English language learning and use in expanding circle lingua franca contexts and the need for our conceptions of English and ELT to take account of this. Furthermore, the importance of understanding language learning and use as a sociocultural process was also underscored. However, in intercultural communication these sociocultural contexts in which language is embedded are highly fluid and dynamic. In response to the variety and fluidity of English language use, it was suggested that for users to communicate effectively they will need a mastery of more than the linguistic features such as syntax and lexis, which are the traditional focus in language learning and teaching. Equally important is the ability to make use of linguistic and other communicative resources in the negotiation of meaning, roles, and relationships in the diverse sociocultural settings of intercultural communication.

This has resulted in an interest in the role of accommodation, negotiation, and mediation skills in ELF research; that is the ability of interlocutors to adjust and align themselves to each others' different communicative systems. However, as yet this is still a little explored area in ELF contexts. An alternative, but compatible, concept developed in the context of foreign language teaching is cultural awareness (Byram, 1997; Jones, 1995; 2005; Littlewood, 2001; Risager, 2004; Tomalin and Stempleski, 1993; Tomlinson and Masuhara, 2004). Cultural awareness, briefly, involves knowledge and understanding of the manner in which cultures influence our own beliefs, values, attitudes, behaviours and specifically communication, as well of those of others. Central to cultural awareness is the ability to mediate between different modes of communication and frames of reference, culturally based or otherwise, in intercultural communication.

The chapter will therefore begin with an examination of the ‘cultural dimension’ to language learning and use in relation to ELT for intercultural communication in ELF and expanding circle environments. This will be followed by an explanation and evaluation of current definitions and applications of cultural awareness, highlighting their strengths and weaknesses, and resulting in the identification of a number of fundamental components of cultural awareness. It will be suggested that to account for the types of communication that occur in ELF and expanding circle settings a notion of intercultural awareness (ICA) needs to be developed. ICA will be offered as a characterisation of the types of skills and knowledge which need to be employed alongside linguistic resources to communicate successfully in the emergent sociocultural settings of English used as a lingua franca. Finally, the current limitations of ICA will be discussed: in particular the need to move the concept beyond a theoretical discussion through the use of empirical studies which will enable the development of an empirically grounded model of ICA.

4.2 English use and teaching in the expanding circle: the role of cultural awareness

The previous discussion has highlighted the intertwined and complex relationship between language and culture in which language can be viewed as the prime semiotic system for both representing and constructing culture, and in which learning a language and learning a culture proceed in parallel for first language (L1) learners. Therefore, teaching and learning language will inevitably also be a process of teaching culture. However, as was made clear in the examination of global Englishes, ELF, and English in Thailand, for second or foreign language learning this is a complex process as it is not always clear what culture is being taught or learnt in the L2. It may be possible that a L2 can be taught as a ‘code’ that is removed from the original culturally based meanings of the language, and simply overlaid onto the meanings of the learner’s first language. However, theories such as linguistic relativity would suggest that there will always be a degree of learning new perspectives on interpreting the world in learning a new language. These may include different spatial or temporal organisation represented through prepositional, tense and aspect systems, or alternative social organisations denoted through terms of address. Moreover, in using the language learners will inevitably encounter different systems of meaning from those of their L1, whether through contact with native speakers of the L2 or with L2 users from other cultures. Finally, and perhaps most significantly, L2 speakers may *change* a language to fit the meanings and needs of their local contexts, as has been clearly demonstrated in the

multitude of new varieties of English, including ELF. This suggests that particular languages and cultures can be separated to an extent in Risager's "differential sense" (2006: 4) (3.3.2). Yet, even when encountering speakers of the L2 from another culture in intercultural communication, L2 users will again need to negotiate alternative culturally based meanings.

For second language teaching and particularly ELT this has a number of consequences. Firstly, and most significantly it underlines the importance of recognising cultural engagement as part of the process of learning a language. Therefore, just as other aspects of language such as grammar, phonology, and pragmatic functions are made explicit to aid learners in the process of learning a second language so should the cultural dimensions of language. Indeed, culture has become a significant component of pedagogic theory in language teaching (Byram, 1991; 1997; 2008a; Byram and Buttjes, 2001; Byram and Fleming, 1998; Byram et al., 1994; 2001; Harrison, 1990; Hinkel, 1999; Kramsch, 1993; 1998; Risager, 2006; 2007; Roberts et al., 2001; Valdes, 1986; Watson-Gegeo, 2004), if not to the same extent in practice (see Sercu et al, 2005). Importantly, language teaching needs to recognise culture not as an additional component to be 'tacked on' to the normal teaching framework, but as an integral part of learning a language. Nevertheless, as already made clear there are problems inherent in a simplistic one-to-one correlation between a language and a culture, and the relevance of such an association to individual learners' needs, especially in contexts where the L2 is used as a lingua franca. Focusing on the culture of one country such as the US or UK as has often been the case in ELT (for example Tomalin and Stempleski, 1993), or ignoring L2 cultures in favour of the learners' L1 culture will inevitably lead to difficulties when learners are faced with the challenges of intercultural communication across a diverse range of cultural groupings. Another problem in teaching language and culture has been whether explicit instruction can actually aid learners in an understanding of other cultures. A number of studies have indicated that foreign language teaching does not necessarily result in more positive or tolerant attitudes to other cultures (Byram 1991; Coleman, 1998; Ingram and O'Neill, 2000). However, these studies do not suggest that culture should not be part of L2 pedagogy, but rather that it should be a more explicit component of the curriculum, and that languages and cultures should be presented in their full complexity in order to prepare learners for the experience of real intercultural encounters.

Discussions of global English and ELF have also come to similar conclusions concerning the need to re-conceptualise ELT in a manner that goes beyond the grammar, vocabulary and communicative norms of the NES model. As already suggested in the conclusions to chapter 2 and 3, to cope with the variety and fluidity of English in intercultural communication other skills and knowledge are needed. Areas of relevance include language awareness, accommodation skills, cooperation, anticipation of miscommunication, the ability to repair, negotiate and mediate, an understanding of how varieties of English differ, and crucially for this research an awareness of cultural differences and the significance of this for intercultural communication (Baker, 2008; Canagarajah, 2005; 2007; Gnutzmann and Intemann, 2005; House, 2003b; Kirkpatrick, 2007; Knapp and Meierkord, 2002; Jenkins, 2006a; 2007; Seidlhofer, 2004). Many of the authors just cited propose that for successful learning and teaching of English in outer circle and expanding circle countries learning and teaching should aim to produce multilingual and multicultural language users. Such multilingual/multicultural communication goals include awareness of code switching and negotiated communicative norms, both in relation to linguistic forms and pragmatic features, and endowment of learners with an appropriate repertoire of skills and knowledge to draw upon. However, as previously noted (3.3.5) there has as yet been little empirical research documenting how such a repertoire might operate among users of English in the expanding circle.

One pedagogic approach to conceptualising some of these skills and knowledge, and in so doing making language learners aware of the complex relationships between languages and cultures, and the relevance of this to successful intercultural communication, has been that relating to cultural awareness. At the most basic level cultural awareness can be defined as a conscious understanding of the role culture plays in language learning and communication (in both first and foreign languages). The details of cultural awareness are conceived of and implemented in teaching practice in a number of different ways. Nevertheless, all the approaches agree on the importance of a systematic framework for teaching culture and language together, in which the relationship between them is explicitly explored with learners. Conceptions of cultural awareness also stress the need for learners to become aware of the culturally based norms, beliefs and behaviours of their own culture and other cultures. Furthermore, all share a goal of increased understanding of culture and language leading to successful intercultural communication. The different approaches to this goal will be summarised below.

4.3 Characterisations of cultural awareness

4.3.1 Tomalin and Stempleski (1993)

Cultural awareness is defined by Tomalin and Stempleski as “sensitivity to the impact of culturally-induced behaviour on language use and communication” (1993: 5). They identify three elements which they feel are necessary qualities of cultural awareness: awareness of our own culturally induced behaviour; awareness of others’ culturally induced behaviour and the ability to explain our cultural perspective (*ibid.*). This they argue is an increasingly important skill in the expanding realm of English Language Teaching (ELT) away from the cultural norms of Europe and North America. Tomalin and Stempleski propose an approach to teaching culture that moves away from the traditional focus on the products of cultures such as art, literature, and folklore, what they term ‘big C’ culture, and instead focuses more on ideas and in particular behaviours that are culturally based, ‘little c’ culture. They argue that this should be incorporated in a systematic way into English language lessons. The authors suggest seven types of cultural awareness exercises: recognising cultural images and symbols designed to familiarise students with identifying other cultural images; working with cultural products to give students an experience of dealing with artefacts from another culture; examining patterns of everyday life to acquaint students with the lifestyle of another culture; examining cultural behaviour which emphasises factual based knowledge enabling students to behave appropriately in a foreign culture and comparing this with their own cultural behaviour; examining patterns of communication including the norms of both verbal and non-verbal communication; exploring values and attitudes making students aware of culturally based values both of their own and other cultures; and exploring and extending cultural experience in which students are encouraged to investigate and share their experiences of the target culture.

This approach usefully underscores the importance of cultural awareness as part of the language learning process and also suggests a systematic approach to teaching it. However, while the authors acknowledge that English is used in increasingly diverse contexts they focus exclusively on UK and North American culture: thereby, undermining the relevance to those many diverse contexts in which the norms of UK and US cultures are not part of intercultural communication in English. Furthermore, there is little recognition of the complex and negotiated nature of culture. While individuals may initially approach others in intercultural

communication as representative of a stereotypical cultural identity, the need to move beyond these stereotypes is not explicitly explored by Tomalin and Stempleski. It is this last point that is perhaps the major flaw in this presentation of cultural awareness, as in failing to acknowledge individuals as belonging to many different groupings in which cultural affiliation and identity are a negotiable, there is a danger of remaining at the level of cultural stereotyping, and so preventing meaningful intercultural communication.

4.3.2 Jones (1995; 2000)

Jones (1995) equates cultural awareness with an exploration of ‘otherness’ in which knowledge of another culture, of the type presented above by Tomalin and Stempleski, will eventually be modified and developed with more information and experience. Awareness of others involves knowledge about, thinking about, and talking about otherness as well as ensuing attitudes and value judgements (Jones, 1995: 1). Cultural awareness can be increased by developing an understanding of social conventions, similarities and differences between language communities, the unfamiliar within a target language community, language as culture, stereotypes as perceived by one group about another, and attitudes towards others (ibid: 2). Jones investigates how this can be developed without leaving the learners’ own country, a common scenario for many foreign language learners. The process of developing cultural awareness should begin with learners examining their own lifestyles and language and move from this to an examination of the attitudes, values and conventions of others. This can be achieved through evaluating evidence from the target culture. Evidence could include textbooks, objects, realia, TV, interviews, newspapers and magazines, and videos from the other culture. This evidence can be used to support learners’ understanding and views of another culture. Jones suggests learners should categorise their views and hypotheses concerning the target culture as provisional or permanent based on this evidence, and that learners should be able to decide what constitutes reliable evidence for opinions (ibid: 35).

He reports on a teaching project which aimed to put these principles into practice. The project involved students filling a shoebox with objects that represented their country and exchanging them with another class in the target country; in this study the exchanges were German-English, French-English, and Spanish-English. When the shoe boxes from the exchange classes arrived their contents were examined, and questions asked about the significance of the objects included, as well as expected objects that were not included. These questions were

then sent back to the original creators of the shoebox, and these answers provoked further questions. In this way “understandings become refined, generalisations are modified. The complexity of a person’s cultural identity begins to emerge” (ibid: 28). The results of this project, according to Jones, were that students engaged in both social and cognitive skills as well as experiencing enjoyment in taking part in the task. Importantly, students were made more aware of their own culture and exposed to others’ opinions of their culture. This was combined with increased exposure to the target language through materials from the target language and the need to explain their ideas in the target language. Jones concludes that this approach provided a more systematic development of cultural awareness than being ‘left to chance’ as is typically the case in foreign language classrooms (ibid: 34). However, while this exemplifies a well organised approach to cultural awareness in the foreign language classroom, it is limited to this context and focuses primarily on reading and writing. Jones does not deal with communication outside of the classroom, or how cultural awareness can be used in real time intercultural communication through spoken interaction or on-line.

In a later paper Jones extends this approach to a focus on intercultural communication in which “the relationship between using language for communication purposes and developing cultural awareness is fundamentally important” (2000: 164). Speaking in another language is not a one-to-one relationship but involves the interaction of different conceptual systems with speakers finding that they not only represent themselves but are also someone who is part of a culture. Therefore, it is a learner’s continuous interaction with another culture, fostered by teaching that both encourages and challenges learners’ explorations, which best develops cultural awareness. Jones believes that it necessary for learners to have repeated contact with the target culture both through the kinds of projects presented above and contact with native speakers from the culture (ibid: 165). This can be done either in the target culture or the learners’ own culture. This should be followed by discussion and exploration in which learners gain insight into others’ cultural identity and subsequently their own cultural identity. This is achieved through learners coming to understand the different ways others’ cultural identity can be defined, which in turn should lead to a realisation of the different perceptions others may have of a learner’s own cultural identity.

Jones offers an extended analysis of the complex, multifaceted and at times provisional nature of cultural identity. Factors identified by Jones which are influential in construction of a

cultural identity include gender, generation, class, family, religion, schooling, urban and rural communities, regions, and national heritage, all of which can be interpreted in different ways in different cultures (ibid: 160-162). He also adds trans-national cultural identities, such as shared tastes in foods or identification with international film and music stars. He highlights how cultural identity is often presented in response to the expectations of others, so that it may be presented as a reaction to the perceived stereotypes of others or idealizations of an individual's own culture. This approach to cultural awareness is useful in both highlighting its relation to intercultural communication and especially in emphasising how such interactions can lead language learners to a greater understanding of how cultural identities influence communication and the complex, fluid nature of these identities, thereby stressing the provisional nature of cultural knowledge and understanding. These are themes that will be returned to throughout this discussion. However, as with the previous accounts, there is still a focus on cultures associated with NES, and a corresponding target language-target culture assumption, albeit a complex and multifarious cultural characterisation. This is not necessarily an accurate reflection of the realities of English in the expanding circle and ELF.

4.3.3 Tomlinson and Masuhara (2004)

Tomlinson and Masuhara (2004) also focus on the role of cultural awareness in the language classroom with the aim of promoting intercultural communication. They make a useful distinction between cultural knowledge, defined as "information about the characteristics of our own and other people's cultures" (ibid: 6), and cultural awareness, defined as "perceptions of our own and other people's cultures" (ibid: 6). Although cultural knowledge can be useful in understanding ourselves and others, the authors claim it can also be misleading for a number of reasons. Cultural information is externally derived information from others, it is static and often out of date, it is reduced to what can be articulated verbally, it is stereotypical, and the information must be selected and reduced from all the available information. In contrast cultural awareness is internally derived from our own experiences, it is dynamic and variable based on our changing experiences and perceptions, it is multi-dimensional (in that it is not only linguistic, but also includes sensory images and affective associations), and it is interactive (with perceptions connecting and informing each other). According to the authors, cultural awareness is gained through experiences of the culture either directly from visiting the culture, or indirectly via film, literature, music and other artefacts. In particular cultural awareness is developed in reflections on cultural encounters, comparisons and connections

between cultures, and through cultural conflicts followed by resolutions or accommodations. This, Tomlinson and Masuhara believe, will lead to an increased understanding of cultures and a sense of the equality of cultures, as well as facilitating language learning through providing a positive and empathetic learning experience leading to motivated exposure to language use (ibid: 7).

While this conceptualisation of cultural awareness offers a more dynamic and malleable definition, which given the similarly fluid nature of culture and intercultural communication is an advantage, there is little discussion of the dynamic nature of culture itself or of how different cultural groupings interact and how individual identities reflect these different cultural affiliations. Furthermore, although Tomlinson and Masuhara quite correctly criticise overly rigid stereotypical information or generalisations of culture, this needs to be accompanied by an understanding of the inevitability and usefulness of generalisations in making sense of communicative encounters; albeit, together with development of learners' conscious awareness of the limitations of these. Lastly, and most problematic from the point of view taken in this paper, is the separation of cultural awareness from general language learning activities, with cultural awareness "sometimes [included] in our teaching of language activities" (ibid: 11). This does not suggest a systematic approach to teaching culture, as advocated in the previous accounts. In viewing language learning as a process of being socialised into new communities or activities, cultural awareness cannot be separated from the processes of language learning; rather it is a fundamental component of participation and development of language for intercultural communication.

4.3.5 Littlewood (2001)

Littlewood (2001) focuses specifically on the role cultural awareness plays in effective intercultural communication. Littlewood posits four levels of cultural awareness. The first level is general awareness of how cultures share 'common ground' through collective knowledge and how this may differ between cultures. This common ground is also linked to shared cultural schemas of the type suggested by cognitive theories of culture (Holland and Quinn, 1987; Strauss and Quinn, 1997). Another important outcome of common ground is 'the principle of indexicality' (Ochs, 1996) by which speakers in the same community share associations between linguistic forms and particular social meanings such as roles and affective stances (Littlewood, 2001: 189). The next level is detailed awareness of the common

ground, indexing conventions and cultural schemas of particular communities. The third level is an awareness of the possibilities for mismatch and miscommunication between particular cultures. The final level is meta-awareness in which the speaker is aware of the limitations of the first three levels and prepared to negotiate communicative meanings and to make creative influences in specific instances. Each level builds on the previous level, and knowledge at one level feeds into knowledge at another level; however, Littlewood believes, the most important level is the negotiation of meaning and understanding involved in level four, due to the limitations of the other three levels.

To illustrate these levels of cultural awareness at work Littlewood presents the example of a British English speaker, Thomas, conducting a seminar in English with a group of language teachers from around the world. During the seminar a Bulgarian teacher, Georgi, sitting opposite nods constantly. Thomas acting on the first principle, that as English teachers attending a seminar they share similar expectations about the format and outcome of the seminar, assumes common ground and that Georgi is signalling his agreement with what is being said. However, after the seminar Thomas discovers to his shock that in Bulgarian culture nodding signals disagreement and a shaking head agreement. If Thomas had drawn upon either level two or three, that different cultures had different gestures for indicating agreement or disagreement using movements of the head, and that those between British English and Bulgarian were opposite and a point of possible mismatch, he would have had a better understanding of the situation. However, it is quite possible that Georgi as an English teacher and a participant in a seminar conducted in English was quite aware of the possible misunderstanding, and was identifying with the British English convention of nodding to communicate agreement. It is at this stage that negotiation of meaning in communication is needed to fully understand an interlocutor's intent.

Through the four stages of cultural awareness, Littlewood underscores the importance of the negotiation of cultural identity as a frame of reference for interpreting speakers' intentions and meanings. For competent intercultural communicators it is necessary to be able to draw upon general understandings of culture and communication as well as specific knowledge of the interlocutor's community in creative ways that are in tune with the communicative situation at hand. However, the depiction of NES and their association with a specific culture are presented in a somewhat unproblematic manner. Other factors not discussed in Littlewood's

criteria are the extent to which learners may wish to identify with the culture of the interlocutor and the depth of understanding of another culture that is possible. These questions lead into the crucial area of agency and motivation in learning language, culture and intercultural communication. Additionally, Littlewood does not offer any suggestions as to how cultural awareness can be taught or learnt. Finally, this account once again takes as a model NES – non-NES interaction, rather than non-NES – non-NES interaction, which is a crucial factor in intercultural communication in ELF.

4.3.6 Byram (1997)

Byram (1997) provides the most comprehensive examination of cultural awareness in the context of intercultural communicative competence (ICC). Importantly, Byram also examines how cultural awareness can be acquired by learners. ICC offers an extension of communicative competence that takes account of the specific needs, goals, and difficulties of interaction across cultures. Byram (1997) details what ICC entails with clear aims and objectives specified under the 5 *savoirs* which make up ICC. The 5 *savoirs*: *savoir être* (attitudes), *savoir* (knowledge), *savoir comprendre* (skills of interpreting and relating), *savoir apprendre/faire* (skills of discovery and interaction), and *savoir s'engager* (critical cultural awareness/political education) (Byram, 1997: 52-53), present a scheme for learning a language and culture together as part of the same process. Under this framework learners encounter language learning as much as a cultural experience as a linguistic one, with a balance between knowledge of cultures and the skills necessary to be able to interpret, relate and utilize that knowledge in intercultural interaction. Furthermore, this comprehensive criterion offers a structure for curriculum design in teaching ICC. As learners' skills develop so their interpretation of the knowledge component of ICC becomes more in-depth, with learners gaining a richer understanding of the significance of cultural information and its role in cultural identity. This is achieved through a spiral curriculum where learners return to the same content areas, moving from initial superficial understanding to later richer comprehension. Lastly, the 5 *savoirs* offer a set of objectives for assessment, allowing goals for learners' development and a criterion by which to measure their progress towards them. The teaching of the 5 *savoirs* is put into practice in classroom learning, fieldwork, and independent learning.

ICC and the 5 savoirs are underpinned by the final savoir, *savoir s'engager* or 'critical cultural awareness'. This is 'the central concept' (Byram, 2008a: 162) in the process of acquiring intercultural communicative competence, as it forms the basis of the comparative methodology used throughout teaching and learning, and enables learners to take a critical stance, leading to the ability to mediate between cultures. As Byram describes critical cultural awareness, it is "an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries" (1997: 53). Through critical cultural awareness learners move beyond accumulating facts about different cultures and begin the process of critically comparing the norms, values, beliefs, assumptions, and behaviours of others with their own. Such a process results in a shift in perspective accompanied by a relativising of cultural norms with learners able to appreciate multiple perspectives and expanding their interpretative frameworks beyond mono-cultural ethnocentric views. By turning their focus inward toward their own culture, as well as outward towards other cultures, learners should gain an insight into the multiple cultural identities and viewpoints within and across any one culture. This deeper understanding of both the relative nature of culture and the numerous perspectives within culture forms the basis by which learners evaluate their own culture and other cultures, from a viewpoint that is both rational and articulate. Equipped with this critical awareness of culture, learners are better able to mediate between the different culturally based modes of interaction present in intercultural communication.

ICC, unlike communicative competence (Hymes, 1972), which is based on a native speaker model, makes reference to interaction between interlocutors with different culturally influenced values, beliefs, and assumptions. Therefore, the model of the intercultural speaker and intercultural citizen are put forward as a replacement for the both inappropriate and ill-defined native speaker (Byram, 1997; 2008a). Learners cannot and should not be expected to drop their L1 cultural identity to conform to the native speaker norms of L2 communication, when communicating in that L2. Instead, participants in intercultural communication should be able to mediate between different communication modes present, be capable of understanding their own L1 cultural norms from objective perspectives, show a willingness to accept miscommunication, and be prepared initially to be viewed as a representative of the perceived cultural values of their L1, whether or not they subscribe to them. Again the importance of cultural awareness is vital, making it possible to take a more objective stance

towards both C1 (first culture) and C2 (second culture), and so enabling successful negotiation of interaction. In recognising that participants may be viewed according to their perceived national cultural identity, this characterisation of intercultural interaction takes on the difficult issue of stereotyping and cultural generalisations (Clarke and Clarke, 1990; Guest, 2002). Rather than ignoring stereotypes, it is necessary to recognise their existence and to acknowledge that during initial encounters stereotypes and generalisation are often the only interpretative frameworks participants have. As Saville-Troike notes, all communication, not just intercultural, makes use of generalisations to aid initial understanding (1989: 195). However, an awareness of this, through ICC, should lead participants to move beyond stereotypes to a more nuanced understanding of their interlocutor's communicative intentions.

Although Byram's model can perhaps be applied to many different learning environments, Byram has mainly focused on the European context and in particular classroom interaction between L2 learners communicating with native speakers of the target language. It is perhaps this that has led him to suggest, like many of the previous concepts of cultural awareness, that UK or US culture should form the cultural content of English L2 pedagogy (Byram, 1997: 113-115) even in more international ELF contexts. While these two cultures *may* be of interest or relevance for English L2 learners around the world, it seems unlikely that focusing exclusively on them is appropriate for the complex and diverse ways in which English is learned and used as both an L2 and lingua franca in the expanding circle. This European and British centred approach has been countered to some extent to include a wider scope in more recent studies of intercultural communicative competence in the classroom (Byram et al. 2001). Nevertheless, Karen Risager raises the point that by not addressing the relationship between English language and the diverse range of cultures in which it functions, Byram is supporting a 'national' conception of language (2007: 124), in which it is associated with one particular group of people. In doing so he is, Risager believes, missing an essential issue for L2 culture pedagogy; the relationship between an L2 and culture as opposed to an L1 and culture (2006: 162). This is again countered to an extent in more recent work in relation to intercultural citizenship (see 3.3.6), in which it is suggested that users of a language for intercultural communication may identify with other similarly competent users in transnational communities, rather than a target language community (Byram, 2008a; 2008b). Yet at present these are notions that have not been explored or applied in relation to ELF and expanding circle contexts (Byram personal communication, 2008).

4.3.7 Guilherme (2002)

Guilherme (2002) builds on Byram's conception of critical cultural awareness using it to form the core of an approach to foreign language / culture education. She immediately links culture and language through not referring to foreign language education but to foreign language/ culture education. Guilherme takes a more post-modernist perspective on culture and cultural identities. Cultures are regarded as always fragmented, contradictory and overlapping, but at the same time she believes it is possible to understand and teach them in a holistic way that explores the relationships between the general, particular and pluralistic (2002; 118).

Moreover, Guilherme also adopts an overtly political stance in suggesting that human rights and citizenship training form an essential part of foreign language / culture education and developing cultural awareness.

In her study of Portuguese English teachers, she suggests that although they are receptive to cultural content, they still view cultures in terms of clearly defined native cultures and languages compared to foreign cultures and languages. Their language classrooms have yet to incorporate an understanding of culture that fully explores the complexity of cultures or their relationships to languages and the realities of global English uses. She also believes that both her data and other studies have shown that intercultural communication training is still not incorporated into language classrooms in any consistent manner (*ibid*: 214).

Guilherme proposes that foreign language/culture teaching has a crucial role to play in preparing learners for citizenship in an intercultural world. She believes that adopting an interdisciplinary approach involving cultural studies, critical pedagogy and intercultural communication will result in the development of critical cultural awareness (*ibid*: 210).

Critical cultural awareness is thus defined as

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

This should be developed, according to Guilherme, from secondary school to university level and should also crucially be part of teacher training. The end result it is hoped will be critical democratic citizens who possess critical cultural awareness and critical intercultural competence, and are thus better equipped to ‘cross borders’ (*ibid*: 45) between cultures and languages in multicultural societies and a globalised world.

Guilherme’s notions of critical cultural awareness are of relevance to this research in her emphasis on the central role it plays in foreign language education and intercultural communication, and in her view that it needs to be explicitly and consistently incorporated into teacher training, teaching practices, and learning. Furthermore, she takes a post-modernist view of cultures and cultural identity which matches that adopted by this study. Such an approach is in-line with the type of fluid, negotiated and emergent cultural identities and frames of reference likely to be present in intercultural communication through English as a lingua franca. However, while Guilherme mentions the global uses of English and new varieties of the language, she does not expand in detail on the specifics of the relationship between cultures and language in lingua franca communication.

4.3.8 Risager (2004)

Risager (2004) offers a useful summary of much of the previous work and thought regarding cultural awareness. Risager notes that while CA has been used in a range of subjects such as history and social studies it has been most extensively taken up in foreign and second language teaching, as apparent in the above discussion. She believes that CA is linked to the rise in interest in the cultural dimension of language teaching. CA is an attempt to specify the cultural content of language teaching in a concrete manner that can be incorporated in curricula and assessment. The key feature of CA, according to Risager, is reflexivity; that is an understanding of one’s own culture and the target culture and comparisons between them (*ibid*: 160). Other important elements of CA have been: an interest in cognitive and affective dimensions, for example the relationship between knowledge of other cultures and attitudes towards those cultures; the content of the cognitive dimension; historical and contemporary perspectives; the role of literature; national cultural identities versus other communities and identities; the linguistic dimension and particularly language awareness; and the possibility of developing CA in the classroom as opposed to cultural experiences in the target country (*ibid*). However, Risager believes that CA is at present not theoretically developed and that it is often

used as a general non-technical term which is open to various interpretations. While Risager may be correct in highlighting the different interpretations of CA, as shown above, it is very specifically defined and operationalised as a term by Byram and Guilherme.

4.3.9 Summary

In summary, despite the criticisms, the most detailed account of cultural awareness so far is that offered by Byram (1997). The crucial component of this conception of CA is an understanding of the relative nature of cultural norms which leads to the ability to mediate between different cultural norms present in intercultural communication. It is this ability that makes all the other components of CA possible, and this is especially true for the ability to compare cultures which forms another key component of CA. Moreover, in focusing both on the learner's culture and different conceptions of it and on foreign cultures, Byram highlights the need to understand the multi-voiced nature of culture which contains conflicting and contradictory views. Furthermore, unlike previous discussions on the subject, Byram sets out a comprehensive framework for the teaching of CA leading to an increasingly sophisticated understanding of culture and language on the part of L2 learners. Lastly, in proposing the intercultural speaker and intercultural citizen as an alternative to the native speaker model for L2 learners, Byram's account acknowledges the importance of identity and affiliation in a manner that allows for negotiated communication, with no one interlocutor held as the ideal model to which the other has to conform.

This is well supported by Guilherme's (2002) more post-modernist and critical approach to CA, which emphasizes the fluid and at times dissonant nature of cultural characterisations and identities. Furthermore, her approach is more concerned with and more relevant to the dynamic and transitory notions of cultures and language likely in ELF. However, none of the current characterisations of CA have yet fully explored the relationships between cultures and language and the way CA may operate in intercultural communication in lingua franca contexts. Nevertheless, perhaps most importantly, what Byram's and all the accounts of CA above share is a notion of CA as both knowledge and skills to be developed by the language learner which can then be utilized in understanding specific cultures and in communicating across diverse cultures. This moves CA away from the more traditional conceptions of teaching culture as a set of knowledge about a particular culture.

4.4 Limitations of cultural awareness

In addition to the difficulties with each of these characterisations of CA, there are a number of other related unresolved issues in the notion of CA in general. Firstly, knowledge of other cultures is still an important component of being able to communicate with other cultures and in developing CA itself. It is through knowledge of alternative culturally based behaviour and values that CA develops. The choice of which culture to teach is not an easy issue to decide. A more critical perspective on culture and language is needed. Simply choosing British or American studies due to the dominance of these varieties of English, does not, as Risager highlighted (2006), do justice to complex range of uses to which English is put in international contexts, often with no reference to norms of communication of either of these two cultures. In ELF settings it is difficult to see the relevance of the cultural norms of the US or UK to, for example English use in ASEAN. As the discussions of ELF have attempted to show, cultural identities and frames of reference in intercultural communication are likely to be highly variable and fluid. Therefore, cultural knowledge needs to be developed in a way that is more suited to the needs of specific contexts and individual learners. Through such an approach learners can develop both the skills of CA and the knowledge relevant to their own intercultural communicative needs.

Significantly, the conceptions of CA given above do not provide any comprehensive analysis of the how CA interrelates with the development of a learner's second language, other than to suggest that language learning and learning cultural norms are interlinked. Although Byram (1997) offers a detailed framework for teaching culture and language, the precise role culture plays in a learner's linguistic development has still to be established. This can be partly explained by the fact that CA is concerned with developing a set of skills which form a kind of meta-learning and meta-communication strategy. CA should lead learners to a greater understanding of the role of culture in L2 learning and especially in intercultural communication. This increased awareness will then in turn influence the learning processes themselves through affecting learners' interaction and approach to the L2. Therefore, CA can be seen as step removed from the actual developmental process, in the same way as other meta-learning such as increased grammar awareness. While these types of skills or knowledge can influence, aid or speed up the learning process they do not constitute the internal cognitive processes of second language learning. However, the relationship between the two is likely to

be complex and cyclical with increased CA leading to increased understanding of other cultures and languages which in turn results in increased CA.

Following the socioculturally based theories of language learning and culture examined in the previous chapter, the view is adopted here that the internal cognitive processes of language learning and the external social processes do not exist in a dichotomy. Rather the two processes are intertwined and understanding of language development, L1 or L2, needs to be approached in a holistic manner. This has resulted in criticisms of traditional conceptions of SLA as overly focused on the cognitive internal processes at the expense of situating learning and development in its social context (see for example Lantolf and Thorne, 2006; Firth and Wagner, 1997; 2007; Zuengler and Miller, 2006). Nevertheless, it is still necessary to account for how culture and language interrelate in second language development if the case for the importance of CA as part of L2 learning is to be made. Socio-culturally situated theories of second language learning are most likely to prove productive in this task from the perspective of CA. While this subject will be returned to briefly in chapter 7 (7.3.1 and 7.6), an in-depth discussion of this important issue is beyond the remit of both this chapter and this thesis.

The discussion of CA in the published literature so far has been mainly theoretical. What evidence has been gathered has usually related to the success or otherwise of CA as a teaching approach (Byram 2001; Jones, 1995; 2005; Morgan and Cain, 2000; Roberts et al, 2001). There has been little research conducted into investigating the validity of the construct of CA itself. Most studies have investigated CA in the language classroom and moreover, within the classroom the focus has, as already mentioned, mainly been concerned with NS – NNS interaction. There is as yet limited empirical evidence regarding the use of, or even the validity of CA, in instances of intercultural communication outside the classroom. Fitzgerald (2003) provides an exception in her study of ELF communication which examined the role of cultural differences (see 3.3.5) and suggested that increased CA resulted in less misunderstanding (*ibid*: 77). However, while categorised as an ELF study due to the predominantly non-NES participants, it took place in Australia and the participants in this study were all resident there at the time. This limits the relevance of this study to understanding intercultural communication through English in expanding circle settings where participants may never have visited an inner circle environment. Therefore, more data is needed documenting the validity of CA in multilingual, multicultural, lingua franca settings, in

which NES influences are minimal or non-existent: a context to which the concept, in theory at least, should be highly applicable.

Other limitations include the extent to which the values which underlie the notions of intercultural communication and CA represent universal or culturally specific values. Cameron (2002) warns that supposedly neutral communicative strategies offered in discussions of global English often unwittingly result in another form of linguistic imperialism. She claims that many of these communicative strategies are not neutral but represent Anglo-American notions of ‘common sense’ in communication, which is often at the expense of the communicative practices of speakers from other settings. Even when communicative strategies are negotiated and adapted as is often proposed in CA the values promoted may not be shared by all. This is especially relevant to Byram and Guilherme’s conceptions of CA which incorporate ideas such as tolerance for other value and belief systems thus implying a relativisation of cultural values and beliefs. Relativisation is clearly controversial and may be rejected on political, religious or other moral grounds.

Perhaps the most significant limitation to CA from the perspective of this research is, as has already been suggested, that CA has most commonly been conceived in relation to intercultural communication between defined cultural groupings, typically at the national level. Thus, CA is most usually related to developing an understanding of and comparisons between a C1 and a C2 or a number of C2s, for example, the US, UK and Australia. Clearly, this is not an appropriate aim in expanding circle, ELF environments. Chapter 2 documented the variety and heterogeneity of English use in such settings, in which a user or learner of English could not be expected to have a knowledge of all the different cultural contexts of communication they may encounter and even less so the languacultures of the participants in this communication. Therefore, while many of the skills associated with CA may be relevant, they need to be developed in relation to gaining knowledge of intercultural communication and an understanding of this as its own sociocultural context. Knowledge of specific cultures may still have an important role to play in developing an awareness of cultural differences and relativisation. However, knowledge of specific cultures has to be combined with an awareness of cultural influences in intercultural communication as fluid, fragmented, hybrid and emergent. Accordingly, rather than simple CA what is needed for intercultural communication in the heterogeneous contexts of lingua franca expanding circle environments

is *intercultural awareness*. Such an awareness may enable users of English to successfully negotiate the complexities of intercultural communication in which there are less likely to be defined cultural groupings or boundaries in which to construct meaning and communicative practices.

4.5 Intercultural awareness

Intercultural awareness (ICA) is best conceived not as in opposition to CA, but rather as an extension of the concept that is more applicable to needs of intercultural communication in expanding circle ELF contexts, in which cultural influences are likely to be varied, dynamic and emergent. Knapp and Meierkord (2002: 22-23) believe that intercultural awareness as part of intercultural communicative competence should form an essential component of ELT in lingua franca settings. However, they do not explore this in any detail or give an explanation of how ICA might be defined. Discussions of ICA are also apparent in intercultural communication research (Cebron, 2005; Elia, 2007; Korzilius et al, 2007; Shi, 2006; Xiao and Petraki, 2007). However, these are either similarly undefined (e.g. Cebron, 2005; Elia, 2007), or are in practice very similar to the conceptions of CA already presented; typically conceiving of intercultural communication as taking place between two defined and knowable ‘cultures’ (e.g. Korzilius et al, 2007: 3).

A more comprehensive account of ICA is offered by Shaules (2007) in the context of intercultural education thus going beyond the language classroom. In particular, he focuses on the need for an understanding of cultures and cultural differences, how this affects communication and relationships, and the need for relativisation. Furthermore, Shaules notes that many of the studies of CA have been based on ideal outcomes for the learner instead of what ‘actually happens’ and present generalised discussions of CA rather than specifying specific skills (2007: 86-7). He also suggests that in practice negative reactions to intercultural experiences are a significant feature and need to be dealt with in more depth in the literature. Nevertheless, this adds little to the previously outlined ideas of CA or the limitations of the concept, and indeed draws on many of the same sources (e.g. Byram, 1997; Byram et al, 2001, Tomalin and Stempleski, 1993). Furthermore, Shaules’ concern is with aiding sojourners located in another culture to adapt to living in that culture, rather than communication between and across cultures where there may not be a defined sociocultural context to which participants can adapt.

Therefore, for the purposes of this study a new definition of ICA is needed. Drawing on earlier notions of culture and language (chapter 3), the previous discussion of CA and combined with the more fluid and dynamic notions of cultures in intercultural communication a basic definition of ICA can be offered as follows:

Intercultural awareness is 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.

However, to properly explain this definition a clear understanding is needed of what this awareness or understanding entails, particularly as regards the role of culture and language and the relationship between them in intercultural communication. To this end a number of features of ICA can be identified which are listed as twelve components below (figure 2). These twelve components attempt to build on the common features of CA, especially those identified by Byram (1997), and extend this to the more fluid conceptions of intercultural communication through English.

Figure 2: Twelve components of intercultural awareness

1. An awareness of culture as a set of shared behaviours, beliefs, and values, this should lead to:
2. An awareness of the role culture and context play in any interpretation of meaning.
3. An awareness of our own culturally induced behaviour, values and beliefs and the ability to articulate this.
4. An awareness of others' culturally induced behaviour, values and beliefs and the ability to compare this with our own culturally induced behaviour, values and beliefs.
5. An awareness of the relative nature of cultural norms.

6. An awareness that cultural understanding is provisional and open to revision.
7. An awareness of multiple voices or perspectives within any cultural grouping.
8. An awareness of individuals as members of many social groupings including cultural ones.
9. A detailed awareness of common ground between specific cultures as well as an awareness of possibilities for mismatch and miscommunication between specific cultures.
10. An awareness of 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. An awareness that initial interaction in intercultural communication may be based on cultural stereotypes or generalisations but an ability to move beyond these through:
12. A capacity to negotiate and mediate between different emergent socioculturally grounded communication modes and frames of reference based on the above understanding of culture in intercultural communication.

These features of ICA attempt to conceptualise both the skills and knowledge that a user of a language as a lingua franca, such as English, needs to be equipped with in order to successfully participate in intercultural communication. Importantly, while knowledge of specific cultures and the influence this may have on communication is still a component of ICA (see feature 9), and there is a recognition that participants may initially begin communication with generalised culturally based frames of interpretation (feature 11), there is also an attempt to go beyond single cultural frames of reference in intercultural communication. Features 10 to 12 in particular propose that in parallel to knowledge of specific cultures an understanding of emergent cultural references and practices is needed and that this needs to be combined with the ability to negotiate and mediate between these

dynamic resources in intercultural communication. Such abilities and awareness enable users to cope with the diversity and fluidity of intercultural communication in which cultural frames of reference cannot be defined a priori. ICA should thus be of direct relevance to users of English in international contexts, especially in expanding circle and ELF settings, both as an attempt to conceptualise the cultural dimension to communication and also as a set of pedagogic aims.

However, this emphasis on skills and the ability to view cultures as dynamic, diverse and emergent raises a dilemma. To develop ICA learners must have an in-depth understanding of culture and to achieve this it is necessary for learners to have cultural knowledge, even if that knowledge is no longer the end product of learning. Choosing the content of that cultural knowledge brings us back to the problems already raised in settings associated with English in global contexts. Yet, if the final outcome is to develop skills in and an awareness of intercultural communication, then cultural knowledge and content more appropriate to those skills and the components of CA identified earlier can be selected. It is not necessary to focus exclusively on one culture, e.g. the typical focus on the US or UK in English; instead cultural content appropriate to the variety of intercultural interactions a learner may encounter in their environment can be selected which highlights the different components of ICA. Crucially it is necessary to focus on intercultural encounters themselves and examine the different ways in which culturally influenced behaviours are manifested in such communication and the way these are negotiated by the participants in the exchange. None of this denies the importance of knowledge of other cultures, or rejects the idea that detailed knowledge of a specific culture is valuable in developing ICA. Rather it recognises the limitations of this kind of knowledge and incorporates the need for a more wide ranging understanding of culture for intercultural communication in the expanding range of contexts in which it occurs for global languages such as English. Thus the knowledge, awareness and skills associated with ICA will be constantly under revision and change based on each new intercultural encounter, and as such are never a fully formed complete entity, but always in progress towards a goal that is constantly changing.

Nonetheless, at this stage there are still significant limitations to the concept of ICA. Firstly, the twelve elements presented here are obviously an idealised and simplified representation of what ICA might mean to a learner or users of a language for intercultural communication.

While the elements are presented discretely there will clearly be much overlap between them and as such the distinctions are more analytical than empirical. Additionally, the elements are presented in list form in this representation with the relationships between them only briefly suggested in a few of the components (e.g. 1 and 2 and 11 and 12). Further development of this conception of ICA would need to indicate how these elements are related and the possible routes of development through them. Moreover, like previous conceptions of CA, ICA is quite generalised. However, this may be necessary since how ICA operates in practice and what it means to specific users will depend to a great extent on the contexts in which communication takes place, the participants and the aims. Probably the most significant limitation at this stage is that, again like many of the notions of CA, ICA as it is presented here is an idealisation and theoretical concept that is not based on empirical evidence.

Therefore, to further develop a more robust conception of ICA it is necessary to develop a model of ICA that incorporates the relationships between the elements and the processes of learning. It is necessary to illustrate the associations and interactions between these twelve components, and also to make suggestions regarding the processes by which elements are learned and how they are operationalised in intercultural communication. To do this it is necessary to gather empirical evidence from examples of intercultural communication, which may shed light on the validity, or otherwise, of the twelve components, the links between them and how they are used. This needs to be combined with ethnographically rich data which provides a holistic characterisation of the participants and settings which constitute each example of intercultural communication. Furthermore, to understand the routes by which ICA can be developed, more longitudinal data is needed. This study will attempt to gather such data. Once this research process has been completed it may then be possible to offer suggestions for teaching praxis in relation to ICA and culture and language teaching that is based on the reality of English use in diverse global settings.

4.6 Summary and conclusion

This chapter began from the position that it was necessary to go beyond grammar and lexis in understanding ELF and intercultural communication from perspectives of both description and pedagogy. The relationships between English and its cultural references are complex in expanding circle settings such as Thailand. Knowledge of specific other cultures is unlikely to be enough to prepare learners for all instances of intercultural communication they may

encounter. Other skills and types of knowledge are also needed. Cultural awareness has been presented as a means of conceptualising many of the skills and understandings necessary for this process. These include an awareness of the influence of cultural contexts on communication and an ability to articulate this. CA also involves the ability to compare cultures and discover points of similarity and difference. This should result in an ability to de-centre and relativise our cultural viewpoints, which should also be combined with the ability to negotiate and mediate between different cultural frames of reference. However, it was suggested that there were a number of limitations to current conceptions of CA. While there have been a number of studies investigating the effectiveness and appropriateness of CA as a teaching aim, there has been a lack of empirical data demonstrating CA utilised in communication or supporting the concept of CA as forming part of the communicative repertoire of participants in intercultural communication. Perhaps the most significant limitation from the perspective of this research has been CA's predominant focus on developing knowledge of specific cultures. This fails to take account of the more fluid and less easily defined cultures of lingua franca communication through English, in which a user can never be fully prepared for all the different contexts and interlocutors they may encounter.

ICA, while retaining many of the skills of CA, is offered as an alternative to the more knowledge based cultural component of CA and ELT that associated languages with national cultures. While knowledge of specific cultures may still form part of the process of developing ICA, it is no longer the main focus. Instead ICA is concerned with an awareness of the fluid and emergent nature of culturally based frames of reference and communicative practices as a resource in intercultural communication. In this way language learners and users should be better prepared for the multitude of sociocultural contexts and wide array of cultural groupings that may present themselves. In a sense then, ICA is always in the process of development since no finite understanding of cultures in intercultural communication is possible. ICA is thus more in tune with the reality and complexity of English use in international contexts, especially in expanding circle and ELF settings such as Thailand. However, ICA, like CA, is also limited by a lack of empirical evidence. Further research is needed to discover if the different elements of ICA are apparent in intercultural communication through English and are related to successful communication. Furthermore, empirical evidence will enable a more complex model of ICA which demonstrates the

relationships between the different elements and suggests possible routes of development. It is to the task of gathering such data that this thesis now turns.

CHAPTER 5

RESEARCH METHODOLOGY

5.1 Introduction

This chapter will begin with an overview and justification for the research approach selected to investigate intercultural awareness. The approach chosen is predominantly qualitative and based on principles of ethnographic research due to the nature of the concept under investigation. The relationship between intercultural awareness and second language use is as yet a relatively unexplored concept in empirical investigations. Therefore, research techniques allowing a flexible approach that can be adapted to the data as it emerges are most appropriate. Furthermore, given that intercultural awareness is likely to involve participants' beliefs, attitudes, and motivations, as well as behaviour, quantification may be difficult or inappropriate. More appropriate is an attempt to produce a 'rich description' which results in a detailed, dynamic, and multidimensional characterisation of how culture and language through English are perceived and intercultural awareness utilised by the participants in the study.

This chapter will then move on to a more focused presentation of the research questions of this investigation, and the methodology chosen to address them. There will be an explanation of the context, participants and research instruments selected, as well as the limitations of this approach. It must be noted that the small number of participants and the individual nature of the accounts of intercultural awareness and its relationship to language learning and use will limit the extent to which any findings can be generalised. However, it is hoped that by providing enough detail in the final account, elements of these individual situations may be uncovered by other researchers or readers which resonate in the many other higher education contexts in which English provides a second language of communication.

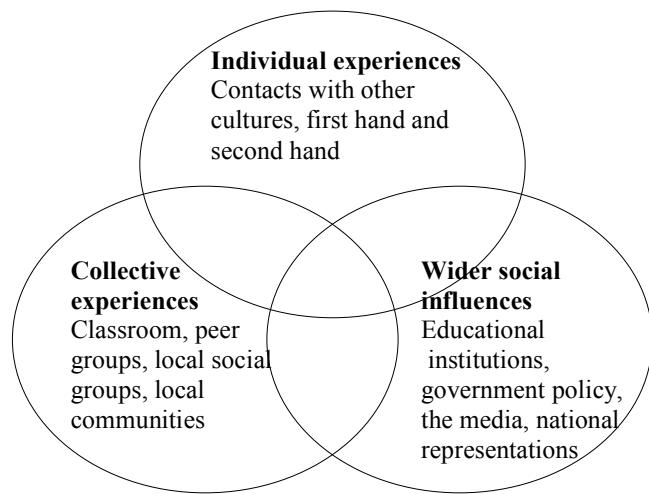
5.2 Researching intercultural awareness

Given the complexity of links between culture and language, and the relationship to using English as a lingua franca, a great deal of variation in what intercultural awareness (ICA) means in different contexts should be expected, making generalisations difficult. Moreover, as ICA stresses understanding of a language user's own culture, as well as other cultures, it is important to understand beliefs and attitudes about the learners' own language and culture at the individual, local and wider social levels. Firstly, at the individual level it is necessary to

understand the needs and uses for learning an L2, the attitudes towards the L2 and other cultures, and the motivations for undertaking learning and use of an L2. At a more collective level it will be necessary to understand the types of environment that L2 learning and use take place in, especially whether it is in the classroom or extends outside the classroom, and if so with what groups and in what contexts the language is used. Furthermore, it is important to understand the relationship and links between the classroom and other contexts. At the widest level it is also necessary to understand L2 learning and use at the institutional level and within society at large. This would include the role of L2 learning within schools or other educational institutions and the value given to it. It may also involve the extent to which the L2 is used and valued within society, and associated attitudes and beliefs towards the second language and associated cultures.

A characterisation of institutional and social uses and attitudes towards English and intercultural communication was offered in chapter 2 under the discussion of ELT in Thailand and Asia. These are represented in figure 3 below alongside more local and individual uses. Each of the spheres maps areas of experience of intercultural contacts and/or English use which may in turn influence ICA.

Figure 3: Spheres of influence on intercultural awareness



Each level or sphere shown in figure 3 overlaps with and forms part of another sphere and there is no clear distinction between each sphere, with boundaries merging and extensive interaction between them. This multi-faceted, multi-level understanding of influences affecting ICA requires a research approach that is able to articulate the diversity of influences on ICA. While it may be possible to undertake such research through quantitative studies utilizing surveys to obtain quantifiable and objective measures of ICA that can be compared between different environments (Baker, 2003; 2005), such an approach is limited in its characterisation of ICA. Surveys are second hand reports of what learners believe they do, not what they actually do. Furthermore, they are limited in the extent to which they can explore learners' reasons and motivations for their responses. Unless regularly repeated, surveys also tend to result in characterisations that provide a 'snapshot' of one particular moment in a learner's language learning history. Finally, survey questions are often open to many different interpretations and this is especially the case when dealing with such diffuse and wide ranging concepts as language and culture.

To gain a fuller understanding of the processes by which ICA is formed, developed, and used, more in-depth 'rich' descriptions are probably more appropriate. Therefore, qualitative studies which are able to express a fuller range of influences and account for the diverse and sometimes contradictory nature of the different components of ICA are most suited to this task. This type of characterisation is most likely to capture the individual nature of conceptions of ICA; however, this will be at the expense of generalisability to other contexts.

Previous studies which have focused solely on cultural awareness and ICA, as explicated in chapter 4, have been limited to purely conceptual discussions (Jones, 2000), or based on experience rather than systematic research (Littlewood, 2001), or aimed at developing pedagogy (Jones, 1995; Tomalin and Stempleski, 1993; Tomlinson and Masuhara, 2004). While this work has proved useful in characterising cultural awareness it does not provide an empirically grounded base from which to develop conceptions of ICA. Predetermined notions of ICA may provide useful models for developing teaching materials. However, in order to properly establish the importance of ICA as a feature of intercultural communication it is necessary to have a framework which is founded on and supported by methodical research into users' real experiences of language learning and intercultural communication.

5.2.1 Macro level analysis

Two research paradigms which are appropriate to fulfilling the need for characterisations of language and culture in intercultural communication are ethnography and the related field of socioculturally grounded investigations of L2 use and learning. Applied to ICA ethnography could provide a description of learners in which they are situated in their environment and the variety of contexts in which they use and interact with the L2. Moreover, it affords a characterisation which emphasizes the importance of the learners' own views of how culture and language interact in L2 learning as well as researchers' observations and interpretations. Finally, in examining ICA from a more longitudinal perspective it may be possible to observe how it develops and changes in a learner over a range of L2 interactions. Ethnographic techniques that would be suited to this purpose are interviews with participants to gain an insight into their perspectives on culture and L2 learning and communication as well as their learning histories, observations of participants in intercultural encounters, participant records of intercultural encounters and L2 learning through journals, and artefacts and documents related to L2 learning and intercultural communication, such as language learning syllabuses and locally available media representations of other cultures.

While no ethnographic studies have been conducted specifically into ICA, studies have examined cultural awareness as part of a larger framework of L2 and culture teaching. Furthermore, ethnographically rooted techniques have also been employed in the analysis of language and discourse, as discussed in chapter 3 and below. Within the second language classroom ethnographic approaches have also been extensively utilized to aid learners in an understanding of their own culture and the target language culture through teaching learners ethnographic techniques as part of the language learning process (Byram and Fleming 1998; Byram et al, 2001; Jackson, 2004; Roberts et al, 2001; Robinson-Stuart and Nocon, 1996). This has typically involved introducing learners to techniques such as interviewing, observation, and journals while in the target culture (or also in the learners' culture) and providing learners with an ethnographic framework in which to interpret their experiences. The results of such techniques are a reported increase in learners' ability to understand their own culturally based patterns of behaviour and how they relate to or differ from those of other cultures leading to an awareness of the relative nature of culture and its relationship to language. However, it should be noted that many of these studies apply ethnography to the

development of teaching methodology rather than engaging in ethnographic studies of teaching environments or language use outside the classroom.

Although some researchers have focused specifically on CA (Byram et al., 2001; Morgan and Cain, 2000; Roberts et al., 2001), they have not conducted empirical investigations into what CA or ICA might be to the language learner. Rather, like the studies of CA presented earlier, they provide characterisations of CA which can be implemented in teaching practice. This has generally taken the form of the researchers having a preconceived notion of CA and then evaluating a teaching programme based on how effective it was in promoting CA in the classroom. While the final aim of research into L2 learning/use and CA/ICA should indeed involve its integration into L2 teaching pedagogy, it is first necessary to arrive at a clearer understanding of what CA/ICA might mean in practice to the language learner based on evidence from L2 learning and use in intercultural encounters.

Exceptions to this are the work of Michael Byram and colleagues (Byram, 1997; Byram and Fleming, 1998; Byram et al., 1994) and Scollon and Scollon (2001). Byram and colleagues' research into the assessment of intercultural communicative competence (ICC) has entailed investigations of how learners put into practice cultural knowledge and understanding in intercultural interaction. Nevertheless, while these studies have attempted to identify real time uses of cultural awareness, the conception of 'critical cultural awareness' (Byram, 1997) on which they are based is related to learning aims or ideals for the language classroom rather than grounded in empirical investigation of intercultural communication. Furthermore, most of the studies have focused on native speaker – non-native speaker communication and none have been concerned with ELF communication. Scollon and Scollon (2001) have made use of an ethnographic framework in their investigations of intercultural communication to offer 'insider' participant perspectives of discourse alongside their own 'outsider' analysis of the discourse. As their research is predominantly concerned with discourse, alongside ethnography, they will be discussed in more detail in the following section concerning discourse analysis (5.2.2).

Many of the socioculturally centred theories of culture and language and also L2 learning offered in chapter 3 provide examples of techniques and approaches which may be productive in investigations of ICA; furthermore, these theories also draw on techniques from

ethnography. Sociocultural theory holds that human development is socially and historically based, and therefore that any learning process needs to be understood in terms of the *contextual* influences that give rise to it. In relation to ICA this would entail an understanding of the different contexts in which ICA is both learnt and used and the influences these have on the learner's individual understanding. A particularly relevant strand of SCT to investigating ICA is 'third generation activity theory' (Engeström, 2001) (see 3.2.3 and 3.3.3). Third generation activity theory (AT) focuses on how two systems interact to create new emergent systems. Applied to intercultural communication this would involve research on both the more stable systems and resources that participants draw on (perhaps related to the L1/C1) and the dynamic emergent resources created in each instance of interaction. As already proposed this links third generation AT to Kramsch's (1993) descriptions of 'third places' between cultures, and Rampton's (1995) research into alternative, marginal or 'liminal' communicative situations.

Other recent conceptions of SCT include the incorporation of ecological perspectives which also seek to include language socialisation (Kramsch, 2002; Kramsch and Whiteside, 2007; Mühlhäusler, 1996; van Lier, 2000; 2002). Borrowing metaphors from biology ecological linguistics investigates language as an ecosystem which operates as a 'living entity' or 'organism' in which context is central. Ecological approaches aim to provide multidimensional and holistic accounts of language which seek to account for the irreducible complexity of systems rather than to simplify to generalisations. According to van Lier (2000) emergence must be seen as a key evidence of understanding how language use and learning occur, rather than static rule based systems. Kramsch (2002) suggests that ecological research will necessarily be multidisciplinary as evidence from a range of fields is needed to account for the varying complexity of levels and timescales in learning. Ecological accounts should be descriptive but also analytical and interpretive, longitudinal, make use of micro-observations, and make explicit the position of the researcher. Furthermore, they should avoid dichotomies and clear cut categories; instead, focusing on relationships through terms such as mediation, affordances and continuums (ibid: 24). While ecological perspectives do not offer any new research methodology as such, they do emphasize the importance of drawing together a range of research approaches to produce necessarily complex, multidimensional and holistic accounts of language use. As such ecological approaches alongside ethnography and other

sociocultural approaches mesh well with the complex contextually dependent characterisations of language in intercultural communication offered in this research.

5.2.2 Micro level analysis

The holistic research approaches presented previously highlight the need to support wider level characterisations of language use with detailed micro analysis of language use. Similarly, macro level investigations of ICA need to be supported by micro level analysis of examples of intercultural communication. The most appropriate means of doing this is to use the tools provided by DA (discourse analysis). However, it should be made clear that due to the focus on ICA this research will not in itself be a study from a DA perspective. Although there are no studies investigating ICA from a DA framework, studies of discourse as a site for exploring the relationship between culture and language are very common (Gumperz, 2003). Hall (2002) believes that although the methods of discourse analysis are drawn from different fields, they all view language and culture as intertwined and inseparable; thus, any study of language will also be a study of culture. Hall also claims that DA studies aim to understand how the sociocultural worlds we live in are constructed whether through analysis of specific language forms and behaviour or larger cultural or institutional activities. This results in research that is empirically based on the study of language in naturally occurring contexts. Lastly, Hall states that these approaches are generally qualitative in nature but also recognise the need to quantify data where necessary. In this study through an analysis of instances of intercultural communication using DA tools, it may be possible to observe the way in which learners utilize their knowledge and skills of communication, and their understanding of the role of culture and possibly their ICA, in real world interactions.

Interactional sociolinguistics (IS) (Gumperz, 1992; 1996; 2003) may help to provide an analysis that links detailed conversational features with establishing or failing to establish shared contexts of interpretation based on culturally derived background knowledge. IS investigates communication at the level of speech events and specifically focuses on analysing discourse and context and the relationship between them, as the means of understanding culture and language. A key feature of IS is an interest in how background knowledge affects the inferences and interpretations participants make throughout an interaction. As Gumperz explains it, “[t]he aim is to show how individuals... use talk to achieve their communicative goals in real-life situations, by concentrating on the meaning-making processes and the taken-

for-granted, background assumptions that underlie the negotiation of interpretations.” (2003: 218). This background knowledge is often contained in schemata or frames which influence our assessment and interpretation of a communicative event. These frames or schemata are built on local or context specific background knowledge. This interest in background assumptions is combined with an analysis of how and what signalling devices or ‘contextualisation cues’ are used to evoke or trigger the frames a participant uses. The presuppositions and signalling devices participants bring to an interaction will be based on their communicative histories and sharing of these cannot be assumed. Therefore, a fundamental principle of IS that *diversity affects interpretation* (ibid: 220).

While IS has not been extensively applied to SLL, Gumperz’s (1996; 2003) research into British-South Asians in work interviews with other British speakers illustrates the complexity of the relationship between contextualization cues and interpretations of interactions, and crucially the manner in which different cultural backgrounds can result in different understandings. Gumperz’s studies are particularly interesting in that both the interviewees and interviewers would be considered fluent in English and that they had lived and worked together in the same communities for long periods of time; however, their different linguistic and cultural backgrounds were still present in communication. From the perspective of intercultural communication, it may be possible to examine if participants’ awareness of other culturally based frames of reference for interpreting interactions enables them to take a more flexible approach to contextualisation.

Added to this are the techniques of the ethnography of communication (EC) (Hymes, 1972; 1977; Saville-Troike, 1989; 1996), which may help to link the micro and macro features in examining how communicative instances are linked to wider issues of construction of a learner’s identity and their membership to communities of language users. EC is concerned with how language and communication is used to indicate and instantiate social relationships, and the particular ways different languages and cultures do this. Important concepts within this theory, as outlined in chapter 3 (3.2.6), are ‘speech community’ which consists of social groupings based on shared history, politics, institutions, group identification and language, and effective communication within a speech community involving ‘communicative competence’ (Hymes, 1972).

Turning specifically to L2 learning and use, Saville-Troike (1996) suggests that EC can lead to a better understanding of how communication structures and strategies differ in different cultures and to increased tolerance of the different language uses and language choices students may employ. It could also help in the characterisation of classroom contexts in relation to the communication practices that take place and the cultural contexts of education they are embedded in. Furthermore, it may also lead to a better understanding of the cultural norms of intercultural communication which will be different to those of L1 communication (ibid: 367).

Studies which have used DA to investigate second language learning and use include Duff's (2002) study of English L2 speakers in a mainstream Canadian high school. As discussed in chapter 3 (3.2.4) Duff's participants maintained a multilingual identity drawing on the resources of their ethnic discourse communities. Duff constructs a complex picture of language socialisation with both non-conformism, and partial appropriation and identification with an L2 and its norms of communication (ibid: 291). Similarly, Rampton's (1995) study of communication between different ethnic groups within the UK, made use of techniques from both discourse analysis and particularly ethnography. As outlined in chapter 3 (3.3.3) he identified 'liminal moments' or 'crossings' when language users who are not part of the L2 community adopt the L2 for their own purposes or needs and in this process change the L2 for their own purposes. In relation to ICA, EC may aid in better understanding how learners' awareness of culture orientates them towards the communicative norms of other cultures and their identification with communities of other language speakers, either native speakers or other L2/ELF speakers. Lastly, detailed focus on discourse can help explicate the roles and status relationships in intercultural communication, possibly between teachers and students, native and non-native speakers, and different cultural groupings, and the possible influences of ICA on this.

A number of studies have applied techniques from DA to intercultural communication through English in Asian contexts or involving Asian learners. A good example of different strands from DA applied to intercultural communication which focuses on culturally based conversation conventions and interpretations is provided by Günthner's (2000) analysis of argumentation between two Chinese and two German participants during an initial social meeting. Different expectations and interpretations resulted in negative assessments of each

group by the other. From an ICA perspective, a better understanding of other forms of argumentation or of structuring social events such as initial meetings may well have helped these students achieve a more successful encounter and come away with more positive impressions.

A study of cultural awareness that applies aspects of DA is offered by Littlewood (2001) as presented in chapter 4 (4.3.5). He examines the mismatches in communication between native English speakers and Cantonese speakers of English in Hong Kong in an analysis that makes use of concepts of shared and culturally specific schemata and the notion of indexicality (Ochs, 1996) which is similar to Gumperz's contextualisation cues. Littlewood suggests that cultural awareness may aid in the negotiation of fluid and creative meaning making and understanding. However, he also notes that it is important in analysing discourse not to fall into the trap of cultural essentialism when seeking to understand communicative mismatches in intercultural communication.

Scollon and Scollon (2001) (see 3.3.4) write extensively about different discourse systems used by Asians and Westerners from a number of different perspectives, such as gender, generation and corporate culture. One example they focus on is the so-called inductive Asian versus the deductive Western pattern of introducing topics into conversations. However, they go on to reject a simplistic East-West dichotomy based on this pattern pointing out that both patterns, inductive and deductive, are used extensively in both cultures, although for different purposes. They also caution that other discourse systems such as gender, profession and generation will be equally influential. Their final analysis in regard to topic introduction is that the perceived differences between Asian and Western discourse patterns in their example are based on differences in the perception of face relationships between the participants (*ibid*: 95-97). The Scollons offer an approach to DA and the analysis of intercultural communication in which culture is viewed as a unit of analysis that is one among many and should only be treated as relevant if it emerges from the discourse as significant in understanding the interaction. As such this is a perspective that follows the more fluid 'critical' interpretations of culture and language outlined previously.

In relation to ELF, while there has been little work specifically related to particular DA approaches, as in the more general research discussed above, studies have utilized aspects of

DA to present detailed examinations of discourse as evidence for wider debates concerning English language use in global contexts. Many of these have been mentioned already in chapters 2 and 3, and include Björkman (2008), Firth and Wagner (1997; 2007), House, (2003a; 2003b) Kramsch and Whiteside (2007), Meierkord (2002), Pölzl (2003), Pölzl and Seidlhofer (2006) and Taylor (2006). Common themes running through these studies of ELF discourse are the importance of negotiation and flexibility in interaction, and the construction of contextually dependent meaning in which cultures function as an emergent resource. The cultures of this communication, as presented in 3.3.5, are often liminal or situated in a third place between more fixed cultural references.

It is hoped that recording and analysing instances of interaction in intercultural communication will make available to the researcher empirically testable data for examining the possible influences of ICA in real time. Through detailed investigation of the discourse employing techniques from DA it may be possible to uncover the way understanding or misunderstanding was negotiated and developed throughout the interaction by the participants, as well as simultaneously gaining insights into participants' expectations and interpretations.

Importantly this can be compared with other forms of data gathered in the research, through the approaches previously outlined, and may offer confirmation or contradictions to both the participants' and researcher's views on the role of ICA in intercultural communication through ELF. It may provide specific examples of wider themes or offer interesting contradictions and deviations from the larger systems described in the research.

5.2.3 Summary

Investigations into ICA will need to use both macro and micro techniques of the type discussed above to construct a picture of what ICA means to learners and how it is utilized in real world communication and language learning. This can be achieved through characterisations of the environment and communities which form the opportunities learners are offered for language learning and use. Such investigations can be further enhanced and supported by analysis of actual examples of intercultural communication. In such a way it may be possible to construct a multidimensional understanding of ICA. However, it is also important to recognise the limits of such research by acknowledging the context dependent nature of ICA, making generalisation based on research in one environment difficult.

Furthermore, due to the dynamic evolving nature of learners' L2 use and ICA, any research

will only be able to offer an account that depicts one stage in this development. Nevertheless, by providing enough detail it may be possible to identify features of ICA that are shared in other contexts and routes of development.

Having outlined the research approaches to be adopted and the rationale for doing so, it is now possible to move onto a presentation of the particular techniques which will be employed in this investigation.

5.3 The study

5.3.1 Research questions

The interest of this research, as explicated in the previous chapters, is in the role of intercultural awareness in intercultural communication through English. This resulted in the formulation of two research questions, given below, which formed a guide to the study. They are further sub-divided into specific areas of investigation for each question.

Research questions

1. What role does intercultural awareness (ICA) play in advanced users' approach to English language learning and use in an Asian higher education context?
 - What is the culture (cultures) of English for these users (what are the references: local culture, international cultures, inner circle countries)?
 - What are the relationships between motivation, attitudes, beliefs, behaviour, and English language use?
 - Based on the answers to the previous questions, what is the most appropriate way to characterise ICA for these participants?

2. What role does ICA play in advanced English users' management of intercultural encounters?
 - Is ICA apparent in interaction? e.g. comparison, mediation, and negotiation of different cultural frames of reference

These research questions attempted to direct this research in an attempt to uncover the relationship between culture and language through English in the context of this investigation and the relationship between this and ICA. The first question (RQ1) aims to explore the

participants perceptions of culture, language, English and intercultural communication and the influence this has on their English language use (including learning). This may then result in a characterisation of ICA for these participants and its significance for English language use and learning. The second question (RQ2) aims to uncover the manner in which ICA is used in actual instances of intercultural communication by these participants. The answers to these two questions should result in further development of the proposed ICA framework, as outlined in chapter 4, and in a stronger empirical basis for any claims made regarding it.

5.3.2 Research context

The context chosen to undertake the fieldwork for this research was Thailand. As made clear in chapter 2, Thailand is located in the expanding circle of English and is also frequently categorised as an ELF context. Furthermore, given the relative cultural distance between this setting and the traditional inner circle English speaking countries, the relationship between English language and culture may well be complex and far removed from NES norms. This should make this environment suitable for an investigation into the role of ICA in intercultural communication in ELF contexts.

The subjects chosen for this study were undergraduate Arts students at a government university in Thailand. This university was chosen as it has a long established history of teaching languages, and can be characterised as part of the international English context sharing features with other higher education institutions in the region. The setting in which English is taught at this university can be categorised as EAP (English for academic purposes). In keeping with other EAP contexts, and unlike forms of EAP such as English for Economics, or English for Engineering, which are typified by their specific content based approaches (Flowerdew and Peacock, 2001), there is no single subject that provides the content for many of the English courses for Arts students at this university, although, literature would probably form the most frequent course content. Many of the skills and learning tasks undertaken on the courses reflect more general academic English skills and so the context can be classified more specifically as ‘English for general academic purposes’ (EGAP) (Jordan, 1997).

EAP is a context where we might expect to see English functioning as a lingua franca. As Jenkins (2007) makes clear, in the expanding circle ELF is the predominant form of English communication in academic settings. However, it should be pointed out that ELF does not

refer to a geographical location or context, whether it is the expanding circle or academic English, but rather a type of communication that takes place between speakers with different languacultures, and can thus take place anywhere. Nonetheless, it is reasonable to expect ELF communication to be a feature of academic settings in an expanding circle country such as Thailand. This is the case in this research context, although as highlighted in chapter 2 (2.4), ELF is not likely to be the only form of English used, and NES models of English can be expected to also be a feature of this environment.

The general population of students enrolled at the Arts faculty of this university, from which the participants were drawn, must study English as a foreign language through a variety of compulsory courses. Students may then choose to end their English studies or continue for a further two years as an English minor or English major student, depending on personal wishes and grades. All of the students have studied English prior to coming to the university and English studies generally begin at primary school level in Thailand (O'Sullivan, 1997). Furthermore, the students have to pass an English examination to be admitted into the Faculty of Arts, and another two English examinations in the two foundation English courses of their first year English studies, so their level of English is relatively high compared to the general population of other ELF students in Thailand and Asia. The English courses undertaken at the university focus on general academic English, as explained above, with an emphasis on reading and writing, in keeping with other Thai universities (Wiriyachitra, 2002). However, there are also speaking, listening, and discussion classes, as well as courses in English literature, and an optional course related to English speaking cultures. The majority of instruction is provided by Thai English teachers with a smaller number of courses and classes taught by 'native' English speaking teachers.

Nonetheless, similar to many other ELT contexts in Thailand (see 2.4.1), the native speaker model of English is still prevalent in teaching in this setting, even if it does not match English use. Many of the materials are produced in inner circle countries, usually by international publishing companies; although, they are sometimes supplemented by more locally produced 'custom made' materials. Furthermore, the cultural references of English are often those of the inner circle with literature courses typically focusing on American and British literature, and a course on 'the Culture of the English speaking peoples' offered which also specifies inner circle countries as the cultures of interest. Underpinning much of this are

models of grammar, pronunciation, rhetorical structures, discourse strategies and cultural forms and practices which are modelled on inner circle English speakers. This suggests that the tensions described in global contexts of English (chapter 2) between local uses, international uses, and the pull of inner circle norms are also part of this environment.

5.3.3 Selection of participants

The initial selection of students for the culture and language survey (see 5.3.6.1) was drawn from classes in different years of study in an attempt to get a representative sample of the wider student population studying English at the university. The group of participants for the subsequent parts of the study were ‘purposively’ selected (Cohen et al, 2000; Miles and Huberman, 1994) from the final year English major students. This group of students was chosen due to the likelihood that as a result of their relatively advanced level of English L2 they had richer experiences of intercultural communication; hence, ICA may be a more relevant concept to their English language use than to that of learners with less experience. It was also felt that due to the anticipated level of experience in intercultural communication many of the concerns expressed in previous chapters in relation to English, ELF and culture would be of relevance to these participants. Furthermore, as young people their identity, especially in relation to their L2, may be in the process of being defined and participants may still be exploring different positions. They have not yet completed their studies or decided on future uses of their L2, for example to continue studying, to use in work, to use only in leisure contexts, or even perhaps to cease to use it. Therefore, they may be interested in exploring for themselves cultural identity and the role of culture and language. From within this group eight participants were selected. This is a small number, but given the detailed accounts this research attempted to produce, the limitations in terms of time and only having a single researcher it was not feasible to include more participants. The selection of individual participants was purposive in an attempt to get as much variation as possible, taking account of scores in the language and culture survey, English language grades, sex, educational background, and experiences in other cultures.

5.3.4 Researcher’s role

Another reason for the selection of this setting was that the researcher had previously taught at this university (for 4 years), and already had a degree of background knowledge about the setting and participants. This was expected to speed up the process of attempting to gain

‘insider’ perspectives on the context under investigation. Moreover, as the researcher was already familiar to many members of the university, although not necessarily with the participants of this study, his role in the community could be more readily accepted than an unknown researcher. Additionally, access to the site of research was more easily obtained through the researcher’s continuing contact with the university. During the period of fieldwork the researcher worked as a visiting lecturer at the university, enabling access to the research site as a participant. Furthermore, the researcher taught an English writing course to the participants in this research and this served as the initial point of contact between the researcher and the participants.

Although the researcher’s familiarity with the setting should make the task of providing insider perspectives easier, it may also result in some difficulties in taking a more objective ‘outsider’ view (Hammersley and Atkinson, 1995; Richards, 2003). Consequently, it was necessary for the researcher to guard against taking significant features of the context for granted, or failing to consider different perspectives on events to those given by the participants. Two ways of achieving this were the keeping of a research diary (5.3.6.9) detailing the researcher’s interpretations of the research process, and the production of regular fieldwork reports (5.3.6.10) which were read by someone not familiar with the research context.

5.3.5 Fieldwork

The fieldwork took place over a six month period between October 2006 and March 2007. The researcher arrived one month before the start of the university term to prepare for the fieldwork. The university term lasted for four months. The first task undertaken was the administration of the culture and language survey to different groups of English language students at the university. This was followed by the selection of the participants. Next, the initial interviews were conducted and the participants were asked to begin writing their journals. The three rounds of intercultural encounters were then carried out over a three month period. This was followed by a final round of interviews at the end of term and the journals were also collected. After the end of term the researcher remained on site for another month to finalise data collection and to begin organising the data for analysis. During this period the researcher and most of the participants met once for a ‘thank you’ dinner. During term time the researcher was in regular contact with the participants at the university both in

class and outside of the classroom. Many of the participants also frequently communicated with the researcher through e-mail and to a lesser extent by phone both in and after term time.

5.3.6 Research instruments

5.3.6.1 Culture and language questionnaire

While the majority of the research was qualitative, the first research instrument used was a questionnaire. This was chosen as the most efficient method to aid in the selection of research participants and to compare them with the rest of the population from which they were drawn. Surveys represent a practical way of gathering data on large populations in a relatively economic manner and are frequently used in second language research (Brown, 2001; Brown, and Rodgers, 2002; Cohen et al., 2000). Quantitative data of the sort yielded by surveys can help in location of representative samples and identifying more ‘deviant’ cases (Miles and Huberman, 1994). Studies which have used surveys to examine the cultural influences on second language learning include Schumann (1986), Svanes (1987; 1988) and the work of Gardner and colleagues (Gardner, 1985; Gardner, and MacIntyre, 1992; 1993; Gardner, and Masgoret, 2003). More specifically Baker (2003; 2005) used a questionnaire to investigate ICA and second language learning in the same setting as this research, and this questionnaire together with Gardner’s (1985) attitude motivation test battery (AMTB) formed the basis of the questionnaire used in this research (see appendix 1). The questionnaire attempted to investigate participants’ attitudes and beliefs regarding culture and language learning/use and in particular towards learning English language(s) and English culture(s). This was done through respondents scoring a number of statements related to these subjects using a Likert scale to indicate degrees of agreement or disagreement, as well as giving multiple choice responses.

The questionnaire (appendix 1) was divided into three main sections. The first section was an attempt to gather background or ethnographic information from the respondents including their history of language learning in English, time spent abroad, and any courses they might have studied related to culture and language learning. They were also asked to rate their ability in English.

The second section comprised Likert scale questions related to attitudes to foreign language learning in general, beliefs about the relationships between cultures and languages and

intercultural communication, attitudes towards native English speakers, comparing Thai and English speaking cultures, attitudes towards learning English, and lastly motivation for learning English.

The final section comprised multiple choice questions related to English language use. The completed questionnaires were tabulated and each respondent given a score. This data was used as one of the factors in selecting participants for this final study. It was also used to compare the small number of participants selected for the final study with the larger population. Finally it provided background ethnographic information about the participants' experiences of using English and intercultural communication, alongside reports of their motivation, beliefs and attitudes to these areas. As such it aided in answering the first research question, although it was not the main source of data for this. This data was triangulated with the data gained from the other research instruments.

The language used for the survey was Thai to avoid any language problems for the large number of respondents who had a wide range of English language abilities. An initial pilot version of the questionnaire was given to a small group of Thai learners of English outside of the final setting of this study. The respondents were asked to comment on the questionnaire and any necessary changes made in relation to wording or otherwise confusing questions. Furthermore, the results from this pilot group's responses were also analysed to see if any other changes needed to be made. However, as discussed in 5.2., surveys are limited in that the responses given by participants are constrained by the questionnaire items; therefore, there is no opportunity for expansion on answers, uncovering the reason for the responses, or for new information that is unexpected or unanticipated by the researcher. Furthermore, surveys do not represent instances of intercultural communication but only reports of participants' attitudes towards them. Consequently the survey forms only the initial part of the research project. Qualitative investigative techniques of the kind outlined above, that are more suited to uncovering novel information and probing deeper into participants' attitudes and behaviour, were used for the remainder of the research project.

5.3.6.2 Interviews

Interviews, according to Richards (2003: 47-48), form the mainstay of qualitative research. They can provide an effective way to elicit in-depth personal information, explain motivations

and attitudes, and gain an understanding of personal perspectives in a way that is difficult to achieve through surveys, or from observation. Interviews are widely used in studies of language and culture to provide ethnographic information on participants and settings, which can be used to provide different perspectives on situations or to aid in the explanation of communicative interactions (Davis, 1995; Gumperz, 2003; Saville-Troike, 1989; Scollon and Scollon, 2001; Watson-Gegeo, 1988).

However, it is important to be aware of the subjective, or rather the intersubjective (Cohen et al, 2000: 267), nature of interviews. The data elicited will depend on how the interview is constructed between the interviewer and interviewee. Data will vary depending on the structuring of the interview, from formal with set questions and schedules, to informal with no set questions or schedule (Cohen et al., 2000). Data will also be influenced by the degree of 'directiveness' of the interview; that is how much the interviewer controls the direction of the interview and the subjects discussed (Richards, 2003). Furthermore, the power relationships between the interviewer and interviewee will also influence the presentation of the interviewee, especially if there is an asymmetrical power relationship. Interviews therefore should not be taken at face value, but recognised as one culturally influenced interactional process among many with their own dynamics and constraints. Supplementing interviews with both follow up interviews and other data sources is useful.

Consequently this research used a number of different interview techniques over an extended time period and also made use of other data sources. The language chosen for the interviews was English due to the participants' high level of English and the fact that conducting interviews in Thai with an English speaking teacher/researcher could have been perceived as a slight on their English ability. However, participants were offered the chance to use Thai if they wished or were unable to explain themselves in English. A number of participants did this on a few occasions for brief periods of time.

The purpose of the initial interviews was to gain personal information about the participants' language learning histories, their current language learning situations, and some of their attitudes and beliefs towards language learning and culture and more general attitudes towards other cultures. They also served as an opportunity to more fully explore the participants' responses to the language and culture survey. As such it was hoped that the data would

address the first research question. The interview was semi-structured with a pre-determined set of questions and question order. However, the question wording and order was altered in relation to the needs of each interview. Some degree of standardization was needed in this interview so comparisons could be made between participants' backgrounds and attitudes towards the same topics. A pilot version of this interview was conducted with a Thai learner of English in the UK and comments on the interview invited as well as analysis of the 'success' and type of data generated by the interview.

A final set of interviews with the participants at the end of the course were used to discuss the researcher's interpretations, participants' feelings and comments on the research, and explore unresolved or interesting issues that arose during the course of the research. These interviews were more open-ended. The data gained from these interviews was used to answer research question one, but also to aid in the interpretation of the intercultural encounters, discussed below, and hence address research question two.

All these interviews were audio recorded and then transcribed. The subsequent analysis was qualitative with responses coded to aid the identification of patterns, relationships, and significant events and will be explained in detail in the analysis section (5.3.7 and 6.3.2). The audio recorded interviews were also supplemented by informal interviews or 'chats' both face to face and on-line as opportunities and needs arose. Since audio recording was impractical given the spontaneous nature of such less formal interviews, any data was recorded through notes taken by the researcher either during or directly after the interview.

5.3.6.3 Intercultural encounters

To study intercultural communication it is, according to Scollon and Scollon (2001; 2003) necessary to examine examples of intercultural communication in action. Gumperz (2003) similarly claims that talk examined in context is the principal site of culture and language studies. Detailed analysis of communicative events combined with ethnographic information to aid in an understanding of the participants and context have been used in both the ethnography of communication and interactional sociolinguistics to investigate intercultural communication, as presented earlier (Duff, 2002; Gumperz, 2003; Gumperz, and Levinson, 1996; Hymes, 1977; Rampton, 1995; Saville-Troike, 1989; Scollon, 2001). While the majority of these studies have focused on naturally occurring interactions, an exception to this

is Bremer et al's (1996) study of second language immigrants using simulated gate-keeping encounters. Within second language teaching intercultural simulations have been used extensively to promote intercultural communicative competence and cultural awareness (Byram, 1997; Byram and Fleming, 1998; Jones, 1995; 2000; Tomalin and Stempleski, 1993; Tomlinson, 2004). Simulated in these contexts means intercultural encounters that have been set up in advance by a teacher as part of a classroom learning experience and are to a greater or lesser extent controlled, as opposed to interactions that may take place outside the classroom in participants' day to day communicative interactions. However, while classroom encounters may differ in their nature to intercultural communication outside the classroom, they are still valid intercultural activities in that they bring the learner into contact with other cultures, and lead them to reflect on the communicative processes involved. Indeed, for many second language learners the classroom is the primary site of intercultural encounters.

Given the importance of examining intercultural communication as it occurs in real time to understand how language and culture interact, it was necessary to obtain data documenting the participants in this study taking part in intercultural encounters. This offered an opportunity to view how their attitudes, beliefs, knowledge and skills translated into observable behaviour during communication. It was hoped that this in turn would provide evidence either confirming or disconfirming the role of ICA in intercultural communication through ELF, and thus address the second research question. To achieve this three intercultural simulations or encounters (ICEs) were organised by the researcher, audio recorded (in two cases video recorded as well) and transcribed; they were also supplemented by observation notes when possible. All of the simulations with the exception of one of the last sessions took place within the university. However, in an attempt to achieve a more informal atmosphere than classroom encounters they were conducted in a more relaxed setting (a small room with a table around which all the participants could sit opposite the researcher's office), outside of class time in the evenings, and food and drink were provided. Furthermore, with the exception of the first recording, the researcher was not present for the conversations. This was an attempt to reduce the researcher's influence.

The first ICE involved a group discussion between the participants and one English born English speaker on the subject of English culture. The second consisted of a small group discussion between two of the participants and another non-Thai speaker of English (as either

an L1/L2) on a choice of three subjects that it was felt would be of interest to the participants (see appendix 2). The final session involved a one to one conversation between the participants and another non-Thai English speaker either known to the participant or if this was not possible provided by the researcher. No topic was given for this session in an attempt to gain a more ‘natural’ encounter or at least one in which the subject of the interaction was not predetermined by the researcher. The participants completed a written feedback form for each of the simulations detailing their impressions and interpretations of the interaction (see appendix 3). They were also asked to write about the sessions in their journals and were asked about them in the final interview. Analysis of this data will again be qualitative with transcriptions of the communicative events and a detailed analysis of the talk drawing on techniques of discourse analysis, in particular the ethnography of communication and interactional sociolinguistics.

The first two rounds of ICEs can also be viewed as similar to adapted focus groups, where a group of participants are brought together to discuss a particular topic with the aim of eliciting a range of perspectives (Kruger and Casey, 2005). However, unlike traditional focus groups there was little moderator control, the participants knew each other, and the topic was very wide. The ICEs could, thus, perhaps be better viewed as informal focus groups. Kamberelis and Dimitriadis (2005) believe focus groups can be regarded as quasi formal instances of everyday interaction, and it was this aspect of focus groups that made them particularly relevant as a research instrument for this study. Kamberelis and Dimitriadis (2005) also highlight the role of focus groups in capturing the dynamic interaction of participants and individual presentations and role relationships in the group. These interactions themselves can be ‘units of analysis’ and part of this research will involve examining how participants interacted during intercultural encounters. Furthermore, focus groups have the advantage of exploiting collective resources. Agar and MacDonald (1995) in examining focus groups in ethnography suggest that they are more interesting not in the explanations that they can provide but in the *indexing* of the concepts previously uncovered in ethnographic research. Thus to be able to interpret focus groups it is necessary to have prior ethnographic data. This is the approach taken by this investigation since the ICEs are supported by many other data sources and they are used to explore themes, attitudes, beliefs and identities brought up in the interviews and vice-versa. It should be noted that the final ICE cannot be viewed as a focus

group since there was no moderator control, no topic and only two participants, making it closer to a conversation.

5.3.6.4 Journal

Journal or diary studies are “a first-person account of a language learning or teaching experience, documented through regular, candid entries in a personal journal and then analysed for recurring patterns or salient events” (Bailey, 1990: 215). Diary studies offer a way to investigate issues that are not available to outside observation such as cognitive or affective processes that only the diary writer is conscious of, and as such constitutes a type of ‘insider’ account (Bailey, 1990; Hammersley and Atkinson, 1995; Krishnan and Hoon, 2002). Diary studies have proved particularly useful for investigating the social, interpersonal, and affective dimensions of language learning (Nunan, 1992; Parkinson and Howell-Richardson, 1989). Second person analysis of completed journals can yield further insights that the original writers were not aware of. Furthermore, diaries provide an opportunity to elicit introspective data in first person form over an extended period of time, which can also give an account of the daily language learning experiences of learners both inside and outside the classroom. It is important to remember though that the diaries will inevitably reflect the interests and perspectives of their writers and the perceived audience, and are thus partial accounts (Hammersley and Atkinson, 1995).

In this study the participants were asked to complete a journal over an eight to ten week period beginning with an account of their language learning history. They were then asked to complete the diary regularly, detailing their language learning experiences and feelings towards these. They were also asked to include any other interesting cultural experiences either first hand or second hand, for example media reports, films, or stories. In keeping with Bailey’s (1990) guidelines on diary studies, the participants were encouraged to complete the diary while the events were still ‘fresh’ to get as accurate a picture as possible. Furthermore, they were asked to try to support any reflective comments with examples from their experiences. They were encouraged to write as candidly as possible and to edit the entries later for any information that they did not wish others to read. The researcher checked the diaries once during the period to ensure the participants understood what was required of them. Analysis was qualitative with coding of responses to aid in processing the data. It was hoped that the diaries would offer insights into participants’ attitudes towards learning

languages, attitudes towards other cultures, awareness of the relationship between culture and language, and subsequent related learning behaviour. The journals were also expected to provide information on participant's language learning and use outside of the classroom. The information provided in the journals was also explored further in the final round of interviews.

5.3.6.5 Other research instruments

While the initial fieldwork plan envisaged the cultural and language learning survey, participant interviews, the journals and the intercultural simulations as the main sources of data collection for this research, a number of other sources were used to a lesser extent, based partly on initial planning and partly on an emerging understanding of the participants and the research environment as the study progressed.

5.3.6.6 On-line communication

The initial fieldwork design had expected on-line uses of English to be an important part of the participants' language environment, but the extent to which this was the case was unanticipated. For a number of the participants on-line communication in English was by far their most frequent means of communication both intra and inter-culturally. Therefore, all of the participants who regularly participated in on-line communication were asked to record two or three examples of this and to explain why they had chosen to record these examples (randomly in most cases). Furthermore, the researcher was in regular on-line contact with some of the participants and these communications have been recorded or noted in the research journal. While time restraints meant that this data could not be analysed formally, it was used as part of the background ethnographic information.

5.3.6.7 Participant profiles

As various sources of data related to each of the participants was gathered a profile of each participant was built up based on the researcher's interpretations of the data. This concerned English language use, motivations and attitudes for learning/using English, contacts with and attitudes towards foreign cultures, interesting comments recorded and participants' reactions to the research. This profile was added to and adapted as the research evolved. Some of the impressions were discussed with another colleague at the university who also knew the participants. The impressions were also discussed with the participants themselves in the final interview.

5.3.6.8 Documents

To build a picture of wider attitudes to language learning and culture in which the individual experiences collected in this investigation are embedded it was also helpful to examine local documents related to this. Saville-Troike (1989:114) suggests that printed documents provide a valuable source of historical and background information on a community. According to Hammersley and Atkinson (1995) examining documentary evidence forms a key part of the analysis of any literate community. In this study documents to be analysed included university course materials, syllabi and curriculum, as well as national educational policy. It also included local media such as news, films, and TV which concerned specifically language or culture related issues.

5.3.6.9 Research diary

Throughout the research project the researcher kept a diary detailing both the everyday processes of the investigation and feelings and reactions to them. Such a diary should aid in reflection on the evolving research process; providing a ‘natural history’ of the research (Hammersley and Atkinson, 1995: 192). Furthermore, it may also “bring otherwise hidden progress to light” (Richards, 2003: 267), making the research more open and revealing the processes involved in the researcher’s classification and interpretation of the data. The research diary may also help to make clearer the interactions between the researcher and the participants and any influences on the data due to this.

5.3.6.10 Research reports

Throughout the fieldwork four research reports were produced. These were written approximately every four weeks, starting at the end of the second month of fieldwork. The reports contained a summary of the data collection, initial interpretations of the data as well as any more formal analysis begun. They also dealt with ideas and plans for the next stages of the fieldwork and any changes to the original fieldwork plan. These reports were read by an outside source (my PhD supervisor) not familiar with the research setting and feedback was given. In this way an ‘objective’ outside perspective on the research process was obtained to balance the more subjective participant-observer role of the researcher.

5.3.7 Data analysis

The focus of this chapter is on establishing a research site, selecting participants, and methods of data collection, while analysis will be dealt with in more detail in the following results chapter. Nevertheless, considerations of data analysis are a part of the research process from the earliest stages (Hammersley and Atkinson, 1995; Miles and Huberman, 1994; Richards, 2003). Clearly the selection of different research sites results in certain kinds of analysis being possible and this is even more so regarding the type of research instruments chosen. As already suggested, given the interpretative and emergent nature of the data gathered in this study, qualitative approaches to analysis were most appropriate. Most importantly it was expected that early analysis of preliminary data collection would lead to the identification of emerging themes, significant events or areas of interest, as well as areas which needed fuller investigation or had been neglected. This in turn could feed back into improved data collection that was more focused on issues relevant to the research. Furthermore, coding while the research was ongoing helped to reduce the chance of data overload.

One way of aiding analysis and data collection is through early coding of the data to begin the process of describing, structuring and interpreting the data. Miles and Huberman (1994) even propose entering the field with a provisional list of codes to speed up the process, while others (Hammersley and Atkinson, 1995; Richards, 2003) suggest letting the codes emerge from the data. Either way early coding is useful, and transcriptions of the interviews and intercultural encounters were provisionally coded while the fieldwork was still in progress. The approach to coding adopted was a mix of ‘top down’ preconceived codes related to the research focus and questions, and ‘bottom up codes’ which emerged from the data. This helped to clarify the types of data being gathered and also the relevance of preconceived notions for coding the data. However, this needed to be balanced with keeping the research open to new directions and interpretations and as such both the preconceived and emergent codes were treated as interim and to be revised as the research progressed.

Another technique is to produce regular research memos (Hammersley and Atkinson, 1995; Miles and Huberman, 1994) which attempt to summarize the research up to that point and go beyond codes in beginning to consider patterns, relationships, interpretations and explanations.

These memos can serve as a focusing exercise for the researcher and also provide evidence of the emerging interpretations and understandings of the research context for later analysis. To this end four research reports were produced during the fieldwork (see 5.3.6.10). Due to the interrelated cyclical processes of data collection and analysis the research timetable for this project included ongoing analysis of collected data as the research progresses as well as regular periods of evaluation.

Lastly, the software programme SPSS 14 was used to store the data from the culture and language survey and to enable it to be used for statistical analysis. For the qualitative data QSR NVivo 7 was used to store the transcriptions of the recorded data and has also been used in development of the coding categories which will be dealt with in more detail in the following results chapter.

5.3.8 Ethics and risks

The risks to both participants and researcher in this study were not felt to be great. The activities the participants were expected to participate in, interviews and intercultural encounters, did not offer any danger. The research was conducted overtly with explicit written consent from the participants. While all the details of the research were not explicitly explained to the participants, as this risked overly influencing their behaviour, the general aims of the study (researching culture and language learning/use) were explained. Participants' involvement was on a voluntary basis and it was made clear that they could withdraw from the study at any time. As the researcher was also the participants' teacher there was some risk of a conflict of interests; however, it was made clear to the participants that involvement in the research, or choosing to withdraw from it, was not related to their English courses or the marks they received in them. Anonymity has been protected for the participants with pseudonyms used throughout this research and any related reports. The research was conducted at the university site and university guidelines for staff and student interaction were followed.

5.3.9 Validity/trustworthiness

Establishing validity in qualitative research of the type undertaken in this study requires different criteria from those used in quantitative based research. While much qualitative research rejects a single 'objective' interpretation of reality separate from the interpretations of

the researcher, the issue of establishing the standards and ‘trustworthiness’ of research is still central (Guba and Lincoln, 2005; Lincoln and Guba, 1985; Miles and Huberman, 1994; Richards, 2003). Lincoln and Guba (1985: 290) list four components of trustworthiness: truth value, applicability, consistency and neutrality. Truth value concerns the *credibility* or authenticity of the representation of the constructs research seeks to represent. That is, is it credible to the research participants, others in that environment and other researchers (Guba and Lincoln, 2005; Miles and Huberman, 1994: 278)? Applicability moves from questions of generalisations to *transferability*; the relevance of the research to other contexts. However, Lincoln and Guba (1985: 296) stress that this cannot be established by the original investigator; it must be established by others in the applicable contexts. Consistency is related to the *dependability* of the research. This entails documenting the conditions under which the research was conducted, but also recognising that factors change and can never be exactly replicated. Finally, neutrality refers to the extent to which the data is *confirmable* by other researchers. Thus, the focus of neutrality shifts from the researcher to the data. Lincoln and Guba believe that credibility, transferability, dependability and confirmability can replace internal validity, external validity, reliability and objectivity (*ibid*: 300).

A number of techniques are proposed for establishing trustworthiness and include prolonged engagement in the field, persistent observation, triangulation of data sources, peer and member checks, negative case analysis, thick description, a reflexive researcher journal, and creating an audit trail to establish dependability and confirmability (Lincoln and Guba, 1985). The audit trail entails creating and making available extensive documentation of the research process so that peers can ‘audit’ the research in detail (Lincoln and Guba, 1985; Miles and Huberman, 1994). Many of these techniques have been followed in this research, as documented in this chapter, including an extended period of fieldwork (6 months and previous experience as a participant in this environment, although this is still a relatively short time period (see 5.3.10)), triangulation of data sources (see 6.3.4 and 6.4.4), peer checks as well as member checks in the final interview, contradictory cases (see for example 6.4.4), thick description, a research journal and an audit trail through the description of the research process and the documentation provided in the appendices.

5.3.10 Methodology limitations

Probably the most significant limitation of the methodology adopted here is in relation to generalisability due to the small number of participants and the single setting of the study. Richards (2003), like Lincoln and Guba (1985; 2005), highlights the difficulty of balancing the need in qualitative research to document what is unique and particular in a research setting with the wider relevance of research to other settings. For qualitative research more appropriate conceptions than generalisation are those of transferability (suggested above, 5.3.9) or ‘resonance’ (Richards, 2003: 265), whereby qualitative research should aim to connect to new contexts through providing enough detail to allow other researchers to “share in the researcher’s understandings and find instantiations of them in their own professional experience” (*ibid*: 266). This study will attempt to do this through providing an in-depth analysis in which a range of data sources are utilised to construct a rich picture of these participants’ environment. Moreover, as members of a reasonably advanced or ‘elite’ group of English language learners in Thai higher education, the participants in the study can be viewed as part of a group of language learners who have extensive experience and success with language learning in academic contexts. They may therefore share features with other learners in similar academic contexts and particularly with other ‘international’ students of English. However, any generalisations to other groups of language learners, for example, less formally educated learners or adult business learners, will be more limited.

Other limitations include the limited time period of the study; six months. This constrains any characterisations of the development of ICA and language learning/use. Furthermore, the time limit meant that a comprehensive account of all the participants’ language learning and uses was not practical and selection was required. It will therefore be necessary to make the criteria for this selection of data explicit. Additionally, each of the research instruments chosen will have influenced the data collected and will therefore suffer from the limitations discussed above in relation to specific instruments. This is offset to some extent by the triangulation of multiple data sources, hopefully resulting in a broader picture. However, there are obviously still limits to the type of data collected and again this needs to be made explicit in any discussion of the results.

Finally, the researcher and the research process will also have influenced the type of data gathered. The role of the researcher in this setting will have affected the responses of the

participants. This is particularly the case as a white, European member of an English speaking ‘other’ culture, which could have resulted in the participants being reluctant to offer negative views of these cultures (see 6.3.5 and 7.5). Moreover, other factors such as the researcher’s male gender and his role of teacher/researcher may also have been influential in the types of responses given in the interviews (see 6.3.5 and 7.5). It is also possible that by taking part in the research, especially the ICEs, the participants’ experiences, beliefs and attitudes may have changed. Furthermore, as previously discussed, although the researcher’s familiarity with the setting can provide some advantages in relation to insider accounts, it is also necessary to be aware of other perspectives and to be able to compare across contexts. Hopefully, by employing a critical reflexivity (Hammersley and Atkinson, 1995) towards the research process as it unfolded, particularly through reflection in the research journal and reports (see 5.3.6.9-10), these limitations have been controlled and where unavoidable at least made explicit.

5.4 Summary and conclusion

Through triangulation of these multiple data sources the research aimed to build up a detailed, in-depth, rich description of ICA through the English language use of these participants. The multiple perspectives recorded in the research, including participant perceptions, researcher interpretations, and wider social contexts were expected to present a multidimensional and dynamic characterisation of how ICA operates. This macro level characterisation aims to offer an account of how ICA operated among this ‘community of users’, thus addressing the first research question. This also needed to be supported by a fined grained ‘micro-analysis’ (Saville-Troike, 1989: 133) of language and culture in action through an examination of the examples of discourse in intercultural communication gathered in the intercultural encounters. Such an approach should produce micro level perspectives on how ICA operates in real time in specific examples of intercultural communication, hopefully thus providing answers to research question two. Importantly, both the macro and micro analysis needed to be combined to provide a more holistic answer to both research questions. While the small number of participants in this study limits the investigation in relation to generalisability, it is hoped that by offering detailed accounts of both the micro and macro level elements of ICA at work in intercultural communication, in this environment, and for these users, parallels can be drawn with other contexts in which English is used in similar ways.

CHAPTER 6

RESULTS

6.1 Introduction

This chapter presents the results from the fieldwork and also indicates how these results relate to the research questions. The chapter begins with the results from the questionnaire since this was the first research instrument used in the fieldwork and was also used to aid in the selection of participants. This will be followed by an analysis of the interviews with the participants. The results from this will be compared with the questionnaire responses. Additionally, the research participants' journals will be used at this stage to further triangulate the interview data. The final area to be analysed will be the intercultural encounters (ICEs). These are presented last as it is necessary to draw on the other data sources to be able to properly interpret these examples of the participants engaged in intercultural communication through English. The interviews, journals, and to a lesser extent the participants' ICE feedback, provide a deeper understanding of the participants' communication and interpretations of the ICEs, which are analysed in relation to the notions of ICA discussed earlier.

Overall, the data presented here, within certain limitations, offers insights into the participants' attitudes, beliefs and behaviour regarding English language use, intercultural communication, and the relevance of an understanding of cultures for these participants, and thus answers the first research question, especially the first two sub-questions.

1. What role does intercultural awareness (ICA) play in advanced users' approach to English language learning and use in an Asian higher education context?
 - What is the culture (cultures) of English for these users (what are the references: local culture, international cultures, inner circle countries)?
 - What are the relationships between motivation, attitudes, beliefs, behaviour, and English language use?
 - Based on the answers to the previous questions, what is the most appropriate way to characterise ICA for these participants?

The data also indicates that the elements of ICA identified earlier are present in the examples of intercultural communication recorded in this study, therefore, addressing research question two:

2. What role does ICA play in advanced English users' management of intercultural encounters?
 - Is ICA apparent in interaction? E.g. comparison, mediation, and negotiation of different cultural frames of reference

Furthermore, the participants are also able to articulate many of these features when discussing intercultural communication and language use, albeit to varying extents. Thus, the data analysis yields important results for building an understanding of ICA and developing a more extensive model that incorporates proposals about the relationships between the different elements: how they operate, and how they may develop. Such data is related to both research questions and one of the wider aims of this research; developing the concept of ICA in intercultural communication.

6.2 Culture and language questionnaire and the selection of the research participants

A questionnaire relating to language and culture, as described in the methodology chapter (5.3.6.1), was administered as the first stage of the research process. The primary aim was to aid in choosing participants according to the survey responses. A secondary aim was to establish if there were significant differences between the participants and the group they were drawn from (4th year majors). Two related concerns were to investigate if there were differences between the 4th year majors and other learners at the university (4th year minors and 1st year), and also differences between the participants and these other two groups. This section will briefly present the results of the survey and discuss the selection of the research participants based on this. The individual responses of the research participants will be examined in more detail following the presentation of the interview results.

6.2.1 Returns

Table 1: Culture and language questionnaire returns

	Administered	Returned and complete	% returned and complete	Total population	% of population surveyed
4th Yr majors	39	38	97.44	39	97.44
4th Yr minors	65	60	92.31	113	53.10
1st yr	57	57	100	465	12.26
Total	161	155	96.27	617	25.12

The returns rate was very high for the survey at over 90% (see Cohen et al., 2000). The results can also claim to be representative of the 4th year majors given the proportion of the year group included in the survey; however, this is not the case with the other two groups where the number surveyed is too small. However, the survey was not an attempt to comprehensively represent these groups but to give an indication of possible areas of difference between the group investigated and the general population of English language learners at the university. The 1st year students were selected according to their grades which were average for the year.

6.2.2 Analysis

Scores were tabulated for the different sections in the questionnaire and an overall total was calculated for each participant. Mean scores were then compared for the different groups over the range of questions and the overall totals using independent sample t-tests calculated through SPSS 14.0. An independent sample t-test was chosen as this is the most appropriate statistical procedure for comparing mean scores across different groups (Brown, 2001; Cohen et al., 2000). Cronbach alpha was used to check reliability across the questionnaire, although the multiple choice section and the section with negative statements were omitted as the responses were expected to be more variable here. The internal-consistency reliability estimate was 83%, thus meeting acceptable levels (Brown, 2001: 173). More in-depth statistical analysis such as correlation analysis and multi-dimensional factor analysis were not undertaken due to the limited role of the questionnaire in the research.

6.2.3 Selection of participants

As described in the methodology chapter, eight participants were initially selected from the 4th year English majors through purposive sampling based on the questionnaire. The participants

were chosen according to English grades at the university, time spent abroad, gender, and their scores in the individual sections of the questionnaire as well as their overall score. This final selection of participants involved those who had a variety of lengths of experience of living or travelling in other cultures and those who had none; those with average, below average and above average grades in English; those with average, below average and above average scores in the questionnaire; and one male and seven female participants. While the number of female participants may seem high, this reflected the gender balance of the population from which they were drawn. The participants' role in the research was explained and all of them gave written consent (see 5.3.3). During the fieldwork one of the participants was unable to attend two of the intercultural encounters and was therefore not included in the final results or discussion. The seven remaining participants are presented below with brief biographical information up to the time the fieldwork was conducted. Pseudonyms are used for all.

Kay – A female participant aged 22. She had a high overall grade point average (GPA) and good English scores and had studied English for twelve years. She had spent three months in the US. Her questionnaire score was the second lowest.

Nami - A female participant aged 23. Her GPA was below average for the participants, as were her English grades and she had studied English for twenty years. She had spent three months in Germany with brief trips to other European countries during that time, but had never been to an English speaking country. Her overall questionnaire score was around average for the participants.

Muay - A female participant aged 22. She had the highest GPA of all the participants, and in her year, and these included high English grades. She had been studying English for sixteen years. She had never been abroad. Her questionnaire score was high for the participants.

Oy – A female participant aged 21. Her GPA was the lowest of the participants, and in her year, she also had low English grades. She had been studying English for eighteen years. She had spent a total of seven months abroad in Europe but had never been to an English speaking country. Her questionnaire score was the lowest of the participants overall; although, there was quite a lot of variety in her scores. Most of the low scores were a result of her disagreement with statements rating English speakers or cultures above others.

Por - A female participant aged 22. She had an average GPA. She began with high English scores at the university, but they had slowly dropped. She had been studying English for twelve years. She had been to the US three times for a total of around eighteen months. Her questionnaire score was around average for the participants.

Ton – A male participant aged 21. He had a lower than average GPA and English scores. He had been studying English for twelve years. He had never been abroad. His questionnaire score was average for the participants.

Yim - A female participant aged 23. She had a higher than average GPA, and high English scores. She had been studying English for thirteen years. She spent over a year abroad and one year in the US. Her questionnaire score was the highest of all the participants.

6.2.4 Results

The results from the different groups' questionnaire responses are presented in full in appendix 4. The results show no statistically significant differences between the participants and other 4th year majors. This suggests that the participants are representative of the larger group they were drawn from, based on the culture and language survey. However, this is still a very small sample of the English users in Thai higher education and cannot claim to be representative of them.

There are statistically significant differences between the participants and other groups and between the 4th year majors and the other groups. This adds a further degree of internal validity to the culture and language survey. If there had been no differences between any of the groups, it would have suggested the survey was ineffective.

Among the findings the only result which might seem counter intuitive is that the 1st year students rated their agreement with statements portraying English native speakers in a positive light higher than the other groups. However, this may be due to the 4th year majors having a more nuanced understanding of English speakers, and a correspondingly more naïve attitude on the part of the 1st year students. Based on the questionnaire and interview responses from the participants and previous research (Baker, 2003; 2005), the lower rating of the 4th year

English majors and minors may represent an attitude which rejects sweeping generalisations about native English speakers. Thus, for example, they would not consider all native English speakers honest. Rather they may feel English native speakers should be judged on an individual basis.

While there are other significant differences, they are not thought to be relevant to this study and will not be investigated here. The main purpose of the survey was to establish the relationship between the research participants and other groups of English language learners in this setting. There are also, of course, differences between the individual participants' responses, which will not be investigated here, but will be examined later in comparison with the other sources of data.

6.3 Interviews

6.3.1 Introduction

This section presents the results of the two rounds of interviews undertaken with each of the research participants. The rationale for using interviews in qualitative research is well established (see Richards, 2003) and has already been discussed in the research methodology (5.3.6.2). To support the data and impressions formed from the interviews, the interviews are compared with the participants' responses to the language and culture questionnaire and with the participants' journals, which were kept during the fieldwork. The section begins with an explanation of the interview analysis procedure. This is followed by a presentation of the interview results in relation to the coding categories and any overall patterns established. The discussion is supported by examples taken from the interviews illustrating the coding patterns and also providing critical incidents which offer insights into participants' experiences of and attitudes towards intercultural communication and foreign/second language use. This is vital as given the qualitative and ethnographic focus of this study it is important to retain a link in the analysis to the word level (Miles and Huberman, 1994) and particularly to the participants' own interpretations, rather than solely abstracting generalised patterns based on coding tabulations. The results from the interviews are then triangulated with the questionnaire data and journals. Finally, based on the triangulated data, a more holistic summary is offered of the overall impressions of the participants' motivations, attitudes and experiences of intercultural communication and language learning and use, which is then related back to the research questions concerning ICA.

6.3.2 Interview analysis

The aim of the data gathered from these interviews is to contribute to the research questions (RQ) by providing information about the participants' histories of using foreign languages, contacts with other cultures, attitudes and motivations for learning English (or other foreign languages) and attitudes to other cultures. In relation to RQ1 such information is necessary to understand what ICA might mean (or not mean) to these learners, and how relevant a concept it was to their experiences of foreign languages and cultures. For RQ2 the interviews provide the type of data needed for a richer or deeper interpretation of the participants' behaviour in the intercultural encounters, and how aspects of ICA are employed (or not) by them.

In total two interviews were recorded with each of the seven participants. The average interview length was 53 minutes and the total length of all the recordings was 12 hours and 22 minutes. The interviews were semi-structured (Cohen et al., 2000; Richards, 2003) in the sense that the researcher had a preconceived set of questions and topics to be covered in each interview. However, the order and wording of the questions was not fixed. Furthermore, follow-up questions related to the participants' responses, rather than prepared questions, were used. In addition, the participants were also encouraged to ask the interviewer questions. The first round of interviews was conducted at the beginning (month 2) of the six months of fieldwork. An example is given in appendix 9. The rationale was to gather information about the participants' language learning history, their experience of other cultures, their attitudes to other languages, cultures and peoples, and to ask follow up questions related to the language and culture questionnaire. It also provided an opportunity for the researcher and participants to establish a rapport, and for the researcher to explain in more detail what was expected of the research participants, as well as giving the research participants an opportunity to find out more. The second round of interviews took place at the end of the fieldwork (month 5) with the aim of gaining further information concerning the participants' interpretations of the ICES, to ask follow up questions relating to interesting incidents that had occurred during the fieldwork, to give the participants an opportunity to comment on the researcher's impression of their motivations and attitudes to language learning and use, to get feedback from the participants on the research process, and to give the participants the chance to ask their own questions. An example is given in appendix 10.

Notes were taken immediately before and after each interview detailing initial impressions of the participants and the interview, as well as any other interesting or significant information. Immediately after each interview the researcher listened to the recording of the interview and made initial notes concerning the content of the interview and other relevant features. This was to record first impressions while the interview was still fresh in the researcher's memory.

The next step involved transcribing the interview and decisions on what to include in the transcription (see pg xiv). As the focus of the research was on the content of the participants' responses, rather than the manner in which they were delivered, prosodic features were generally not transcribed. While prosody can influence the interpretation of content, this was not felt to be a significant feature in these cases in relation to the analysis undertaken.

Once the transcriptions had been completed and checked for consistency, they were transferred to NVivo 7. This was to aid in storage of the interview data and to support the next step, coding. NVivo enabled efficient retrieval of coded data and comparisons between different sets of data. The coding followed a mixture of data-driven/ bottom-up codes, and preconceived/ top-down codes related to the research focus on culture, language learning and ICA (Hammersley and Atkinson, 1995; Miles and Huberman, 1994; Richards, 2003). There are a number of advantages to employing a mix of pre-conceived and data driven codes, as discussed in 5.3.7. Preconceived codes offer an initial focus to coding and also relate the coding process to the research aims or questions. Utilising emergent data driven coding, in contrast, enables flexibility in the research process, opening up the research to areas that may not have occurred to the researcher. Data driven codes also allow the participants' interpretations to feature more prominently in the analysis; a crucial feature of qualitative ethnographic research (Hammersley and Atkinson, 1995; Richards, 2003).

In accordance with the research aims and questions the coding began with a focus on culture and language learning/use with a number of preconceived possible codes under this category. As the transcripts were analysed these codes were amended and supplemented with data driven codes in this category. This was the most extensive category of codes and is most closely connected to the research questions and developing an understanding of ICA in this context. Additionally, analysis of the transcripts led to the establishing of three other categories of codes which were distinct from but related to the culture and language

learning/use codes. These were attitudes to communication and language (both in L1 and L2/FL), motivations for language learning, and linguistic behaviour (participants' use of L2/FL). These codes 'emerged' from the data due to the frequency and extent to which they were discussed by the participants. While these categories are not always directly related to culture and language learning/use or ICA, they aided in providing essential background information that often contributed to understanding the data in the first category of codes.

The codes were revised and re-organised as the research progressed. They were also grouped together to show relationships between them, and various codes were organised as sub-categories of larger overarching codes. At first the number of codes expanded as the interviews were analysed, but was then reduced as overlaps became more apparent and those which were not relevant to the current research were dropped. However, a degree of overlap between the codes is inevitable due to the interrelated nature of many of the areas. For example, attitudes and motivation often feed into one another, and there is obvious overlap between attitudes to language and communication, and attitudes to language, culture and intercultural communication. Moreover, multiple coding of the same data was allowed if it was felt that more than one code applied. It must be recognised that categorisation through coding of the data is inevitably a process that involves artificially separating interrelated areas. Nevertheless, it enables more efficient analysis and is often vital in helping to make sense of the vast amount of data that qualitative research can generate (Miles and Huberman, 1994). Therefore, categorisation and coding are necessary, but at the same time relationships between the apparently separate data should also be considered and more holistic ecological perspectives taken. Throughout the coding process the codes were revised for consistency across the different interviews, in relation to the types of data that were contained within each code, and in accordance with the definitions of each code. However, it should be noted that as the coding was undertaken by an individual researcher not all of the data may be coded in the same way by other researchers (Mackay and Gass, 2005). Furthermore, the effect of the interviewer also needed to be considered in relation to his influence on the codes, especially in terms of topic choice. For this reason the interviews were not coded for topics or group affiliations, as they are in the intercultural encounters, because it was usually the interviewer's questions that first introduced these categories. Finally, 61 individual codes or sub codes were organised into four categories as related to the interviews (see appendix 5).

There were a number of other advantages to coding the data, beside efficient data analysis and retrieval, as described above. The process of repeatedly examining the texts as multiple ‘coding sweeps’ (re-reading the texts to produce and adapt the coding categories) were made resulted in detailed analysis of the transcripts revealing features and relationships that may not at first have been apparent (Rampton, 2006). Furthermore, the codes aided in identification of patterns in the data (Miles and Huberman, 1994). The data was examined for general overall patterns from tabulations of the codes (appendix 6). This was to establish which codes were most frequent, and those which occurred for all participants. Also any major differences between the participants were noted.

While the codes have been tabulated, it is not the actual numbers in the coding patterns that are important but the patterns that emerge in terms of similarities and differences. For this reason the coding tabulations have been shown in appendix 6 rather than in the results chapter. As already discussed, it is also essential to retain the link between the codes and the individual instances that make up the numbers and patterns. Therefore, extracts from the participants’ interviews are presented in the results alongside the patterns established by the coding. These extracts are chosen for a variety of reasons: as typical examples of the type of data contained within a code, as a particularly articulate expression of a pattern or idea that was prevalent or important in the interviews, and as critical incidents that offer insight into the behaviour, beliefs or values of the participants. The extracts also allow presentation of the participants’ views in their own words, thus offering an emic perspective. Furthermore, they also allow a focus on the discourse itself, the importance of which was underscored in chapter 5; however, as noted there this study is not itself based on discourse analysis.

Finally, a summary representing the researcher’s impressions of the participants’ experience of, and attitudes towards intercultural communication and L2/FL use and learning is presented. While this is necessarily the most interpretive section of the results, it attempts to provide a holistic perspective on the patterns and themes as they have emerged from the interviews and the triangulated questionnaire and interview data. It also attempts to view the data in a more ecologically coherent manner than separate analysis of the different categories or data sources can achieve. Lastly, this summary suggests how the data is related to the research questions, a process that will be continued in the discussion of the results in chapter 7.

6.3.3 Interview results

6.3.3.1 Attitudes

This category of codes relates to the participants' attitudes towards communication and language mainly in an L2/FL but also in their L1. Both sets of interviews show positive attitudes to using a foreign language, English or otherwise (+COM). This is more in relation to using the language in a very wide sense, including for study, rather than specifically for communicating with foreigners, although this is also included. However, there are also quite a lot of negative attitudes towards using a foreign language (-COM); although, much less than positive. These negative attitudes mainly relate to the participants' feelings of difficulty in communicating in an L2, and in many cases it involves languages others than English, in which the participants are less proficient than English. Both interviews show more examples of positive attitudes to native speaker English (+NSE) than non-native speaker English (+NNSE), and correspondingly more examples of negative attitudes to NNSE than to NSE. All of the participants believe English is useful as a global lingua franca (ELF). In both interviews there are similar amounts of negative and positive attitudes expressed towards Thai (+L1/ -L1). Many of the more negative attitudes towards participants' L1 are related to the limited use of Thai on a global scale. These views are illustrated in example 6.1 (chapter 6, example 1) from the first interview with Yim, which demonstrates her perception of English as a global language and the limitations of Thai in this sphere.

Example 6.1

1. YIM: ...English is an international language so the way they communicate err (wide) you
2. know just like worldwide but then if you are stay in Thailand and you only speak Thai and
3. then you don't communicate with others at all or you do communicate but then it doesn't reach
4. to the highest point and then you just you the develop the development are not going you know
5. just like it's not going to be very successful or it's not maybe it is successful but it is not as
6. successful as you use English as err language in your communication yeah

Some differences between the individual participants are revealed by this analysis. Nami, Oy and Yim display considerably more positive attitudes to using an L2 (English in all cases) than negative attitudes across both sets of interviews. These speakers seem confident in their ability to use and communicate in English as Nami explains in example 6.2.

Example 6.2

7. NAMI: umm well I have to admit that I I it was quite easy for me to understand the English
8. grammar and it's quite easy for me to be able to speak English and to understand as well and
9. so that's why maybe it's because it's easy for me and so that's why I like it and suits me

The other participants are mixed in their attitudes. Ton offers similar amounts of both positive and negative attitudes and this seems to be related to his lack of confidence in his ability to communicate in spoken English (example 6.3).

Example 6.3

10. WILL: ok that's an interesting answer so have you ever had any problems with any of the
11. English teachers
12. TON: err the problem I don't have any problem but sometimes when when err I cannot catch
13. the words they speaking (?) speaker ((laughs)) I I am not so (confident) you know so
14. (sometimes) I dare not to ask him when when he speak back err I afraid that I could not err
15. catch it all ((laughs))

Kay is the only participant who expresses more negative attitudes to using an L2 than positive. Overall, she seems to have quite an ambivalent attitude towards using English as she demonstrates in example 6.4 when describing communicating with foreigners in English.

Example 6.4

16. KAY: ... I think it's hard too difficult and then maybe next time I don't want to speak to them
17. because if I speak with them and they don't understand so I lost my confidence
18. WILL: right ok and err what did you like about it or what did you feel good about when you
19. did it
20. KAY: when I speak
21. WILL: uhu yeah .
22. KAY: nothing

6.3.3.2 Motivation

Motivation coding was linked to the participants' expressions of motivation for learning an L2/FL. All of the participants express the desire to learn English for knowledge (EK) most frequently. This involves wanting to learn English for academic work but also more general

experiences and knowledge gained through meeting others and travel, as such it overlaps with learning English to gain new experiences (ENE). Two examples are given in 6.5 and 6.6.

Example 6.5

23. WILL: are you interested in English speaking countries and cultures
24. YIM: yes I do and I think like for my master degree at the moment I'm applying for some
25. master degree courses in Thailand but my real goal is that I want to be in some other countries
26. because because you know just like when you finish your study I might have to come back to
27. Thailand and stay here for ever so during the time that I study is it might it might be the only
28. time that I can travel around and just learn more about others and then come back and bring
29. some goods things back and just develop what we have at the moment

Example 6.6

30. TON: I think it's err it's important for people from (?) I could say that for most of Thai people
31. to learn English because there are many media and information that err the text are in English
32. so when you when you cannot find when you cannot read when you don't know the English
33. you cannot know what what did they write about yes and it's important and in some texts
34. cannot some people err is not answer it in Thai you have to know another (?) for example err
35. my classical guitar yes there are no translation version Thai version so I have to find the full
36. text of it

Learning English for a career (EC) is frequent; although, more so in interview 2 than 1, probably as a result of approaching graduation and the need to look for work. Wanting to learn English for fun or enjoyment is also common (EF). Learning English to be able to communicate with others (ECOM) is perhaps not as common in terms of motivation as expected. However, when combined with the other two communicative based motivations, wanting to communicate specifically with native English speakers (ECOMNES) and non-native English speakers (ECOMNNES) it becomes more prevalent. The coding indicates that Oy is most motivated by communication and more so with NES, and she reports having many British English speaking friends and seems to identify with British English. Kay in contrast seems motivated to communicate with non-NES, in particular from the Middle East, and reports negative attitudes to communicating with NES.

Each of the participants also discusses in detail their perceptions of their motivations and uses of English. All of the participants report intrinsic motivation in that they enjoyed studying English for its own sake. Both Ton and Muay felt that their main focus was the classroom, but they also wanted to use English in their future careers, and in Muay's case also for further study. Both would also like to engage in more intercultural communication given the opportunity. Nami reports that for her academic English was less of a focus and she also rarely mentions careers. Instead the social dimensions of using English outside of classroom settings seems to be more motivating in allowing her to meet others. Por at the time of the fieldwork was mainly motivated by her career; although, as she points out in example 6.7, this does not mean communication was not important for her, and she also maintains contact with friends she had made during her trips to the US.

Example 6.7

37. WILL: ... when you're studying English is the most important things is is it to study English to
38. get a good job and have a good career or is it because you'd like to communicate with other
39. people which do you think is the most important for you
40. POR: err . both are important err the first thing maybe err able to communicate and interact
41. with people ...because English is as everywhere in Thailand now umm the company mostly
42. like the people who able to speak English like the good command of spoken and written
43. English

Oy, like Nami, seems mainly interested in using her English for social experiences and intercultural communication and discusses plans to travel to and live in English speaking countries. Kay is perhaps the most ambivalent in her motivations. She reports that her main reason for studying English is her enjoyment of it, with her career as the second reason. However, she explicitly states that she is not motivated by wanting to communicate with foreigners especially NES. Yim feels that her main interest is academic English rather than using her English in social contexts, as she equates social settings with informal English, which she feels is not useful. However she also believes she can use her academic English for socialising and does this via contacts she has made through studying and work experience.

6.3.3.3 Linguistic behaviour

This category of codes attempted to represent the participants' reports of using an L2/FL including studying. There was often a large degree of overlap with motivation as the participants frequently reported being motivated by something they had done, for example using English successfully in intercultural communication motivated them to seek out more opportunities for intercultural communication. Using English at school, university or other classroom settings is the most common behaviour reported by all participants (LSU). Linked to this, all of the participants report using English to gain knowledge (UK) both inside and outside the classroom. Yim did this most frequently as presented in example 6.8.

Example 6.8

44. YIM: on the internet most of the information I find you know just they are all in English
45. . even when I have to write something in Thai because err there was a topic that we had to do
46. the debate on about the abortion and then I had to speak something about like abortion in
47. Thailand but then the information about abortion which is written in Thai like abortion in
48. Thailand which is written in Thai is rare you know it is hard to find so that I had to go for some
49. information like abortion in Thailand but it's written in English and there's much more about it

Using English for communication, either face to face or virtual (on-line), is also a very frequently reported use of English (UCOM); in interview 1 most often with native English speakers (UCOMNES), and in interview 2 most frequently with non-native English speakers (UCOMNNES). When all three categories are combined they form the most frequently reported behaviour. The most numerous reports of communicating across all three categories come from Nami, Oy and Yim, and the least from Muay and Kay. Indeed, for Nami, Oy and Yim the extent to which they reported using English is more than their reported use of Thai. Both Nami and Yim also feel that they are more able to express themselves in English than in Thai, and Oy claims she feels as comfortable in both languages. Furthermore, Por also feels she is fluent in English, and Muay and Kay also believe there are areas in which they can express themselves better in English than Thai.

All of the participants also report using English for work or career (UW), except Nami and Ton, and most frequently Por as in example 6.9.

Example 6.9

50. WILL: so that your main focus with your English at the moment is your career
51. POR: yep
52. WILL: yeah you think that's true
53. POR: yes and my project is doing about the job interview question
54. WILL: right yes yes
55. POR: it's the only that I can think about
56. WILL: right ok and why is that
57. POR: err because doing the job interview question I help me prepare myself going
58. to the airline interview

All describe learning another language (not English or Thai) (LOL), but only Muay, Nami and Oy claim to use it for communication (UOLCOM), and then not often. Nami, Por, Oy, Kay and Yim have all been abroad (AB). This experience abroad is drawn on in the interviews most often by Por and Yim, and least by Nami.

6.3.3.4 Culture and language

This is the most wide ranging and extensive group of codes for the interview. It covers a variety of areas related to language, culture and communication including the participants' attitudes, beliefs and behaviour. Discussing cultures at the level of beliefs, attitudes, values and world views that motivate behaviour (DEEPC) is the most frequent category in both interviews, showing this is the type of understanding participants have of culture, or are at least most able to articulate. This suggests that the participants generally have a quite sophisticated understanding of culture in a modernist sense i.e. there is a describable entity such as Thai culture or American culture. Yim offers an example of this in example 6.10, when she begins with describing overt behaviour (greetings), but then goes on to offer a possible underlying value for the behaviour (not intruding on 'personal' space), and finally generalising to comparing 'Thai contexts' and 'English speaking countries contexts'.

Example 6.10

59. YIM: ...you know just like it err it is easy to see what different between Thai people and
60. American people when we meet each other in Thailand we we are not going to say how are
61. you but we going ask did you have breakfast or we're going to ask like where are you going or

- 62. something like that it is something different I think because err the reason why we err
- 63. American people don't ask like where are you going because it's something personal so . who
- 64. cares where you going or why you interesting where I'm going but in Thailand it's something
- 65. just like some question that you really don't really have to answer but then there are just like
- 66. some culture and some different things so I think in and . also in like li- literatures there are
- 67. many different cultures in there and the more I read the more I learn the differences between
- 68. Thai contexts and English speaking countries contexts yeah so learning the language is
- 69. learning something new about the culture something like that

This type of response is also a reflection of the interview questions, which concentrated on these kinds of topics. In interview 1 DEEPC is most frequent for participants Nami, Oy and Yim. In interview 2 the participants converge more, although DEEPC is still more frequent for Nami and Yim. This suggests that through the research process the participants have begun to consider culture in roughly similar ways (a factor that was considered in 5.3.10 and will be returned to in 6.3.5). Discussing factual topics related to culture (FACTC) is less common in both interviews; nevertheless, it is expressed by all. In culture and language discussions some of the participants make use of cultural stereotypes or generalisations (STER), in particular Oy and Kay. However, Oy and Kay also provide more examples of going beyond stereotypes (BSTER). This involves offering exceptions to the stereotype or problematising it in some way. Interestingly Nami seems able to go beyond the stereotypes without initially presenting stereotypical views. Example 6.11 shows Oy bringing up a stereotype, or at least generalisation about Thai teachers, but then suggesting her own personal experiences of Thai teachers (Ajarn C and Ajarn P) have demonstrated exceptions to this.

Example 6.11

- 70. OY: that err quite different between Thai teacher and English teacher yeah a bit like that but
- 71. in Thai you can't really say anything to your teacher you can't really comment to them I don't
- 72. really like the way you teach me now can you change it or can you just not say that you can't
- 73. really say what you think or speak up your mind sometimes you just have to keep it quiet but I
- 74. don't really have any problem with umm Ajarn C and Ajarn P they are quite open minded so
- 75. that I can say what I want and they will basically listen to me and see what it's like and explain
- 76. what explain the reasons why it's you know why it's that and I quite like that

While cultural stereotypes are present in these interviews, all the participants also express beliefs that indicate that they feel other people should be understood in a manner transcending cultural generalisations (TC). Often this is through the idea that individuals cannot be understood solely according to their cultures, or that there are shared features of humanity that go beyond individual languages, cultures or countries. Linked to this many of the participants, with the exception of Por and Yim, report believing that some cultural values are relative (REL). Muay demonstrates both of these views in example 6.12.

Example 6.12

77. MUAY: we can't compare two literature with each other it doesn't mean that literature that
78. written in English it will be better than Thai literature it just I think if the theme in literature is
79. universal theme which err the writer which what languages they are written they are good they
80. can be good

There is also evidence of an understanding of the mixed and fluid cultural forms and practices associated with 'global cultural flows' and of the blurring of boundaries between cultures (examples 6.13, 6.14) and in some cases languages (examples 6.14, 6.15).

Example 6.13

81. POR: because I get used to American culture and I can't see the difference because I've been
82. there and I came back and I just can't figure it out which one is real American which one is
83. real Thai like like the culture is mixed

Example 6.14

84. YIM: yes because err at the moment I think there are people especially young people who use
85. like internet or those kinds of things and then they watch TV they listen to English songs they
86. look up the English information in the on the internet so sometimes it is it seems like they mix
87. the two languages together ...and then some words in English become a word in Thai

Example 6.15

90. Jim so I quite like it and I quite like it it give a bit of feeling impressed on every word in Thai
91. when you say something ...
92. WILL: so you like mixing Thai and English together yeah
93. OY: yeah but not really a good thing to do I get that on my my essay as well sometimes I
94. writing and writing like that and just put it on at the end or at the beginning of sentence

Positive attitudes to other cultures (+C2) are also expressed by all the participants, although again mostly from Nami, Oy and Yim in both interviews. Positive attitudes to English speaking cultures (+ESC) are expressed by all the participants except Kay, and by Oy and Yim most frequently. Oy's enthusiasm for other cultures including ESCs is shown in example 6.16, alongside her rather stereotyped characterisations of them.

Example 6.16

95. OY: ...I mean my interested is put on everything is going to everything and I for English just
96. especially especially in Ireland umm I am I am interested in tap dance yeah and the way they
97. drink their whisky and the way that they dance for instance Scottish people still want to know
98. exactly happened to them which they seem a bit to be mad and crazy out of control the Welsh
99. even worse and and I actually want to learn err the language speak in Ireland and the Welsh as
100. well the Welsh language it'd be quite interesting my friends kept speaking Welsh to each other
101. and I find it . I like it I don't really know why but I just kind of like . just (touch me) and like
102. yeah I'm going to study that language as well England I like Twinning tea ((laughs)) so that
103. would be the thing about the tea in England

Positive attitudes to non English speaking cultures (+NESC) are also expressed by all the participants at some point over both interviews, however less than +ESC. This is done most by Oy describing her experiences abroad, and by Kay in detailing her plans to work in the Middle East. All of the participants also express negative attitudes to other cultures and to ESC (with the exception of Nami), although not frequently. This is done most frequently by Kay, especially in relation to her experiences in the US, but also in general, as demonstrated in examples 6.17 and 6.18.

Example 6.17

104. WIL:...what about English speaking countries and cultures do you think they're interesting or
105. KAY: /chuay chuay/
 {so so}
106. WILL: uhuh why
107. KAY: I don't know maybe umm . English speaking countries a lot of dominant countries in the
108. world and then their cultures I can see it in the mass media in the TV and then they said that
109. it's interesting so I think it's so so it's /chuay chuay/

Example 6.18

110. KAY: before I went there I know about the United States from the media from television and I
111. assumed that this country is should be umm free I mean umm everybody has equal rights and
112. everybody are equal but when I go there maybe I live in err not in a big city like DC or New
113. York or California that many people from around the world live together I live in New Jersey
114. so most of them are umm white and then umm yeah and I found it wasn't like my expectation
115. so like I feel just a little bit disappointed
116. WILL: ok that makes sense
117. KAY: yeah and umm I like err I work in err a theme park (?) umm many of my colleagues are
118. white and one of my friend two of my friends they are umm coloured people err they treat
119. them like err you know I don't like the way they treat these people

Positive attitudes to their own culture (+C1) or maintaining their own culture (MC1) are expressed by all, most frequently for Oy in interview 1, although less so in 2. All of the participants report a strong sense of Thai identity, despite in cases such as Nami, Oy and Yim using the English language more frequently than Thai, and for Nami and Oy spending a lot of time with non-Thais. Indeed Yim believes her experiences of other cultures have made her attachment to Thai culture stronger in some senses (example 6.19).

Example 6.19

120. YIM ...I get to learn about like when I was in the US I have learn about the US and it has
121. become my second hometown you know but then one thing that I was surprised was that I love
122. Thailand more and more because when I was there I knew that what we have in Thailand is not
123. what they have in the US and then if we lose it it's one day we lose what we have at the
124. moment we cannot find anywhere else so . it's just when when you see something different just
125. learn about other and at the same time I get to learn more about myself as well

Cultural comparisons (COMP) are frequent in the interviews, mostly for Nami and Yim. These involve comparing factual information between cultures as well as 'deeper' level comparisons of beliefs, values and world views. The comparisons also range from very general levels to specific examples of differences as perceived by the participants. Two examples are given as 6.20 and 6.21, both by Muay; the first a more general comparison and the second more detailed.

Example 6.20

126. MUAY:...there are about Korean culture I think there are many many aspects that different
127. from Thai cultures and it is interesting and important to know that because if if I have to go to
128. Korean to Korea and live in and if there I think if I don't know what I have learned it will
129. difficult me to be there to live my life there because maybe there is err conflict and a difference
130. in being with Korean people I think it is also with English and other countries

Example 6.21

131. MUAY:...Korean people always talk loudly uh at first umm what happened to them uh and
132. then I know it's just their their ways of speaking and there's many things that Korean Korean
133. people and Thai people are different maybe in the way of dressing they're always dress umm
134. although she's they are only at home they dress very well it's different from Thai people if we
135. are at home we dress t-shirt and shorts but they always dress themselves

The more difficult capacity of mediating between cultures (MED), as suggested in the discussion of CA and ICA in chapter 4, is also shown by all, most by Nami, followed by Yim and Oy; however, in interview 2 the number is similarly low from all participants. Nevertheless, there is a quite a lot of variety in the types of mediation undertaken. Participants such as Nami, Oy and Yim are able to articulate the process and present personal examples more than others such as Ton, Muay or Kay. Contrasting examples from Ton and Nami are presented below. In example 6.22 Ton discusses needing to mediate in very general way with no specific personal experience to draw upon. In example 6.23 Nami explains how she views herself as an 'interpreter' between different cultures or countries, and in examples 6.24 and 6.25 she also gives specific examples of doing this, both in her own behaviour, and in communicating with others.

Example 6.22

136. TON: err I think it's important for me to understand the culture of different country because err
137. as well as when when when when when some people visit your home you have to to get to know
138. them and the (environment) err the err of them and when when they are in their country what
139. they do something like that to get to understand and when they are in Thailand sometimes they
140. they don't they don't intend to do (you so) but but for some the society for culture err they
141. have to do that so I have to understand that yes

Example 6.23

142. NAMI: I think yes . because . you will one day you will use what you learn like English or
143. German with the people who is the native speakers so I think it's quite important when you
144. communicate with them but then you speak something or you behave something badly in their
145. point of view you know people don't like you at all what's the matter why do you use it why
146. you should be interpreter between two two countries and then you speak something and then
147. you you know you need to know the culture I think

Example 6.24

148. NAMI: ..yeah it's not not like a passion that I want to be like American people I want to be
149. like British people it's not like that but it's just the way oh that's interesting that you know that
150. . people . for example people . go drinking people earn their money in a certain age compared
151. with Thai people Thai people we just stick with our family until we get married with girls like
152. me my parents not it's supposed to to be with them before I'm marriage but can you imagine
153. I'm not going to marriage until I'm thirty and I have to stick with them but yeah I can you
154. know I can measure what I should take from from the culture that I learn like British culture
155. that they afford themselves since they were like fourteen years old twelve years olds compared
156. with us like twenty years we still beg money from the parents ((laughs)) and so I feel like ok
157. maybe we should do something something like that something that you should develop your
158. life yeah it's not just the Thai way but also the other way that you think that is good from that
159. English speaking country

Example 6.25

160. WILL: ...you made a comment about you said in the future maybe you'd like to work as a
161. secretary or a PA or something like that
162. NAMI: yeah

163. WILL: but then you said that you also you knew some people thought that was not a good
 164. career for a university graduate
 165. NAMI: I'm sorry
 166. WILL: someone whose got a degree
 167. NAMI: . oh
 168. WILL: I just wondered
 169. NAMI: because umm when I talk with my friends a lot of foreigners friend they told they told
 170. me what you gonna do after you graduate and I said I want to be a secretary and then in
 171. Thailand it's different to be a secretary you got quite a lot of money compared to other people
 172. and it's different in other countries especially for the western countries because secretary is not
 173. really a good job and so they say you graduate like bachelor degree and why you want to be a
 174. secretary you cannot get a higher position you will be just all the time secretary you know you
 175. have more brain than that something like that

The other participants who articulate a role or identity for themselves as an interpreter or mediator are Yim, when she talks of closing the 'gaps' between foreign teachers and Thai students (example 6.26), and Oy when she discusses her mediating role in helping foreigners to adapt themselves to Thai society (example 6.27).

Example 6.26

176. YIM:... when there is a way to help Thai people with the English language and if there is a
 177. possibility to do that I will want to do that because like I like I told you earlier that about like
 178. the teaching writing
 179. WILL: yes uh
 180. YIM: there is some spaces between the foreign teachers and the students and yeah and I think
 181. as I have had some experience with those problems and I should be able to you know to delete
 182. the gaps between yeah and solve the problem some of them

Example 6.27

183. OY: ... I am a Thai women or girl however you wanted to put it that way I still have to keep
 184. the culture with me and knowing exactly what I can do and what I can't do and I'm telling
 185. people from the other part of the world as well that is wrong and what way the Thai culture is
 186. like basically teaching them at the same time so they can adapt themselves to be able live in
 187. the society in Thailand

Accepting cultural differences (ADIF) is shown by all the participants, and most frequently by Nami. Change or accepting change in behaviour, beliefs, or attitudes due to contact with other cultures (CH) is also shown by all, most commonly by Nami again, but also frequently by Yim and Por (example 6.28).

Example 6.28

188. POR: culture shock umm . they touch body a lot umm . about . the the hierarchy . the head the
189. foot the foot
190. WILL: could you explain
191. POR: like err they touch the head but the Thai the Thai thing that the head is a higher part
192. something like
193. WILL: right right and how did you feel about that
194. POR: the first time I was shock but I learned

Surprisingly, given Oy's positive attitudes to other cultures neither ADIF or CH is discussed much by her.

Negative attitudes to cultural differences (-ADIF) are expressed at least once by all, except Ton and Yim, and most frequently by Por; although she only offers three examples and one is given in 6.29.

Example 6.29

195. POR: umm ...like hugging my host family always hug me and kiss me on the cheek like for
196. goodnight kisses but I didn't get used to it and I told my host family that err I never done that
197. to I never done that and I don't want him do that just hug is enough but kissing I couldn't stand
198. for it

All the participants express a belief that language, culture and communication are linked (C+L), and this is quite frequent for all. Oy provides an example of this in 6.30.

Example 6.30

199. OY: I think the most important thing as well to me I'm not really sure what the other people
200. think but to me to get to know the culture first what people are really like because although
201. you speak English but culture in each country is so different like in Australia . England they

202. tend to speak English but they can't (be like) with each other though ((laughs)) so yeah you
203. need to get to the culture first yep

Likewise, all claim positive attitudes to learning about other cultures (+LC), although negative attitudes are also expressed by Por (example 6.31) and Kay (-LC), somewhat contradicting their claims about the links between culture and language.

Example 6.31

204. WILL: right and do you think that ((knowledge of culture))helps you when you want to speak
205. in English or do you think it doesn't help
206. POR: sometimes sometimes err the culture doesn't matter

6.3.4 Triangulation between the interviews, questionnaire responses and journals

The participants' questionnaire responses offer an opportunity to corroborate the interview data as many of the topics covered are similar, especially in the first round of interviews in which the participants discussed their questionnaire responses. These responses confirm the generally positive attitudes in the interviews to other cultures, languages, and language and culture learning. They also corroborates for many of the participants the importance of C1, in that the questionnaire responses, like the interview data, indicate positive attitudes to Thai culture and a rejection of ratings of inner circle English speaking cultures or people above others. Finally, the questionnaire like the interview also indicates the participants' agreement with various aspects or underlying assumptions of ICA. In relation to individual participants the questionnaire generally confirms the information and impressions apparent in the interviews. In particular, Kay has quite a low 'score' in the questionnaire, with more neutral responses to other cultures and languages and disagreement with most statements rating English speaking people or cultures above others. In contrast Yim has the highest overall score and like the interview she has very positive attitudes to English speaking people and cultures, often rating them above Thai. The only contradiction with the interview data is Oy's questionnaire score which is the lowest, despite displaying positive attitudes in the interviews. This is due to her strong disagreement in the questionnaire with attributing overly positive characteristics to NES speakers and inner circle cultures.

Journals were collected from all of the participants before or during the final interview. The participants were asked to complete the journals on a regular basis over a ten week period, as detailed in the research methodology (5.3.6.4). Examples are given in appendix 14. All produced a journal; although, the extent to which the participants recorded their experiences, thoughts and feelings related to language learning and intercultural encounters in the journals varied. Kay's journal was very brief while other participants such as Yim, Nami and Ton wrote extensive and detailed journals. Given the variety in the amount of data and type of data collected through the journals, the purpose in analysing the journals, like the questionnaire, was to triangulate the results of the interviews and ICEs.

Formal coding was not undertaken due to the variety of the data collected from different participants, making comparisons of patterns difficult. Instead the journals were read through repeatedly at different stages in the research and notes taken each time. The different stages were, in most cases, during the fieldwork, at the mid-way point, before the final interview and when all the data had been collected. The journals and notes were also re-read during analysis of the interviews and ICEs. The main purpose was to look for evidence confirming or contradicting impressions and data from the interviews and ICEs. Equally important, was searching for any other relevant information not apparent in the interviews or ICEs, such as attitudes to other cultures and languages or other uses of English.

The journals generally confirm the impressions provided by the interviews. They reiterate the importance of intrinsic motivation, enjoyment, for studying English for most of the participants. Moreover, the journals add more depth to this, often adding other motivations linked to the initial enjoyment of studying English, as in Ton's wish at a future time to travel and meet new people and Nami's interest in contact with other cultures and exploring differences. Many of the participants also write about the importance of English as a lingua franca allowing access to more extensive sources of knowledge as expressed by Muay in example 6.32.

Example 6.32

English is an international language, so it is profitable for anyone who knows English as he or she can communicate with people from many countries...many interesting and good books are

written in English and many useful websites are made in English language, people who are English literate have far more range of information and knowledge access.

The journals corroborate the extent to which Nami, Oy and Yim use English on a daily basis with both NES and non-NES. For Nami and Oy the social role English plays is emphasized. Example 6.33 shows Oy's daily use of English illustrates this point.

Example 6.33

...writing emails to friends, posting comments on my mates' blogs and texting my boyfriend who is now in Australia as well as having conversations through the phone with him.

For Yim the academic focus is confirmed but this also crosses over into working in English through teaching and translation. Moreover Yim's journal also suggests a new area of English use which was not discussed in detail in the interviews: creative and expressive use of English. Yim reports using her English to write poetry and short stories as well as creating an on-line profile (MySpace) and diary. This adds to the already extensive domains of English use which Yim demonstrates. Moreover, both Nami and Yim report using English considerably more than Thai, and being more comfortable expressing themselves in English than Thai, as shown below in examples 6.34 from Yim and 6.35 from Nami.

Example 6.34

There is one thing that makes My Space different from others'. I write My Space in English because I find it easier to start and I don't have any problem at the end. Whenever I think about writing something in Thai, it seems to take me forever to choose the word to start with and then I will get lost somewhere before I get to the end... This((English)) seems to be my own style of writing.

Example 6.35

When I speak in Thai, I'm always stuck 'cos I only remember vocab in Eng((lish)).

Furthermore, Nami also demonstrates some negative attitudes to her L1, Thai, in writing that it is a non-technical language which is not serious and this, she believes, hinders Thailand's development.

The journals of the other participants also support the information offered in the interviews. Por's journal focuses on her career ambitions with a long description of the interview process for Emirate Airlines. It also demonstrates that at the time of this research she was not interested or motivated by informal social communication, as illustrated in example 6.36.

Example 6.36

Some of my aspect had changed. I found it's not interesting chatting with my foreign friends anymore. Since I started applying for a flight attendant, I was busy with preparing myself all about the grooming, interviewing and stuff. It made me completely blind and deaf because I was blocked from the news around me but pursuing my goal.

Kay's journal reiterates her ambiguous attitudes to English. She repeats her negative attitude towards the US and also foreigners in general. However, in the journal these negative attitudes are more in relation to disagreement with what she perceives as the overly positive attitude most Thai people have towards English speakers, as well as media images of the US. Interestingly she is the only participant to consistently refer to foreigners as 'farangs'; Thai slang which roughly refers to any Caucasian. Ton and Muay's journals substantiate the impression of their English use as centred on the classroom and also their lack of confidence in intercultural communication. However, Muay reveals more extensive use of English for intercultural communication and with other Thais than she does in her interviews, but the focus is still mainly on the classroom. Lastly, the journals, perhaps influenced by the research process, repeat a belief among the participants that cultures and languages are connected in various ways and that they both need to be studied for successful intercultural communication.

6.3.5 Limitations of the interview data

The most evident limitation to the interviews is the small number of participants and the single setting. This restricts the generalisability of any findings reported here. However, as raised in the presentation of methodology in chapter 5, notions of 'resonance' (Richards, 2003) and 'transferability' (Lincoln and Guba, 1985) are perhaps more appropriate than generalisability for such qualitative data. This research has attempted to do this by providing rich ethnographic accounts which are triangulated with other data sources. A further limitation is that the six month period of this fieldwork is a relatively short period of time in relation to the

participants' experiences of learning and using English, which is over 10 years for all of them. The participants' attitudes and motivations will obviously develop and change over time as will their associated behaviour. In particular Por's negative attitudes to informal intercultural communication appear to be a recent development. A longer study or a study conducted at a different point in the participants' experiences may reveal different results.

The research process and in particular the presence of the researcher is likely to have influenced the results. Through taking part in this research and speaking with the interviewer the participants would have become more aware of the areas under investigation especially the interest in culture and language. This in turn may have influenced their responses during the interviews. Nevertheless, that the participants were able to engage with these subjects in depth and articulate a variety of viewpoints and beliefs, suggests that these were issues they had consciously considered prior to this study. Moreover, as shown by Por and especially Kay, in their negative attitudes to intercultural communication through English, the participants appeared willing to present alternative viewpoints to those implicit in this research.

6.3.6 Interviews summary and conclusions

Positive attitudes to communicating in another language, including English, are expressed by all the participants. All of the participants report using an L2 to communicate (usually English); although, at different rates of frequency. Positive attitudes towards other cultures, including English speaking cultures, are expressed by each of the participants. However, negative attitudes to other cultures are also present, particularly in Kay's attitudes to English speaking cultures. Furthermore, negative attitudes to learning about other cultures are expressed by Kay and Por. In terms of attitudes Kay seems the most ambivalent towards using English and English speaking cultures.

The motivations expressed for learning English or other languages appear to be more related to gaining knowledge rather than specifically for a career or communication. This contradicts the participants' self-reported behaviour which focused more on communication; nevertheless, English was reportedly extensively used in classroom settings as well. This apparent contradiction may be a result of interview questions focusing on communication rather than study. Furthermore, the overlap between the three categories is considerable, with knowledge aiding in career opportunities and educational success, and communication underlying all

other categories. All of these motivations for using English, whether gaining knowledge, communicating or careers, are also perhaps linked to the understanding all the participants express of the role of English as a lingua franca (ELF) or international language. English seems to be viewed as a necessity when communicating beyond the boundaries, real or virtual, of Thailand and Thai speakers. Furthermore, it is seen as valuable in Thailand as well. Although attitudes are generally positive to ELF, Kay does have negative attitudes towards NES use of English in international settings, and Oy towards non-NES English generally.

As regards culture and language, all the participants express the view that culture, language and communication are linked. They are also all able to discuss cultures at both factual levels and 'deeper' levels related to the beliefs, values and world views which influence behaviour and attitudes. Furthermore, all of them are able to compare cultures and crucially mediate between them. However, the extent and manner to which this is done varies considerably. Ton and Muay usually (although not always) seem to be able to do this only in a very general manner, whereas Nami, Oy and Yim are able to draw on specific examples of cultural differences or personal experiences of communicative differences in intercultural communication. Connected to this is the idea of viewing themselves as cultural mediators expressed by Nami, Oy and Yim. Moreover, Nami and Yim also discuss accepting differences and personal changes and adaptations as a result of intercultural encounters more than other participants. While cultures are usually treated as homogenous bounded entities there is also evidence of all the participants going beyond cultural generalisations. Furthermore, in discussing the influences of English speaking cultures on Thailand many of the participants demonstrate an awareness of the mixed, hybrid and adapted cultural forms associated with post-modernist conceptions of culture and globalisation.

Overall, the interviews suggest that the most frequent and confident users of English for intercultural communication are Nami, Oy and Yim. They appear the most experienced communicators in English, based on the extent they engage in communication in English, and their correspondingly positive attitudes towards this. Likewise, they also express the most positive attitudes to other cultures and English speaking cultures. All three of these participants also view themselves as in some way mediators between cultures when they discuss 'interpreting' helping others to 'adapt' and bridging 'gaps'. However, the extensive use they all make of English, more often than Thai, does not seem to undermine their

alignment with their Thai identity. Their bilingualism, skills of intercultural communication and mediation seem to be 'additive' rather than replacing previous roles or identities. Nami and Yim are also the most able to articulate the processes involved in successful intercultural communication such as comparison, mediation, accepting differences and personal adaptation and change. Oy although appearing a successful intercultural communicator, seems less able to explain the process. Nevertheless, Nami and Yim are quite distinct in the focus of their English communication. Nami reports being more interested and having more experience of socially based intercultural communication. Yim in contrast seems more motivated by academic English and often uses academic settings or work experiences as a way to develop intercultural contacts.

The interviews also indicate that Muay and Ton have the least experience as intercultural communicators and correspondingly less confidence and knowledge of the processes involved. Of the participants that have been abroad Por and Yim draw on their experiences frequently in a positive way and Kay in a negative way. Indeed, Kay appears to be the most ambivalent in her attitudes toward intercultural communication and English, showing little interest in intercultural communication. Her motivation seems to stem more from intrinsic enjoyment of English as a subject and possible uses in future careers. Both Nami and Oy draw more on experiences of intercultural communication in Thailand than abroad, and interestingly their experiences abroad, unlike Yim, Por, and Kay, were not in English speaking countries. Finally, Por, despite having extensive experience abroad in the US, over three long stays, which she views positively, does not report extensive use of English for intercultural communication. Like Kay, she seems more motivated by career plans. However, as she points out, a career focus also involves communication.

In conclusion, in relation to the research questions, particularly RQ1, the interviews provide valuable ethnographic information on the participants' histories of language learning and use, their motivations, attitudes, beliefs and current behaviour, as well as future plans. Moreover, all of the participants discuss culture at both the factual level and, more commonly, at the level of beliefs, attitudes, values and world views. Furthermore, they are able to compare cultures and mediate between them; although, again at different rates of frequency. All express the view at some point in the interviews that language, culture and communication are linked; thus, suggesting that these aspects of ICA are relevant to them. Crucially in discussing

intercultural communication, despite more formal aspects of language such as grammar and lexis being mentioned by the participants, considerably more of the interviews focus on skills such as comparison, accommodation, adaptation and mediation, as well as emotional aspects like accepting differences and personal changes. While this may be partly a result of the interviewer's bias and interview questions, the fact that the participants were able to discuss these aspects of intercultural communication to such an extent suggests that they are significant to them.

6.4 Intercultural Encounters

6.4.1 Introduction

This section will offer a discussion of overall patterns from the recordings of intercultural encounters (ICEs) for the seven research participants. Firstly, a brief explanation of the rationale, methods of data collection and analysis will be offered. Then the numerical data based on the coded transcripts will be examined for any trends that can be identified either across or between the different instances of intercultural communication and examples given. As claims will be made about the frequency of the participants' responses in the ICEs the coding tabulations are presented. Next, the recordings will be analysed in relation to the conception of ICA developed earlier. This will involve an examination of each of the twelve features of ICA with examples taken from the recordings and analysed at the textual (word) level, thus following the previously reported studies from a discourse analysis perspective (5.2.2), rather than according to more abstract codes. Finally, the ICE results will be compared with the previous data to determine the degree to which they corroborate each other. Crucially, contradictions both within the data and in relation to the conception of ICA will also be considered at this point. It is hoped that analysis of the participants' engagement in intercultural communication combined with the data presented earlier concerning their interpretations of this, ethnographic data related to their experiences, attitudes and motivation, as well as characterisations of their environment, will enable the development of an empirically grounded understanding of ICA and its relationship to intercultural communication and language learning/use.

6.4.2 ICEs procedure and analysis

6.4.2.1 Rationale

The primary aim of the intercultural encounters was to investigate research question two:

What role does ICA play in advanced English L2 users' management of intercultural encounters?

However, it was also hoped that the data would further an understanding of the first research question and in particular offer examples illustrating the relationship between the English language and the related cultural references in this expanding circle, lingua franca setting, as set out in the following subsection of research question one.

What is the culture (cultures) of English for these users (are the references local, global, inner circle or other)?

In order to answer these questions it is clearly necessary to obtain examples of the participants engaged in intercultural communication. The importance of data from such examples is documented in the research methodology chapter. While naturally occurring examples would have been desirable, this was not possible for all of the participants as their experiences of intercultural communication were quite limited. In order to obtain similar kinds of data for all the participants the researcher conducted three rounds of intercultural encounters at the university, as explained in the research methodology (5.3.6.3) and below. Although the recordings took place at the university, they were conducted outside of the classroom, in an informal atmosphere, with no teaching staff present and with the researcher only present for one of the recordings. Moreover, the final round of recordings can claim to be more naturalistic in that many of the participants communicated with people whom they regularly had contact with in English, and in one case the event took place outside of the university. Furthermore, the recordings also involved a mix of genders (both same gender and mixed gender conversations) and of native English speakers and non-native English speakers.

In total three rounds of recordings were made, ICE 1, ICE 2 and ICE 3 consisting of twelve separate recorded sessions. The amount of data recorded and transcribed amounted to 6 hours and 23 minutes. Details concerning each ICE are given below.

6.4.2.2 ICE 1

Background: ICE 1 took place during the second month of fieldwork after the first interview. It begins with a short presentation (15 minutes) on the subject of the UK by an English national followed by a questions/discussion session with the research participants. This ICE is closest in format to the focus groups described in the research methodology (5.3.6.3). The rationale was to give the participants an opportunity to speak to a non-Thai English speaker and thus engage in intercultural communication. It also provided a forum to engage in cultural comparison through discussions about the UK. Furthermore, it also gave the participants a chance to meet each other. An extract from the transcription is given in appendix 11.

Setting and participants: The discussion took place in a small meeting room opposite the researcher's office at the university (the same setting as the interviews). Participants sat in a circle around a circular table. The invited speaker sat at the table as well. The researcher sat off to one side slightly but joined the table later. The session began at around 5.00 PM and lasted about 2 hours. After about an hour food and drink was brought in for the participants. The atmosphere was generally informal and relaxed. The invited speaker was George (pseudonym), an Englishman who teaches English at a local school and has lived in Thailand for the past three years. Previous to this he has had extensive experience in Thailand and spent a year at a Thai university studying Thai language. He speaks fluent Thai. He was not known to the other participants. All of the research participants were present.

Recording: The session was videoed for the first segment of around an hour until the food arrived (videoing was stopped at this point as it was felt it might be off-putting for the participants). Two MP3 recorders were placed on the table and a laptop in the corner was used for video and audio recording.

6.4.2.3 ICE 2

Background: The research participants were invited to take part, in pairs, in a short discussion (15-20 minutes) with a non-Thai English speaker. The participants were given three topics to choose for the discussion (see appendix 2). These related to the age at which children leave home in Europe, N. America, Australia and Thailand; the nationality/cultural background of English teachers; and 'partying' as part of the university experience in Europe, N. America, Australia and Thailand. They were told they could discuss any or all of these topics or choose

something else if they prefer. These topics were selected as it was felt that they would be of interest/relevance to the participants and that there may be culturally based differences between the invited speaker and the participants. The rationale was to give the participants a topic which they could use to begin a conversation with a non-Thai English speaker and hence engage in intercultural communication. The discussion was organised in trios as it was hoped that it may lead to a more 'lively' discussion than a one-to-one conversation and so that the participants would not be on their own with a stranger. All of the discussions continued for at least the allotted time frame. An example of ICE 2 is given in appendix 12. All the participants were asked to complete a feedback form at the end of the discussion (appendix 3).

Participants:

ICE 2: 1

Chas (pseudonym) is a 29 year old male Australian/Scottish English teacher. He teaches children English in a local school. He has been in Thailand for 5 years. He is not known to the research participants; however, they discovered that they share a mutual friend. The research participants were Por and Oy. These two were paired together as based on ICE1 they were the two most frequent contributors and so would perhaps dominate any of the other participants if paired with them. They chose topic three, university life and partying.

ICE 2:2

Chas was the invited speaker again. He did not know the research participants. The research participants were Muay and Ton. These two were paired together as based on ICE1 they were not frequent contributors and so would perhaps be dominated by other participants if paired with them. They chose topic one, leaving home, but also moved on to a discussion of topic three.

ICE 2:3

Rich (pseudonym) is a male 33 year old from the UK, who has spent the last ten years living in Germany. He was in Thailand as part of a 4 month trip around Asia with Suse. This was his final week. He is a personal friend of the researcher. He did not know any of the participants. The research participants were Kay and Yim. These two were paired together as they contributed similar amounts in ICE1. They chose topic three, university life but later discussed topic one, leaving home.

ICE 2:4

Suse (pseudonym) is aged 30 and is an office administrator from Germany. German is her L1 but she also speaks fluent English and has a degree in translation. She was in Thailand as part of a 4 month trip around Asia with Rich. She did not know any of the participants. The research participants were Por and Pan. Pan did not attend ICE1 (or ICE3 and hence was not included in the final research) but she was paired with Por as based on the initial interviews it was felt they might contribute similar amounts to the discussion. They chose topic three, university life and partying.

6.4.2.4 ICE 3

Background: The research participants were asked to record a short one-to-one conversation (15-20 minutes) between themselves and a non-Thai English speaker who they regularly communicated with in English. The participants were asked to decide for themselves who they wanted to speak with. Furthermore, for this recording no topic was provided and the participants were asked to decide for themselves what to talk about. For the participants who did not frequently communicate with a non-Thai English speaker (or were unable to arrange a meeting with him/her) the researcher provided a suitable interlocutor. The participants were also offered the opportunity to record the conversation anywhere they wanted.

The rationale was to record an example of participants engaging in intercultural communication in English with a familiar interlocutor and in a familiar and informal setting, with the aim of capturing more ‘naturalistic’ data than the previous ICEs. A one-to-one format was chosen as the previous recordings had already examined the participants in groups. No topics of discussion were provided as it was important to offer the participants an opportunity to decide on their own subjects for intercultural communication. It was hoped that by this stage in the research participants would be familiar and relaxed enough with the research process to take more responsibility for their recordings. However, it should be noted that in all but one of the examples, Nami, the participants chose to do the recording at the university. Furthermore, only three of the participants, Nami, Oy and Yim were able to record a conversation with someone they regularly communicated with in English. An example of ICE 3 is given in appendix 13.

Participants: Julianne and Veronika (both pseudonyms) are two female German teachers from the university and German is their L1. Both had learnt English at school for around 7 years. Veronika has spent a total of around 2 years in Thailand and Julianne around 1 year. Julianne was known to her interlocutor, Yim, but Veronika was not known to her interlocutor Kay. Chas, George and James (pseudonym) are three male NES teachers from outside the university. Chas and George had taken part in earlier ICEs and were known to their interlocutors, Ton and Muay respectively, from these. James has been in Thailand for 4 years. He did not know his interlocutor, Por, although she remembered him from when he taught at the university, even though he did not teach her. Benjie is a male Filipino/ Thai student, who speaks Tagalog, English and Thai in that order of fluency (by his own assessment). He has been in Thailand for 10 years. He is a friend of his interlocutor Oy. Philippe is a Belgian male, who speaks French and English. He has been in Thailand for around 6 years. He is a friend of his interlocutor Por. All of the participants are in their 20s with the exception of George and Philippe, who are in their 30s.

6.4.2.5 Analysis

Initial fieldnotes were taken at the start and end of each recording related to any significant features. However, notes were not taken during the recordings as, with the exception of ICE 1, the researcher was not present. It was felt that the researcher's presence might have had too strong an influence on the participants' responses and interactions. Immediately after each ICE the recordings were listened to and initial notes taken, detailing basic features of the conversations, such as who spoke and about what topics. Any interesting features and tentative first impressions were also recorded. The next step was the transcription of each of the recordings. As with the interviews the transcriptions' main focus was on the content of what was said and the same conventions were used. However, as the recordings were conversations or discussions, often with more than two participants, additional transcription conventions were used, in particular overlapping speech (see pg xiv). Once the transcriptions were completed they were re-read and any further, again tentative, impressions noted.

The next stage involved more formal coding of the recordings. For this the transcripts were transferred to NVivo 7.0 for reasons previously explained (6.3.2). The transcriptions were coded for significant features and patterns based primarily on the content of the participants' dialogues. As with the interviews, coding was very much a process, with multiple passes over

the data as the coding categories were devised, revised, adapted, and checked for consistency in the same manner as the interviews. Coding was again both ‘bottom-up’/data driven and ‘top-down’/theoretically and conceptually based. Many of the coding categories presented in the results below were derived from the data. The data driven nature of the codes and the different focus of the research questions for the ICEs meant that many of the codes used for the interviews, while applicable, were not appropriate or relevant. The codes developed have attempted to characterise frequently reoccurring or salient features of the recordings as they emerged from the participants’ intercultural encounters. These include the ‘group affiliation’ codes which relate to different social groups, or speech/discourse communities (see 3.2.6 and 3.3.4), participants invoked, either claiming membership, or using these as an explanation for behaviour, beliefs or values. The ‘topics of extended discourse’ codes cover, as the title suggests, the different subjects or topics discussed by the participants during the recordings. The term ‘extended discourse’ is used here to refer to topics which were either taken up by other participants or involved long or multiple turns with one participant remaining on the same subject. The final data driven codes are the ‘functional codes’ which attempt to capture the way participants engage in the intercultural communication, for example through asking questions, offering agreement or disagreement, or offering personal experience, and are perhaps closest to the tools employed in DA. Following the interviews, the dialogues were assigned multiple codes where this was applicable (see appendix 7).

However, it was also important to focus the analysis within the framework set out in the literature review relating to languages, cultures, intercultural communication and second language use/learning. In particular the data needed to be related to the research questions, and in this case RQ 2 was most relevant. Therefore, coding categories related to these issues were devised and applied to the data. These are the ‘ICA’ codes which are based on the culture and language learning codes used in the interviews. Nevertheless, even here the codes were adapted to the data and not simply ‘imposed’ upon it. The data was not coded following the features of ICA, as this was felt to be too restrictive. Instead the cultural and language codes were developed through a combination of internal data driven coding and external aims. Thus, the data coded still needed to be interpreted and its relation to the research focus made clear. Finally, the most ‘top-down’ part of the analysis involved relating the coded data to the twelve features of ICA presented earlier, and providing examples from the data for each of the twelve characteristics, if present.

It should be stressed that during the actual process of coding the distinction between ‘internal’ data driven and ‘external’ theoretically based coding was not neatly delineated. Data driven codes influenced the conceptual basis of the study, and in turn the concepts applied to the analysis influenced the focus of the data based codes. More detailed explanations of the coding protocol and associated definitions are given in appendix 7. As the coding progressed patterns began to emerge which were noted through ‘memos’ for each of the ICEs, the participants and for patterns of similarities and differences between the ICEs. Interpretations of these patterns were noted, along with numerical counts of the codes where it was felt appropriate. In total 59 codes were used (see appendix 7). As with the interviews it was important to keep the analysis related to the data at the word level, rather than abstract patterns; therefore, examples of the participants’ dialogues are included. Furthermore, ‘critical incidents’ are also noted which reflected common features of the data, significant examples or contradictory evidence. These take the form of transcribed sections of the dialogues with commentaries. Additionally, the interviews are referred to where it is necessary or helpful to draw on them to be able to offer a richer interpretation of the ICE data.

6.4.3 ICEs results

6.4.3.1 Frequency and length of contributions

Table 2: Frequency and length of participants’ contributions in the ICEs

ICE	ICE 1		ICE2		ICE3		Total	Average
Participant	No.	%	No.	%	No.	%	No.	%
Oy	126	12.37%	83	45.39%	159	57.56%	368	38.44%
Yim	41	3.41%	106	26.21%	52	82.82%	199	37.48%
Kay	47	4.16%	87	18.26%	145	44.37%	279	22.26%
Nami	101	8.98%	51	15.98%	116	41.31%	268	22.09%
Muay	21	1.53%	105	19.12%	81	42.92%	207	21.19%
Por	8	0.59%	127	21.65%	124	30.52%	259	17.59%
Ton	9	0.53%	63	10.15%	210	30.66%	282	13.78%
Mean	50.43	4.51%	88.85	22.39%	126.71	47.17%	266	24.69%

Key

No = Number of contributions to recorded ICE dialogue

% = Percentage of words recorded in ICE dialogue

Total = Total number of contributions over the 3 ICES

Average = Average % of words recorded over the 3 ICES

The pattern of contributions in the recorded ICES shows an increase in frequency and length of contributions for all the participants over the three sessions. This is unsurprising given that there were fewer participants in each round of recordings and so less competition for talk time. This trend is most marked for Por and Ton. However, for Por this is because she was unwilling to contribute during the first ICE due to unrelated personal circumstances: by the second ICE she is contributing similar amounts to the average. Ton shows a steady increase with very few contributions initially but rising with each ICE, and by the final ICE he is participating similar, although still slightly smaller, amounts to the other participants. This is, he reports during the final interview (see example 6.52), due to increased confidence in speaking English over the course of the research. Oy is the most frequent contributor and also contributes the most. Yim also contributes a large amount, although less frequently, indicating that she takes longer turns, and a high proportion is drawn from the final ICE, in which she dominated the conversation. Kay and Nami contribute similar amounts both in relation to frequency and length of contributions. Nami participated a lot in the first ICE and the last but was less willing to participate in the second ICE, as she reports being reluctant to communicate with Oy in both her written feedback from the ICE and in the interviews. Muay follows the general pattern; although, she is slightly under the mean in terms of length of contributions.

Overall, the figures show that all of the participants are able to engage in intercultural communication through English, particularly for the final one-to-one conversation. Oy and Yim emerge as the most extensive contributors in relation to length of contributions and both of these speakers contribute more than the invited speaker in at least one ICE. This gives an indication of their fluency and confidence in using English for intercultural communication and corroborates the information they provided during the interviews. Kay, Nami and Muay all participate a similar amount overall. Given Nami's extensive experience of intercultural communication reported in the interviews, more contributions might have been expected from

her. However, compared to the other research participants she was less willing to take part in ICE2, for the reason given above. Por and Ton seem the least able to participate in intercultural encounters, and this is to be expected given the lack of experience of intercultural communication they both report in the interview. However, this does not mean they cannot contribute, as they both demonstrate in the final ICE.

6.4.3.2 Frequency of reference to group affiliations

Table 3: Frequency of reference to group affiliations by the participants in the ICEs*

ICE	ICE1	ICE2				ICE3							Total
		1	2	3	4	Ton	Muay	Por	Nami	Oy	Kay	Yim	
Group		Chas	George	James	Philippe	Benjie	Veronika	Julianne					
Student	2	6	4	13	2	3	3	1	2	4	10	4	54
Thai	7	5	4	14	2	6	0	4	1	0	8	3	54
C2	13	3	0	6	2	4	0	6	3	2	5	1	45
Friends	8	5	2	2	5	3	5	2	2	4	5	2	45
Family	3	1	5	12	6	0	0	3	1	1	7	5	44
Regions	2	3	2	3	2	3	1	0	0	0	4	1	21
Other	1	0	0	0	0	16	1	0	0	0	1	1	20
Work	1	0	0	0	1	0	4	3	0	0	5	1	15
Generation	1	0	0	1	1	0	0	1	1	0	1	0	6
Gender	2	0	0	1	2	0	0	0	0	0	0	0	5
Social Class	1	0	0	0	0	0	0	0	0	0	0	0	1

*See appendix 7 for an explanation of how these categories were coded

The overall references to group affiliations show ‘student’ and ‘Thai’ as the most frequently cited. The frequent occurrence of Thai and C2 (which includes references to the UK, US, Australia and Germany) shows that cultural groupings at the national level are relevant for these participants. They also occur in almost all of the recordings, although less so in ICE 3. However, based on the above table, other group affiliations seem equally important. These are ‘student’, ‘friends’ and ‘family’. Student and friends are not surprising given participants’ current circumstances as students living with friends. Family is also to be expected based on the central role afforded the family in Thai culture (Mulder 2000, O’Sullivan and Tajorensuk, 1997). It is perhaps surprising that gender did not feature more prominently in the discussions

as a means of discussing behaviour and cultural differences, particularly given known differences in culturally based interpretations of gender roles. Generation was also infrequent and social class was only mentioned once. It is not immediately clear from the data here why these are not social groupings that the participants are willing to relate to in these intercultural encounters, or if they are topics the participants might engage with in other contexts. In the interviews, for example, Nami does discuss both generation and gender as will be illustrated in later examples (6.48, 6.49).

6.4.3.3 Subject of topics for extended discourse

Table 4: Subject of topics for extended discourse by the participants in the ICEs*

Topic	ICE1 No of Examples	%	ICE2 No of Examples	%	ICE3 No of Examples	%	Total No of Examples	Average %
Education	11	19.6	21	42	20	22.83	52	28.16
Work	8	22.8	5	7	15	23.66	28	17.83
Leisure	0	0	15	30.9	10	14.6	25	15.18
Comparing cultures	4	14	11	18.2	10	9.17	25	13.78
Being a student	0	0	12	25.5	11	13.18	23	12.89
C2	9	18.6	4	5.4	8	9.25	21	11.08
C1 information	3	3.6	16	18.5	8	9.95	27	10.69
Family	0	0	9	19.6	5	5.39	14	8.32
Region and places	5	4.99	6	5.57	12	13.2	23	7.92
Asking about C2	7	12.8	3	5.01	2	3.28	12	7.03
L2 use and learning	5	5.59	8	10.8	4	3.51	17	6.63
Other subjects	0	0	1	0.71	7	12.58	8	4.43
Accommodation	0	0	2	8.43	3	3.32	5	3.92
Friends	0	0	2	1.71	9	9.67	11	3.79
Jokes	1	0.49	0	0	8	6.37	9	2.29
Personal relationships	1	1.13	1	1.39	7	3.98	9	2.17
Gender (MF)	1	2.63	2	1.9	0	0	3	1.51
Conversation management	1	0.45	3	2.62	3	0.57	7	1.21
Learning about C2	0	0	2	2	1	1.47	3	1.16
Religion	0	0	0	0	2	2.23	2	0.74
Generation	0	0	2	1.75	1	0.39	3	0.71

Attitudes to English	0	0	1	2.14	0	0	1	0.71
The research	0	0	0	0	1	1.63	1	0.54
Other (sub)cultural groups	1	1.44	0	0	0	0	1	0.48
L1	1	1.19	0	0	0	0	1	0.40

*See appendix 7 for an explanation of how these categories were coded

Key

No = Number of contributions to recorded dialogue

% = Percentage of words recorded in dialogue

Average % = Average percentage of words in recorded dialogue over sets of ICEs (4 recordings for ICE 2 and 7 recordings for ICE 3, 3 sets of ICEs' recordings for total)

Indented topics are subsections of a larger topic, and are also included in the tabulations for the larger topic.

Education occurs more frequently and for greater lengths of time than any other topic. This is most likely a result of the participants' current role as students and the topic choices of the ICE 2 which focused on students, thus making them suitable choices for this kind of interaction-orientated conversation in which the participants are often 'getting to know' each other. Work occurs frequently and extensively as a topic in all three ICEs, despite not being a suggested topic at any point. The leisure topic also may have been promoted by the topic choices offered in ICE 2. Cultural comparisons are frequent and extensive and although they are directly prompted in ICE 2, they occur in all of the sessions. This is closely followed by C2 and C1 information. While much of the information given under education could be construed as C1 information, it is only coded as such when the discussion specifically refers to Thai culture or Thailand. When C1 information and comparing cultures are combined with C2 information, cultures become the most frequent and extensive topics of discussion in these recordings.

Other interesting features of the topics discussed are the disparity between the frequent mention of friends and family as a group affiliation and the comparatively less frequent occurrence of these categories as topics of extended discussion. As with group affiliations certain topics seem not to be suitable, as far as these participants are concerned, for discussion in these intercultural encounters. Similarly to group affiliations, these include gender and generation, and social class is not mentioned at all. Moreover, religion is not frequently mentioned, which is perhaps surprising given its supposedly central place in Thai society and

education (Adamson, 2003; 2005; National Identity Board, 2000; O’Sullivan and Tajaroensuk, 1997). A last point of note is that discussions of personal relationships and jokes occur much more frequently in the final ICE3. That these occur more often in the final recordings is most likely due to the more intimate one-to-one setting, and the fact that around half of the participants and invited speakers knew each other well.

Overall, the topic choices combined with the group affiliations highlight the importance of the concept of cultures in intercultural encounters for these participants. Cultures function as a topic of discussion in themselves, as a means of explaining and comparing behaviours, beliefs and values, and as a point of identity, in these intercultural encounters. This may be an artefact of the ICEs, where the participants were more aware than they might usually be of cultures as a frame of reference. However, the ease with which the participants are able to incorporate cultures into the discussions suggests that they are not new to them as a topic of interaction, or particularly artificial. Moreover, cultural references also feature in the final ICEs, in which the participants decided for themselves what the topics of their conversations would be, albeit at a slightly less frequent rate. Nonetheless, it is important to note that cultures are not exclusively relevant. Other frames of reference and social groupings appear equally relevant, especially education and student identities, which are often used without any reference to national cultural contexts such as Thai or American.

6.4.3.4 Intercultural awareness (ICA) and culture codes*

Table 5: Overall ICA codes in the ICEs – Numerical counts

Code	ICE 1	ICE 2	ICE 3	Total
Fact C	16	34	24	74
Deep C	16	41	15	72
C1 information	11	43	17	71
Comparisons between cultures	9	19	15	43
Negotiation	4	2	23	29
Mediation	3	13	10	26
Stereotypes	10	5	7	22
Beyond stereotypes	7	4	3	14
C2 information	0	1	10	11
Positive attitudes to English speaking cultures	5	2	0	7
Negative attitudes to English speaking cultures	5	0	0	5

Maintaining C1	1	2	0	3
Negative attitudes to C1	0	3	0	3
Relativising cultures	1	0	0	1
Positive attitudes to learning about cultures	0	1	0	1
Negative attitudes to learning about cultures	0	1	0	1
Total	88	171	124	

Table 6: ICA codes in the ICEs by participant – Numerical counts

	Ton	Muay	Nami	Por	Oy	Kay	Yim
Fact C	4	7	13	9	13	11	17
Deep C	2	8	8	14	9	19	12
C1 information	2	9	7	9	5	19	20
Comparisons between cultures	2	3	4	6	5	13	10
Negotiation	3	4	7	8	5	2	0
Mediation	1	2	4	3	4	4	8
Stereotypes	0	0	6	3	6	6	1
Beyond stereotypes	0	0	4	1	5	3	1
C2 information	0	0	3	4	3	1	0
Positive attitudes to English speaking cultures	0	0	0	1	6	0	0
Negative attitudes to English speaking cultures	0	0	0	0	4	0	1
Maintaining C1	0	2	0	0	1	0	0
Negative attitudes to C1	0	0	1	0	2	0	0
Relativising cultures	0	0	0	0	1	0	0
Positive attitudes to learning about cultures	0	0	0	1	0	0	0
Negative attitudes to learning about cultures	0	0	0	1	0	0	0
Total	14	35	57	60	69	78	70

*See appendix 7 for an explanation of how these categories were coded and definitions of the codes

The tables above represent numerical counts of the frequency of each coding category. The overall coding patterns show discussions of culture at the factual and ‘deeper’ level of beliefs, values and world views to be roughly equal and the most frequent way that cultures enter the conversations. C1 information had almost equal frequency and there was considerable overlap between this category and the previous two. The figures also show that comparisons between cultures featured more than mediation between cultures. This is to be expected given the

difficulty of mediating between cultural frames of reference as opposed to simply describing or asking about cultural differences or similarities. Negotiation of misunderstanding was also quite infrequent. Its rarity was in most instances due to either an apparent lack of misunderstanding between the speakers, or the speakers being unwilling, or feeling it was unnecessary to tackle it as understanding would be established later; a common feature of intercultural and ELF communication (see Canagarajah, 2007; Firth and Wagner, 2007; Jenkins, 2007; Seidlhofer, 2004). Moreover, in these recordings misunderstanding does not result in ‘serious’ consequences for the participants. However, it is interesting to note that in the one-to-one conversations the amount of negotiation goes up considerably, perhaps there is less risk of potential loss of face by signalling you do not understand if only one other participant is present, and participants who are more familiar are more likely to challenge their interlocutor or ask for clarification. Again it is not surprising that stereotypes are more frequent than moving beyond them given the relative difficulty of the latter process. However, stereotypes are not especially frequent overall: 22 over 12 recorded sessions. It is also worth noting that most recorded examples occur in ICE 2; although the total time recorded here is no more than the other two sessions. This may be due to this session encouraging comparisons between cultures which brought many of the categories identified here into the discourse. The more frequent instances of C2 information in ICE 3 result from questions asked by Oy and Nami about other cultures.

Examining the frequency of ICA codes by participant also reveals patterns, although these need to be interpreted cautiously, since it is the substance of many of the instances that is important rather than the frequency. Clearly there is a great deal of variety in the overall occurrence of the different features between the participants, with Ton only producing 14 examples and Oy, Yim, and Kay each providing 70 or more examples. This can be partly explained by Ton’s shorter contributions overall. However, it should be noted that all the participants were given equal opportunities to participate. Interesting features include Kay and Yim’s frequent offering of C1 information, along with factual cultural information and ‘deeper’ level discussions, as well as repeated comparisons. These features are usually linked, as the information concerning Thai culture is often offered for comparison with other cultures. Other features of note are the instances of the crucial skills of negotiation (overcoming miscommunication) and mediation. Yim again offers the most examples of mediation, although none of negotiation. Given the extensive number of contributions from Kay she

provides relatively few examples of mediation. In contrast Nami, who offers fewer examples and contributes less, provides the same number of instances of mediation. Nami, Oy and Kay also make reasonably frequent use of stereotypes; however, Oy and Nami seem to go beyond them more frequently than Kay.

6.4.3.5 Discourse features as reflected in functional codes

Table 7: Functional codes in the ICEs* - totals

CODE	ICE 1	ICE 2	ICE 3	Total
Personal Experience	38	89	77	204
Question	52	34	84	170
Personal Experience prompted	21	68	49	138
Personal question	30	13	67	110
Joke	29	14	20	63
Cultural question	24	17	12	53
Agreement	10	27	14	51
Maintaining conversation	12	28	10	50
Disagreement	4	8	19	31
Questions between participants	0	10	0	10
Total	220	308	352	

Table 8: Functional codes in the ICEs by participant

CODE	Ton	Muay	Nami	Por	Oy	Kay	Yim
Question	19	11	40	8	26	37	29
Cultural question	1	7	15	3	8	10	9
Personal question	7	5	22	6	19	28	23
Questions between participants	1	1	6	0	1	0	1
Personal Experience	39	31	14	39	37	26	18
Personal Experience prompted	34	24	9	37	12	16	6
Maintaining conversation	1	4	16	5	11	7	6
Joke	0	2	14	2	25	8	12
Agreement	12	1	11	5	10	7	5
Disagreement	9	2	7	1	10	1	1
Total	123	88	154	106	159	140	110

*See appendix 7 for an explanation of how these categories were coded and definitions of the codes

Indented codes are a subcategory of another code (see appendix 7)

Tables 7 and 8 present numerical counts of the frequency of the ‘functional codes’. The functional codes used in the analysis of these dialogues attempt to characterise significant features of the discourse not represented by the ICA codes. These codes are data driven and represent frequently occurring features of the interactions. They attempt to show the kinds of pragmatic functions the participants engage in, such as asking different types of questions, agreeing and disagreeing, describing personal experience, managing turn taking or topic choices. The overall figures show personal experiences (PE) as the most frequent type of talk engaged in, and over half of this was in response to a prompt of some kind from the invited speaker (PE POROMPT). The next most frequent category is questions (QUEST) asked by the research participants, of which the majority are related to personal (PQUEST) rather than culturally based subjects (CQUEST); although, there is obviously some overlap between the categories. Jokes also appear quite often suggesting a reasonably relaxed or informal approach to the conversations, although jokes may also serve as an informal indication of tension and embarrassment. Agreement is, perhaps not surprisingly, more frequent than disagreement, which may signify the participants’ desire to keep the discussions harmonious. However, ICE 3, in which the participants are more familiar, features more disagreement than agreement. This is mainly due to Oy, Nami and Ton and will be discussed below.

The figures by participant provide a rather different characterisation of the participants’ involvement in the ICEs to the ICA codes. Nami and Oy emerge as the most frequent contributors as opposed to Kay and Yim. Furthermore, these figures also show Ton to be much more active. However, this may be a result of the length of his final ICE, which was over twice as long as many of the others. In contrast Nami’s final ICE was the shortest, and these figures thus highlight how active a participant she was. The active role taken by Nami is further emphasized when we see that she asked more questions and engaged in the most frequent conversation management of all the participants. In contrast, the numbers for more passive participants such as Por, Muay and Ton consist mainly of personal information offered in response to prompts from the invited speakers. Finally, it can be seen that Nami and Oy engage in similar amounts of agreement and disagreement; perhaps also highlighting their underlying confidence in intercultural encounters by engaging in a fuller range of evaluative functions. It should also be noted that Ton appears to agree or disagree frequently; however, this may be a result of the more confrontational style taken by his interlocutor in the final ICE, prompting Ton to do this.

6.4.3.6 Intercultural awareness

As already highlighted in the previous analysis of ICA and culture codes, many of the characteristics of ICA are manifest in these recordings of intercultural communication. This section will offer examples from the recordings which illustrate one or more of the features of ICA utilized in real time intercultural encounters. This involves a more textual-level analysis than the abstraction of numerical coding patterns. Although the twelve features of intercultural awareness are offered as discrete elements here, as will be made clear in the presentation of the data, in practice many of these features overlap or occur simultaneously.

1. An awareness of culture as a set a shared behaviours, beliefs, and values

Example 6.37

- 207. MUAY: I think for Thai children it is one of their goal to that they can earn a living earn
- 208. money for their parents
- 209. CHAS: yeah
- 210. MUAY: for us like- like we are going to graduate next year and I think may- someone may
- 211. try to get err master degree but I think for me I I just wanna work before and earn money
- 212. earn some money to for my master degree for by my own umm I don't use money from my
- 213. fam- from my parents

Example 6.37 shows a very different discussion of culture from the factual approach associated with national institutions and 'Big C' culture (Tomalin and Stempleski, 1993). Muay describes what she sees as a 'goal' for Thai children, thus illustrating her beliefs about a number of attitude and values in Thai society related to money, work and child-parent relations. She also suggests that other students may not follow this goal in going on to study a Masters (line 210-211); therefore, introducing a degree of heterogeneity and fluidity into her characterisation (although it is not clear how consciously this is done). Finally, she reaffirms her own position as following the values she has just outlined in wanting to earn money to pay for her Masters degree herself (line 211-213). The extent to which cultures are discussed at the level of everyday lived experiences as well as from the perspective of values, beliefs and behaviours is also apparent in the ICA codes 'FACTC' and 'DEEPC' in tables 5 and 6.

2. An awareness of the role culture and context play in any interpretation of meaning.

Example 6.38

214. RICH: I didn't have to I always worked in the in the holidays but never during the
215. university time

216. YIM: no because I think the differences between like Thai students and the Eng- English
217. students are in the students in some other countries that Thai students don't work at all
218. RICH: no

219. YIM: not many of them work or even though they work they can't really earn a lot of
220. money or enough money to you know just like (drinking) around just yeah

221. RICH: yeah if if you work in England it's just usually part time [maybe it's] enough to pay
222. YIM: [yeah]. so so that that's why it's not really appropriate for the students to you
223. know get drunk or go out at night because that's not their money

224. RICH: umm

225. YIM: you know [that that's the difference] that so I think so that's why we don't=

226. RICH: [ok it's expensive]

227. YIM: = really think that doing it is good or appropriate

Many of the examples presented here illustrate the second characteristic of ICA as they all involve culture and context as a means of explaining meaning. Nevertheless, 6.38 offers a good example of Yim explaining different attitudes to work, spending and drinking in terms of different cultural frames or backgrounds. She begins by comparing Thai students with students from other countries (specifically the UK as her interlocutor, Rich, is English) in relation to work (line 216-217). She then goes on to suggest that this is an explanation for the earlier discussed differences between Thai students and British students 'partying', which is the main topic of this conversation. Interestingly in this example Yim goes beyond a simple comparison, and attempts to mediate between the two impressions, by offering explanations as to why there might be differences in attitudes and beliefs between the cultures. This illustrates the overlap between the different elements of ICA and mediation will be returned to in more detail later in the analysis.

3. An awareness of our own culturally induced behaviour, values and beliefs and the ability to articulate this.

Example 6.39

228. KAY: yeah it's like a Thai nature something I think because umm when my friends and I
 229. have a problem like err today today while I typing my umm work for Ajarn Will and the
 230. electric is shut down

231. VERONIKA: uhu

232. KAY: so my all document lost and you know I take a lot of time spend on it so just five
 233. minute that we are complain about it and then after five minutes we forget and then you
 234. know start to do a new job so

235. VERONIKA: yes yes . I think that's a better way ((laughs))

236. KAY: yes ((laughs))

Again any of the examples given here could have been chosen to illustrate this characteristic of ICA since they all involve some kind of articulation of the participants' culturally based perspectives. However, 6.39 provides a good example of Kay, in a discussion on the difference between German and Thai attitudes towards problems, offering her own culturally based attitude as an exemplar of the wider social attitude to problems.

4. An awareness of others' culturally induced behaviour, values and beliefs and the ability to compare this with our own culturally induced behaviour, values and beliefs.

Example 6.40

237. KAY: in Thailand everybody umm every children been taught that you have to
 238. work hard in school

239. GEORGE: yep

240. KAY: so you have to get another maybe a high school the good high school and then when
 241. you are in high school you have to work hard to go to university=

242. GEORGE: [yep]

243. KAY: =[because] going to university is very [important]=

244. George: [yep]

245. Kay: =but umm I would like to know that English people what their opinion about going to
 246. university what is the important thing in the world if you cannot go you cannot pass to go to
 247. university. I want to know that umm English people pay attention to the (that) stuff

Example 6.40 shows Kay demonstrating an awareness of how she thinks Thai beliefs and values influence Thais' attitudes to education and also an awareness that others may have

different or similar beliefs and behaviour, based on their membership of another culture, in this case English.

5. An awareness of the relative nature of cultural norms.

Example 6.41

- 248. OY: you say you actually have a Thai wife
- 249. GEORGE: umm
- 250. OY: so do you actually have a proper marriage
- 251. GEORGE: yep
- 252. OY: yeah so which one do you think which one you prefer and which one I'm not going ask
- 253. which one is better but which one you prefer between English traditional wedding and Thai
- 254. traditional wedding
- 255. GEORGE: umm [well]
- 256. OY: [and what] is different

At one level many of the participants' intercultural encounters demonstrate a relative attitude towards cultures, in that they do not convey disapproval of any of the invited speakers' alternative perspectives, even when they run counter to the participants' characterisation of what they believe is the norm for Thai culture or their own experiences. However, as with other features of ICA this is not explicitly stated. Nevertheless, example 6.41 offers a rare instance of what appears to be conscious relativisation, with Oy directly stating that she does not want an evaluation of which wedding is 'better', but rather a comparison of difference as a personal expression of preference.

6. Awareness that cultural understanding is provisional and open to revision.

Example 6.42

- 257. OY: it's totally mad and to me I think like what the point of doing that what the point of
- 258. just setting a rule and say like you're not allowed to drink here you're not allowed to smoke
- 259. here in the university or that mad so basically I break the rules
- 260. CHAS: yeah also when umm just after the CNS kicked out Thaksin they were talking about
- 261. banning [selling alcohol] within five hundred metres of a campus
- 262. OY: [yeah I know]

263. NAMI: but actually umm I find that it's just only in the university which is like from the
 264. state university not a private university like private university like Bangkok university a
 265. BUNCH of students going out they go out they drink a lot just like all the others
 266. OY: I think
 267. CHAS: I was actually thinking about that earlier cause I used to live
 268. NAMI: cause a lot of my friends for example they go with their lectures with their lecturer
 269. for example they talk with teacher they went out with them but not like here it's different
 270. OY: I think
 271. CHAS: with their lecturers really
 272. NAMI: yeah yes my friend my close friend it's different actually they do go out more than
 273. than than us for example
 274. CHAS: [I was thinking that]
 275. OY: [well also location as well]

Feature 6 of ICA, the provisional nature of cultural understanding is less obvious in these recordings. At no point is this ever explicitly expressed by any of the participants. However, as can be seen in example 6.42 some of the participants are able to modify or change their cultural characterisations. In this example Oy begins by saying that university students do not, or are not allowed to drink (lines 257-259), but that she does not fit this generalisation. Nami then modifies this by claiming that it depends on the kind of university you go to, government or private (lines 263-265). Oy then concedes that location makes a difference (line 275). Thus Nami and Oy have shown an ability to modify or revise their cultural understanding through their changing characterisations here. This aspect of ICA is further illustrated by examples of offering stereotypes for discussion in an attempt to gain a more nuanced understanding, and will be dealt with in more detail in that section.

7. An awareness of multiple voices or perspectives within any cultural grouping.

Example 6.43

276. SUSE: more English
 277. POR: it's like everywhere at the bank the restaurant
 278. PAN: uh also on the TV
 279. SUSE: umm why do you think do they do that .
 280. POR: ((laughs)) when you said English is everywhere

281. SUSE: but do you think it's got like certain you know when like they use English because
 282. they think ahh it sounds modern
 283. PAN: yes I think it
 284. POR: (sound more) professional
 285. SUSE: yeah and what do you think your parents think about it cause like you know you are
 286. the young generation for you it's ok but like what do you think your parents think about it
 287. PAN: my father used to told me that he he doesn't agree with this idea uhu he asked why
 288. they why don't they use only Thai instead of English
 289. SUSE: umm
 290. PAN: uhu in the advertisement
 291. SUSE: yeah
 292. PAN: something like that
 293. SUSE: so they're not happy about it
 294. POR: no they can't even read English like sometimes...
 295. PAN: yes and they said that we have my- we have our language uhu
 296. SUSE: so you should more speak more to Thai yeah ((all laugh))
 297. POR: sometimes . English is more powerful so they want me to study English

As with feature 6 of ICA this is a feature that is never explicitly discussed and is not very frequently occurring. However, example 6.42 showed an awareness of different behaviour by different groups of Thai students. Likewise example 6.43 illustrates different attitudes to the use of English in Thailand, with the research participants seemingly comfortable with the use of 'imported' or loan English words in Thai (lines 277-284), whereas their parents seem less enthusiastic (lines 287-295); although even here the attitude is ambiguous, with Por claiming her parents still want her to study English (line 297).

8. An awareness of individuals as members of many social groupings including cultural ones.

Example 6.44

298. YIM: Hu- Hua Hin err filled with foreigners you know w- when we were there but then my
 299. friend and I love Hua Hin because when we were there we were like foreigners you know
 300. everybody was having passport ((laughs)) so when and we seemed to be the only group
 301. who got lost in the place because you know everybody knows Hua Hin so well but then we
 302. just don't and our first time was when we were in the third err in the first year
 303. JULIANNA: yes

304. YIM: yeah and we we were there for a report like to do the report and actually it was not all
305. about work but it was all about that we wanted to travel ((laughs)) so we- I just get my
306. parents to go and then yeah we are going to Hua Hin because we have to work on it
307. ((laughs)) yeah but then I come from the South my family live in the South in Nakhon Sri
308. Thammart on the east coast and yeah so I'm used to the sea the coast and yeah I'm not very
309. you know not very surprised to see all those things but then most of my friends like coming
310. from other parts of Thailand so that's why we just yeah we have fun there but then I don't
311. really see anything different

Again this is a feature of ICA that is not explicitly mentioned by the participants. However, given the variety of group affiliations expressed by the participants (table 3) they clearly feel part of various different social groupings beside cultural ones. In particular student, family and friends feature highly. What is less clear from this data is the extent to which the participants view these social groups as part of the wider national groupings that are also frequently cited, such as Thai, or whether they see them as separate from or cutting across these larger groups. Example 6.44 illustrates how some of these various social groupings are expressed, with Yim discussing a trip to a local beach resort in which she mentions her identity as a student (line 302 'first year'), regional identity (line 307), her family (line 307) and her friends (lines 298 and 309), and also a category she refers to as foreigners (line 298).

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

Example 6.45

312. KAY: have you found the differences between Thai students [and German students]
313. VERONIKA: [and German students]
314. KAY: many foreign teachers always complained about Thai students that when they ask
315. them to answer something or they ask them for their opinions they just sit still and quiet and
316. look down ((laughs))

Although many of the comparisons are at quite a general level, there are also instances of more particular comparisons, and awareness that the differences between culturally based practices may lead to misunderstanding and miscommunication. In example 6.45 Kay asks her interlocutor, Veronika, to compare Thai and German students, and also offers her opinion

on how she believes Thai students are perceived by non-Thai teachers; thus eliciting quite a specific comparison related to a mismatch in classroom expectations.

10. An awareness of 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.

Example 6.46

317. PHILIPPE: no Marseilles is really nice really nice city south of France close you have
318. Nice Cannes it's really cool the food is amazing and they drink err Ricard
319. NAMI: Ricard
320. PHILIPPE: they play err petanque
321. NAMI: err
322. PHILIPPE: petanque
323. NAMI: petanque ahh petanque
324. PHILIPPE: yeah (?)
325. NAMI: there's some there's some people from my school that
326. PHILIPPE: you know that the French embassy they organise err a
327. championship every year in Thailand
328. NAMI: yeah
329. PHILIPPE: I've been there a few times
330. NAMI: do you play
331. PHILIPPE: ah
332. NAMI: do you play
333. PHILIPPE: no . I'm shit
334. NAMI: ((laughs)) you're really young ((laughs))
335. PHILIPPE: I know you have to be really old to play that game
336. NAMI: NO ((laughs))
337. PHILIPPE: maybe I'm not old enough
338. NAMI: no at school a lot of young students play petanque
339. PHILIPPE: maybe they think it's cool ...uhu

In example 6.46 Nami and her interlocutor Philippe have two different interpretations of the game petanque. Philippe presents a 'native speaker' image of petanque as a game played by the old in the south of France. Nami also offers some information regarding petanque as well,

saying that people at her school (university) also play this game; thereby, offer an alternative to the solely French associations given by Philippe. Philippe continues with his characterisation of petanque as a French sport in talking about its connection with the French embassy. Lines 330-338 demonstrate these different interpretations and associations with petanque resulting in what appears to be a misunderstanding on Philippe's part. When Nami says 'you're really young' she appears to be offering it as an exclamation of surprise that a young person should be bad at this game; whereas, Philippe interprets this as an excuse saying that it is game played by the old. Nami explicitly rejects this interpretation twice, in lines 336 and 338, and offers an alternative characterisation of petanque as a game played by young university students.

Petanque here ceases to belong to either one of these cultures but is rather in a 'third place' between the two, where alternative cultural associations are competing and also perhaps creating new associations. Philippe now has the alternative image of petanque given by Nami, and Nami has also perhaps encountered for the first time the type of associations described by Philippe. Neither of the participants seems to have produced a dominant characterisation. While Nami does not reject Philippe's interpretation of petanque, she does refute it as the only interpretation, twice repeating that it is not a game played by the old. Similarly Philippe in line 339 seems to be conceding that there may be alternative perspectives on the game. It is also important to note that this conversation takes place in the expanding circle through ELF, and at no point are the cultural references associated with the inner circle English speaking countries. This example also illustrates the degree of interpretation and negotiation needed for successful intercultural communication, a key feature of ICA which will be returned to in discussing the final feature of ICA.

11. An awareness that initial interaction in intercultural communication may be based on cultural stereotypes or generalisations but an ability to move beyond these.

Example 6.47

- 340. NAMI: so you talking about the history right that British like to feel superior than other
- 341. countries [ALSO I've heard as well] that British people also hate German=
- 342. GEORGE: [yeah I think sometimes yeah I think some-]
- 343. NAMI: =is it true ((laughs))

344. GEORGE: umm umm my father definitely does yes umm

345. NAMI: even right now [they don't (?) Hitler they still hate German I don't really

346. understand that]

347. GEORGE:[yeah I think umm I think I think it's maybe] the older generations umm in my

348. fath- my father grew up during the war in London so a lot of his family died in the war due

349. to Germans they killed his DOG the Germans killed my father's dog with a with a what

350. they call a V2 rocket which they used to send over from Germany into London and it blew

351. his dog up boom so he w- doesn't like

352. Germans very much ((laughs))

353. NAMI: but I don't think it's just the old generation [it's the new generation ((laughs))]

354. GEORGE: [well I like I have no problem with Germans] whatsoever none whatsoever I've

355. got some err very good German friends I went to university with lots of Germans

356. NAMI: yeah ok ((laughs))

357. GEORGE: so err but yeah my I I think the older generation still has problems with

358. Germans I don't think so much the younger generation

359. NAMI: I think so there are lots of my British friends when I'm talking (like) German that I

360. studied German and they say how can you study that ugly language and what you really

361. want to go there people over there are not nice they they are like tough and insult that

362. personally don't don't feel anything against

363. GEORGE: no I like Germany I've been there about fifteen times already and I really like

364. Germany [((laughter))]

As shown in table 5 stereotypes are not an especially frequent occurrence in these conversations; although, they do occur at least once in many of the conversations. Less stereotypical generalisations are, however, part of the cultural information used and many of the comparisons made by the participants. Generalisations, and to a lesser extent stereotypes, may be a useful approach to intercultural differences during the initial stages of communication. However, to avoid fixing generalisation, which can result in them becoming stereotypes, it is necessary to treat them as provisional and open to revision. In the same way stereotypes can be broken down and deeper more nuanced understandings of others achieved, if they are articulated in such a way as to be offered for discussion, and contradictory evidence is considered. Example 6.47 provides an example of a stereotype being offered by Nami, that "the British people also hate German", but offering it for discussion and confirmation or contradiction. Her interlocutor George then begins with a somewhat hesitant partial

agreement (line 342) and provides an example of his father as confirmation. However, he then goes on to disagree personally with the stereotype (line 354) and also to generalise this to other British people his age (line 357-358). The conversation then proceeds with Nami and George discussing places in Germany they have enjoyed visiting. It thus seems unlikely that Nami's stereotype expressed at the beginning of this extract would remain intact given the contradictory evidence and experience presented by George. Therefore, by articulating the stereotype Nami is able to move beyond it.

12. A capacity to negotiate and mediate between different emergent culturally and contextually grounded communication modes and frames of reference based on the above understanding of culture in intercultural communication.

Example 6.48

365. OY: so carry on or drop it
366. NAMI: I hate saying up to you because I'm not really conservative type girl ((laughs))
367. don't like it
368. OY: err I don't like it either
369. CHAS: make a decision then ((gestures with hands to Nami and Oy))
370. OY: yeah you make it you're older than me ((gestures with hand to Nami))
371. CHAS: ((laughs))
372. WILL: ((laughs))
373. NAMI: [I think like . I think that's (?)]
374. OY: [a bit of respect] ((smiling and laughing))
375. NAMI: [thank you very much] ((places hand on Oy's shoulder smiling and laughing))
376. WILL: [that's very Thai] very conservative and Thai defer to the older person
377. NAMI: you used to be Thai ((places hand on Oy's shoulder laughs))
378. OY: ((laughs))
379. NAMI: actually no I don't think so actually I have a lot of things to do
380. CHAS: ok
381. OY: oh ok right (I'll go as well)

The final central features of ICA, negotiation and mediation occur in almost all of the recordings, although to different extents, as seen in table 5. These are probably the most challenging of the elements of ICA, as they involves the ability to compare and at the same

time mediate or negotiate between different frames of reference or communicative modes which emerge as relevant during communication. In the dialogue of example 6.48 Oy and Nami are consciously playing with what they perceive as different conventions for decision making in ending a conversation. In line 366 Nami associates the phrase ‘it’s up to you’, meaning deferring to another, with conservative female behaviour, which she rejects, and Oy agrees with this rejection. Chas then suggests that following this Nami or Oy should make the decision. However, Oy then defers to Nami as the older participant in the dialogue, yet lines 374 and 375 suggest it is done in an ironic way and taken as such by Nami. The researcher then joins in repeating Nami’s earlier categorisation of this behaviour as conservative but also adding that it is ‘conservative and Thai’. Nami quickly picks up on this and addresses the ‘you used to be Thai’ comment to Oy as a ‘joke’ explanation for her behaviour. Finally, Nami decides to end the conversation in line 379.

This example brings up interesting cultural frames of reference, along with other equally important groupings that ‘emerge’ as relevant to interpreting the exchange. Nami’s understanding of the meaning of ‘up to you’ and her characterisation of a ‘conservative type girl’ is embedded in a larger frame or schema she has based around her characterisation of Thai attitudes to woman, which can only be fully understood by referring to the interview data, presented in extract 6.49, in which she discusses the example above. In her explanation she draws on three main groupings ‘Thai’, ‘gender’ and ‘generation’, suggesting that cultural frames of reference are relevant but that other groupings are also of importance. In this dialogue she is communicating in a manner that is, she feels, different from traditional Thai communication modes. However, she does not suggest that in using her English in this way she is following native English speaker conventions, but rather reflecting a ‘new generation’ in Thailand.

Example 6.49

382. NAMI: oh that’s the great up to you...yes that’s because Thai people if you observe I think
383. you observe that girls like to say they don’t like to make the decision like ok do you like a
384. guy asking do you want to go there do you want to have a drink and the girl will say up to
385. you or do you want go to a movie up to you what movie do you want I don’t know up to
386. you and everything is just man make a decision and girls aren’t allowed to make a decision
387. here in this society and I don’t like it because I have my own right to do that too to do that

388. too umm and so that's why I was like making it as a joke (?)

389. WILL: very interesting again so err do you think than when you do that you are going against

390. Thai culture or doing something different to Thai culture

391. NAMI: umm it's against yes ((laughs)) but I think that it's new generation right now and all

392. you need to do the culture will change due to many thing factors and so I think it's a time

393. that umm Thai culture need to change too because when you don't change your culture will

394. die and you know it's gonna be just like language when you when Latin language they have

395. a lot of grammar rule I think and so that's why cannot change the time goes by it end but

396. doesn't doesn't change anything it just become like it doesn't adapt themselves for

397. something I think

In sum, this example illustrates the participants' awareness of the different conventions for ending a conversation by gender, deferring to Chas, or by age, deferring to Chas or Nami and their possible cultural or other associations. As with example 6.46, the cultural references here can be seen as fluid and emerging during the exchange rather than predetermined. While Nami does make the final decision, both participants have demonstrated an awareness of, and consciously negotiated, a variety of options and conventions.

6.4.4 Triangulation with the interviews, journals and questionnaires

The data presented from the ICEs generally corroborates that drawn from the interviews and other sources. Both the ICEs and the interviews demonstrate the participants' ability to articulate or discuss their own cultural perspective at a variety of levels, including both covert behaviour and also underlying beliefs and values. The ICEs like the interviews also show the participants' awareness that other cultures will be different. While the interviews in some cases only demonstrated an awareness on the part of participants of the need to compare, negotiate and mediate between different cultural and other frames of reference, the ICEs show the participants actively engaged in this process, albeit to varying degrees. The ICEs also repeat the pattern from the interview data which demonstrated the participants moving beyond cultural generalisations and viewing individuals as more than cultural entities, but rarely overtly discussing this. Finally, while the interviews suggested that many of the participants see English as a lingua franca for communication outside Thailand, the ICEs demonstrate how this is put into practice and the complex and dynamic relationships between English and the variety of cultural references it is adapted to.

In relation to the individual participants the data from the ICEs also generally confirms that gathered from other sources. Oy, Nami and Yim emerge in practice as the most successful intercultural communicators in relation to the extent of their contributions, their active engagement in the conversation (represented by the functional codes) and the features of ICA employed. As regards ICA, these three participants demonstrate making extensive use of mediation, negotiation, and moving beyond stereotypes and generalisations. That Oy, Nami and Yim's data from the ICEs reveals this is unsurprising given their reported extensive experience of intercultural communication and their positive attitudes towards it. Ton and Muay, in contrast, following from the interview and other data, appear the least successful intercultural communicators when contributions, involvement in the conversations and employment of a range of ICA features are considered.

However, the data from Por and Kay is less conclusive and offers in Kay's case an apparent contradiction to the relationship between ICA and successful intercultural communication. Given Por's extensive experience abroad and that academically she is quite successful in English, more contributions and engagement in the ICEs might have been expected. Furthermore, in her feedback to the ICEs she reports being dissatisfied with the first and last one, as do her interlocutors. However, although she takes a less active role in the conversations then might have been expected, she does demonstrate many of the features of ICA. She also provides examples of comparisons and mediation. Yet a more careful examination reveals that they are usually very brief and typically do not extend over many turns or provide a great deal of depth. She also finds it difficult to modify or develop her characterisations of cultures in the face of alternative perspectives or challenges. This is shown in the example 6.50.

Example 6.50

398. POR: the Thai parents err want err their children to be what they want to and the first at
399. first they err they tell the children what what they should what they shouldn't do and a-
400. about the American parents they let their children do whatever they like in order to err help
401. their children learn and them (?)them into adult
402. JAMES: so that sounds like it's very different so could you give me some examples of
403. when you were in America that you saw this you saw people doing as you said doing what

404. they wanted

405. POR: err they l- leave home when they are eighteen seventeen

406. JAMES: [(so they could right)] so they could leave home and that's not a problem

407. POR: ((laughs)) I (don't think that is) a problem

408. JAMES: so when you when you leave when you graduate and you hope to get a job would

409. you like to do what you want to do

410. POR: you mean to

411. JAMES: or are you happy to follow your parents ideas

412. POR: umm . I'd like to to find my own way and the other thing they want me to what they

413. want anymore

414. JAMES: so when you're above a certain you think that maybe there's not so much

415. difference between the American way and the Thai way

416. POR: (as far as I know)

417. JAMES: I mean you've said that when you graduate you can do what you want and your

418. parents are happy to let you do that so that seems to be like the two ways are then closer

419. together the two

420. different styles

421. POR: yep

422. JAMES: so maybe it's just a question of age according to that

423. POR: ((laughs)) ...

James appears to disagree with her characterisation of the differences between Thai and American parent-child relations, lines 414-422. Por does not explain further or modify her answer but rather laughs and remains silent, line 423. While the laughter and silence may be a non-confrontational and indirect way of signalling disagreement, a reported feature of communication in Thai (Mulder, 2000; O'Sullivan and Tajaroensuk, 1997), it does not help to make it clearer to James why Por feels there are differences between American and Thai culture in parent-child relations. However, this may be a feature of the context of the dialogue where there is no 'stake' or outcome expected and hence Por does not need to explain herself if she is not inclined to.

There are a number of possible explanations for Por's apparent lack of success in the ICEs. In the first ICE it may be simply that Por was unwilling to contribute due to personal problems that she was preoccupied with at the time, as she reported in her written feedback after the

ICE. In the second ICE her contributions were around the mean in terms of overall length. In the final ICE she reports in her feedback that she did not feel comfortable with her interlocutor and, unlike many of the other participants, he was not known to her. Another possible explanation, which she reveals in her interviews and journal (see example 6.36), is that at the time of the fieldwork her career was the main focus of her English use, with social English, of the type engaged in here, being less important to her and this may be reflected in her approach to the ICEs. In sum, Por's case would suggest that experience of intercultural communication alone does not, in these examples at least, guarantee success.

Kay offers a very mixed impression of her ability as an intercultural communicator and one which presents a contradiction to the previous data and the conception of ICA. Given her reported negative attitudes to communicating in English it would be reasonable to expect limited contributions during the ICEs, especially as two of her interlocutors are NES, to which she reports especially negative attitudes. However, she is actually quite a successful communicator in relation to the amount she contributes. Furthermore, unlike Muay and Ton, she is far from passive during her conversations. She is one of the most frequent questioners and also takes part in conversation management. She also offers extensive C1 information and frequently makes or asks for comparisons between cultures. Furthermore, she seems able to mediate. To this extent Kay may appear to be a case that contradicts the elements of ICA, or at least suggests that negative attitudes towards intercultural communication and other cultures do not hinder the development of ICA.

However, a deeper examination of her contributions reveals the complexity of Kay's contributions. Firstly, given the extent of her contributions more examples of mediation might have been expected. Furthermore, she makes more use of stereotypes than many of the other participants and these often remain unexplored. This is especially the case in the final ICE in which there are no other participants to modify or explore her characterisations, other than the invited speaker. In relation to ICA she seems to be able to employ some of the features, especially offering her own culturally based perspectives and comparing them at a general level with others. However, she is less capable of the more challenging skills of moving beyond generalisations or stereotypes and mediating between cultures, particularly when she is without more able intercultural communicators from her own culture. Examples 6.51 and 6.52 from ICE 2 and 3 show Kay attempt to mediate between different cultural interpretations or

backgrounds, in the first case discussing different attitudes to going out and drinking, and in the second crime rates. However, in both cases she makes use of broad stereotypes ‘the Western character’ and ‘the crime rate in Qatar is zero’ and ‘people don’t have to ...work’, which are neither explored nor developed.

Example 6.51

424. KAY: because umm Thai people don’t like the Western (character) yeah
425. RICH: ok
426. YIM: they’re not like those
427. KAY: yeah and umm their children don’t tell their parents about (it) (?) I don’t tell them
428. that I’m drink or
429. YIM: ((laughs))
430. KAY: or hanging around

Example 6.52

431. KAY: I don’t know why umm crime like err offence rate in Thailand is higher than another
432. country I mean Europe I once I umm go for interview for Qatar airways I have know that
433. the crime rate in Qatar is zero because umm their people like umm gain money they are so
434. (salary) from the government which is the government is very very rich because err it sells
435. oil yeah so the people don’t have to like err to work
436. VERONIKA: ((laughs))
437. KAY: it’s different from here everyone you know have to struggle to live there life . we
438. don’t have oil ((laughs))

The explanation for this is most likely due to Kay’s relative inexperience of intercultural communication. As she reports in her interviews, outside of her three month trip to the US she has no intercultural contacts. Equally important reasons may be a lack of motivation due to negative attitudes to communication through English. Her negative attitudes to English speakers and many other cultures, excluding the Middle East, of which she has no experience, are a result of her reported negative experiences of the US and intercultural communication. Although she reports in her feedback and in the interviews that she felt it was very important to maintain the conversations in the ICEs, which she does successfully, she often engages in more surface level comparisons and generalisations. She does not demonstrate the kind of complex and dynamic cultural characterisations and communicative practices that the more

successful communicators display. Nevertheless, the feedback indicates her conversations are perceived as successful and enjoyable by Kay and her interlocutors, and to this extent she offers a different and somewhat contradictory case as regards ICA and intercultural communication.

6.4.5 Limitations

The ICEs share a number of limitations with the interviews. Most obviously the small number of participants and recordings make generalisations difficult. However, as with the interview data, it is hoped that the depth of the data, which the limited number of participants allowed, will offer other researchers and readers information or perspectives that may be of relevance to their environments. A related concern is the time frame of the data collection. While six months is a longer time frame than many of the short-term 'blitzkrieg' ethnographies, that have been heavily criticised (Lazaraton, 1995), clearly participants' engagement in intercultural communication and the development of ICA take place on a more long-term scale.

Other limitations are related to the type of data gathered. Firstly, as discussed at the beginning of this section, only one of the recordings can be classified as naturally occurring. All the other conversations were artificial in that they were initiated by the researcher rather than the participants, and in the first two rounds of ICEs topics of conversation were also provided by the researcher. The participants are engaged in genuine intercultural communication, yet, it needs to be recognised that more extensive study of naturally occurring conversation may give rise to different results. Furthermore, although the recordings attempted to achieve variety in the cultural backgrounds, first languages and gender of the participants, the genre of the conversations recorded was quite similar. All of the ICEs involved fairly informal social conversation in which there was no particular task to be completed and nothing 'at stake' for the participants. It may be that different genres of conversation, for instance high stakes encounters such as job interviews or other gate keeping encounters would lead to different results (see Bremer et al, 1996).

Lastly, the influence of the researcher and research process needs to be considered. While the research aims and questions were never explicitly made available to the research participants, they were all aware that the research was related to culture and English language use/learning.

Furthermore, the topics of the initial ICEs and the types of questions asked in the interviews were also obviously related to the topics of culture and language use/learning. It seems likely that this would have had an effect on the type of responses and behaviour of the participants in the ICEs, and may account for the extensive proportion of the conversations related to these topics. Nevertheless, as with the interviews, the fact that the participants are able to engage with these topics in this depth implies that they are not new or unfamiliar to them. Moreover, many features that are present in the recordings did not derive from the researcher's previous interview questions or topic suggestions. In particular, at no point was the conception of ICA or any of its features explained to the participants.

Furthermore, the process of taking part in the ICEs seems to have resulted in more positive attitudes to intercultural communication for both Ton and Muay, and an enhanced confidence in engaging in intercultural communication. This is demonstrated by their increased contributions (see 6.4.3.1) and examples 6.53 and 6.54, in which they discuss their impressions of the research process.

Example 6.53

439. MUAY: yes I think your research make me know that actually I can speak English ((laughs))

Example 6.54

440. TON: yes I think I learnt I learn I learn many things from from this err discussion because
441. firstly err the first thing I think my speaking skills because I know that I err compare with with
442. for my speaking formally

Thus, the research has resulted in a change in the behaviour and attitudes of these participants and it is important to record this.

6.4.6 ICEs summary and conclusions

The intercultural encounter extracts above illustrate that all of the features of intercultural awareness identified in the literature review, and addressed in the second research question, are present in these examples of intercultural communication. This provides validation for these features as relevant to this context. However, the features are not evenly represented in the dialogues or among the participants. The most common feature is offering C1

information, which is a form of articulating one's own cultural perspective. Importantly, this is done at a variety of levels including observable behaviour, as well as explanations for the underlying beliefs, values and worldviews. Moreover, cultures are discussed at the level of everyday lived experiences, rather than the 'Big C' artefacts of 'high' culture and national institutions. Comparisons are also a frequent feature highlighting the participants' awareness of other cultural perspectives and the importance of comparing one's own perspective with others to aid understanding in intercultural communication.

Other features of the model are less explicitly illustrated in these recordings. While the participants mention a range of different social groups in their conversations alongside cultural groupings, they are not overtly discussed. Similarly, multiple perspectives or voices within cultural groupings are offered by the participants, although they do not consciously describe them as such. Moreover, none of the participants ever state a belief in cultures or cultural groupings as dynamic and fluid categories. However, there are clear examples where culturally based categorisations are treated as such, with the participants offering exceptions to them or modifying and changing them in the course of the discussions. This is also shown in some of the participants' ability to move beyond stereotypical understandings.

The crucial components of the model of ICA in relation to successful intercultural communication, mediation and negotiation, are present in these recordings. This shows participants successfully negotiating communication and meaning between different culturally based frames of reference. Moreover, some of the later examples (6.46 - 6.49) also illustrate the fluidity and liminality of cultural references, forms and practices in intercultural communication. Rather than being defined *a priori* categories, in these examples, the cultural references seem to emerge and are negotiated *in situ*. Thus, in answer to part of the first research question – what are the cultures of English for these users? – this data suggests that they are associated with a range of references and orientations that move between the individual, local and global. In relation to the previously presented results, the ICE data corroborates the earlier data in suggesting that Oy, Nami and Yim are the most successful intercultural communicators and Ton and Muay are weaker communicators. However, Por and Kay's engagement in the ICEs offers more contradictory data highlighting the complexity of the relationship between ICA and intercultural communication and this will be addressed in more depth in the discussion chapter.

6.5 Summary of the results and conclusion

The results from the initial culture and language questionnaire, the interviews, the intercultural encounters and other data sources have offered answers to both sets of research questions which are repeated below.

What role does intercultural awareness (ICA) play in advanced users' approach to English second language learning and use in an Asian higher education context?

- What is the culture (cultures) of English for these users (what are the references: local culture, international cultures, inner circle countries)?
- What are the relationships between motivation, attitudes, beliefs, behaviour, and English language use?
- Based on the answers to the previous questions, what is the most appropriate way to characterise ICA for these participants?

What role does ICA play in advanced English users' management of intercultural encounters?

- Is ICA apparent in interaction? e.g. comparison, mediation, and negotiation of different cultural frames of reference

In relation to RQ1 the data suggests that the cultural frames of reference, practices and forms related to English language use are fluid, diverse, hybrid and liminal. There is no one cultural reference for many of the learners but rather a mix between the individual, the local, the national and the global. The traditional English language-culture references to inner circle cultures, such as those associated with US or UK are present, but these operate alongside local references related to Thai culture as well as more global cultural references. This would suggest that, for these participants at least, cultures are a relevant frame of reference, albeit in diverse forms that underscore the tensions between the global and local suggested previously (3.3.2). However, there is also considerable evidence of hybrid, adapted and fluid references and forms in the communicative practices and beliefs of some of the participants. These do not seem related to any particular culture but rather emerge in the context of communication and relate to the ideas of 'third cultures', liminal crossing and new context specific 'third generation' activity systems discussed earlier (3.3.3).

The data also reveals a range of motivations, attitudes, beliefs, and behaviour in relation to English. Nevertheless, these participants present an overall impression of English as being valuable for them as a means of connecting with the world outside Thai borders, real and virtual, whether it is to gain further knowledge, to communicate with others or for more extensive social contacts. The participants also gave an indication of the extent to which, for some of them, English is part of their everyday communicative repertoire within Thailand. Thus while inner circle, NES norms are present their influence is disproportionate given the amount of non-NES – non-NES communication taking place. Even when the communication is NES to non-NES the context is usually far removed from inner circle country norms. This adds further support for the conception of English language use associated with ELF as the most appropriate in this setting. Yet, it should be noted that as in Jenkins' (2007) study many of the participants hold a somewhat ambivalent attitude to their English use, and retain links to NES norms of communication as well as more open communicative norms.

In relation to RQ 2, all twelve features of ICA presented earlier (4.5) were also apparent in the examples of intercultural communication recorded. However, not all the features were demonstrated by all participants. Furthermore, the extent to which the different elements were employed varied between the participants. Importantly, this seems to have influenced the success of the intercultural encounters, with those participants who demonstrate a full range of ICA features more frequently engaging in more extensive, active and in-depth communication. Thus, the features of ICA would seem, based on this data, to be relevant to understanding intercultural communication through English. In addition, the successful intercultural communicators were more able to articulate their attitudes and beliefs in regard to intercultural communication and the role the features of ICA may have to play in this. This again implies that the identified elements of ICA are relevant to these participants. However, to fully answer RQ 1, and in particular how ICA can best be characterised for these participants, it is necessary to build a more robust model which attempts to represent the relationships between the different elements and how they are employed by participants in intercultural communication. This will be dealt with in the following chapter alongside a discussion of the implications of these results.

CHAPTER 7

DISCUSSION

7.1 Introduction

The previous chapter attempted to answer specific sections of the research questions based on the results of the fieldwork. A full answer to question two (RQ2) was offered and a partial answer to question one (RQ1). However, one of the overall aims of this research is to develop an understanding of how ICA can be characterised and how it operates in this context, for these participants, and this has still to be fully addressed. To achieve this a more detailed model of ICA will be presented based on both the earlier theoretical discussion and the data gathered over the course of this investigation. An explanation of the model as well as a delineation of its scope and limitations will be offered. This will be followed by an exploration of the relationship between ICA and the participants' approaches to English language use and learning; thus, directly addressing RQ1: what role does intercultural awareness (ICA) play in advanced users' approach to English language learning and use in an Asian higher education context? The second part of this chapter will move on to the implications of the findings of this research and the conception of ICA proposed in this study. This will involve a re-examination of the relationships between language, culture and identity in the light of the research findings. Furthermore, possible applications of the research, and particularly ICA, to English language teaching (ELT) in Thailand, and other similar contexts will be presented. The chapter will conclude with a consideration of the limitations of this study as a whole, and possible avenues for further research.

7.2 A model of intercultural awareness

The model of intercultural awareness presented in figure 4 is based on the theoretical foundations previously described in chapter 4, and briefly summarised below, in combination with the results of the empirical investigation undertaken. The model draws on the conceptions of language and culture in intercultural communication offered by Claire Kramsch's (1993) notion of second or foreign language use as occurring in a 'third place' between the first language and culture and the target language and culture, but being in a unique position that is not part of either. This is paralleled in Engeström's notion of 'third generation activity systems' whereby two activity systems, in this case languages and associated communicative practices, meet and create a new context specific system. Linked to

this is Rampton's (1995) characterisation of intercultural communication as liminal; that is communication that is free from the normal communicative conventions, and where communicative practices are created anew in each instance. Similarly, Scollon and Scollon (2001; 2003) also approach the study of culture, and cultural references, in intercultural communication as emergent and not an *a priori* given. In relation to the use of English as a means of intercultural communication, Jenkins (2007) and Seidlhofer (2004) have begun to detail the manner in which English functions as a lingua franca between 'non-native speakers' of English removed from the norms, cultural and linguistic, of 'native speakers'. Thus, English needs to be conceived of as moving between local meanings and cultural references and more global roles, creating trans-cultural flows of forms and meanings, which are in a constant state of flux and adaptation to emerging contexts (Canagarajah, 2005; Pennycook, 2007; Risager, 2006; 2007).

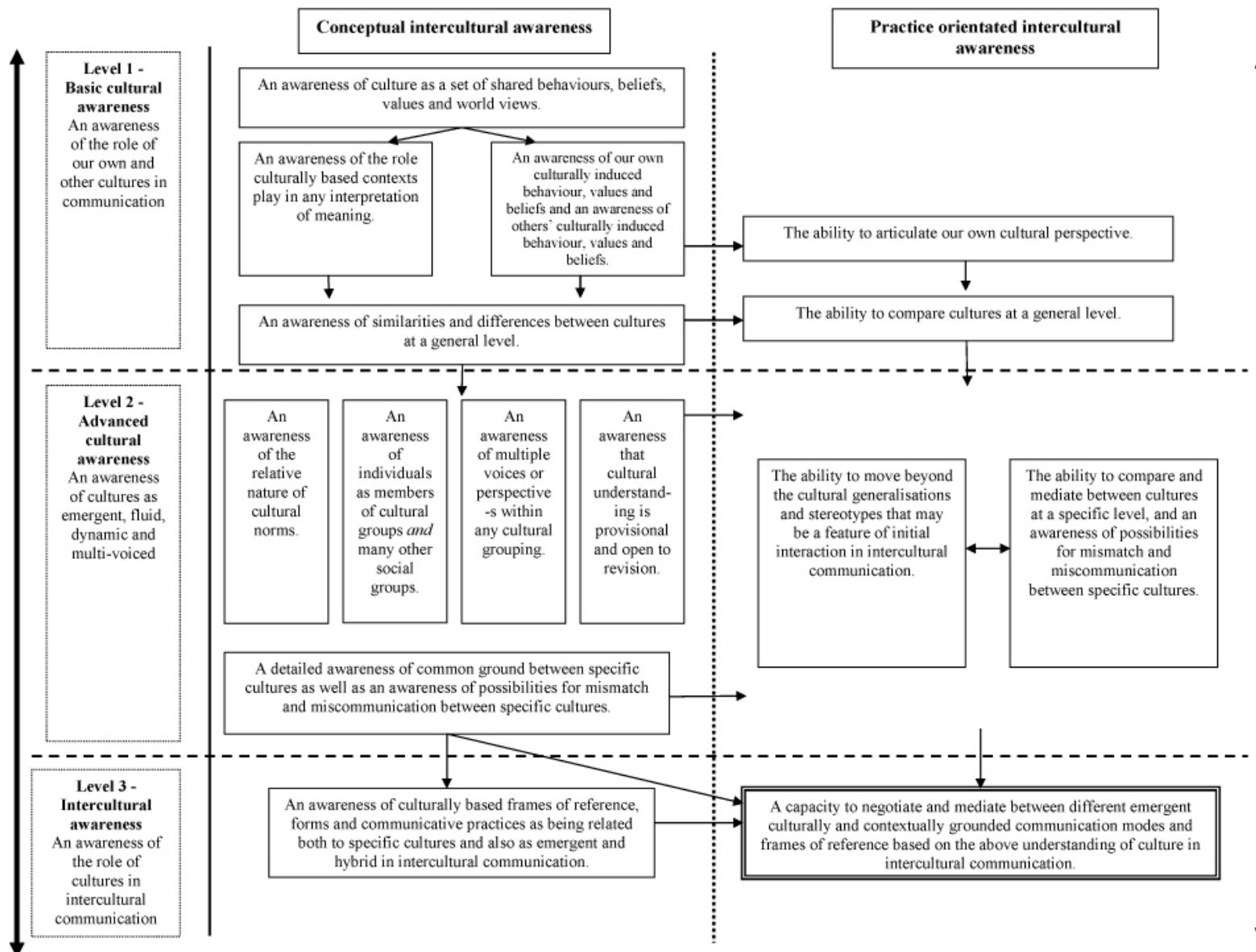
Many of the above scholars have discussed the kinds of knowledge and skills participants in such intercultural communication need. These go beyond the traditional areas of language teaching such as grammar and vocabulary, and instead focus on such areas as linguistic and cultural awareness, accommodation, negotiation, flexibility, and mediation. The concept of cultural awareness (Tomalin and Stempleski, 1993; Tomlinson and Mashuhara, 2004; Jones, 1995; 2000; Littlewood, 2001), discussed in chapter 4, is one attempt to provide a systematic explanation of these skills and knowledge that centres on the role of cultural understanding and knowledge in successful intercultural communication. Extensive work in this area has been undertaken by Michael Byram and colleagues (for example Byram, 1997; Byram et al. 2001; Guilherme, 2002) in developing concepts of intercultural communicative competence (ICC). While earlier discussions of ICC were centred on communication between specific cultural groupings, many of the key components, such as critical cultural awareness, are relevant to the more fluid communicative practices and cultural references of intercultural communication through ELF and in expanding circle contexts. More recent conceptions of ICC and the related idea of intercultural citizenship (Byram, 2008a) relate to the experiences of language users communicating across less obviously defined cultural groupings.

The model in figure 4, while making use of the previously identified twelve components of ICA derived from the literature review (see 4.5, figure 2), attempts to go beyond simply listing them and to show the relationships between them. To this end distinctions are drawn between

different types of knowledge and skills, different levels of *cultural awareness* and *intercultural awareness*, and the manner in which they interact. Firstly, three levels have been proposed moving from basic cultural awareness to advanced cultural awareness and finally intercultural awareness. Furthermore, a distinction has been drawn between conceptual ICA and practice orientated ICA. Conceptual ICA is concerned with the types of attitudes towards cultures and knowledge of cultures needed to be able to successfully engage in intercultural communication. Practice orientated ICA is concerned with the application of this knowledge in real-time instances of intercultural communication and is thus more skills focused. This has resulted in the twelve original elements of ICA expanding to fifteen, as previously single elements have been divided into conceptual knowledge and practical skills and abilities.

In the model the distinctions between many of the different elements are conceptual rather than a reflection of actual empirical differences. Thus, the dashed lines between the different levels, and between conceptual and practice orientated ICA, represent the porous nature of the distinctions. Each level of ICA feeds into the others, with the types of understanding envisaged at the higher levels influencing the concepts at the lower levels, and this is illustrated through the thick double headed arrows at either side of the model. Similarly, while practice orientated ICA concerns abilities and capacities, these are dependent on the ideas and knowledge developed in conceptual ICA, as the arrows illustrate. Furthermore, the experiences of intercultural communication should both influence and add to the knowledge/conceptual dimension of ICA, both in each instance of intercultural communication and in the long term development of ICA.

Figure 4: A model of intercultural awareness



Level 1, basic cultural awareness, shows aspects of CA which are related to an understanding of cultures at a very general level with a focus on the first culture (C1), rather than specifically orientated to intercultural communication; hence the title. This level involves a conscious understanding of C1 and the manner in which it influences behaviour, beliefs, and values, and of its importance in communication. A reflection on and the development of an understanding of C1 thus represents the starting point of this model. There is also awareness that other cultures may be different, but this awareness may not include any specific systematic knowledge of these other cultures. This is combined with an ability, or the development of an ability, to articulate one's own cultural perspective and an ability to make general comparisons between one's own culture and others.

These basic elements of CA lead to level 2 of CA, which involves more complex understandings of cultures and cultural frames of reference. At this level there is an awareness of cultures as one of many social groupings or contexts and of the fluid, dynamic and relative nature of any cultural characterisation or understanding. This is also combined with specific knowledge of (an)other culture(s) and the effects this may have on communication in terms of possible misunderstanding and miscommunication. As regards skills or abilities, at level 2 participants in intercultural communication should be able to combine an ability to make use of cultural generalisations to make predictions of possible areas of misunderstanding and miscommunication, with the capacity to move beyond generalisations in response to the specific instance of intercultural communication that they are engaged in. Intercultural communicators should also be able to compare and mediate between specific cultural frames of reference at this level.

The final level, 3, is intercultural awareness (ICA). This stage moves beyond viewing cultures as bounded entities, however complex they may be, and recognises that cultural references and communicative practices in intercultural communication may or may not be related to specific cultures. In other words, there is also an understanding of the hybrid, liminal and emergent nature of much intercultural communication. This requires an engagement of many of the previous elements simultaneously, including the ability to mediate and negotiate between different cultural frames of reference and communication modes as they occur in specific

examples of intercultural communication. While comparison and mediation were also a feature of level 2, at this level the ability to mediate and negotiate is combined with an awareness of the emergent nature of cultural forms, references and practices in intercultural communication. These are crucial elements of ICA, and thus placed as the final component of the model with double lines surrounding them.

To assist in clarifying the distinctions between the different levels and what is entailed at each stage, a number of examples taken from the fieldwork are given below. The extracts represent key concepts in ICA, such as culture and language in intercultural communication as fluid, dynamic, hybrid, relative and emergent, and the importance of negotiation and adaptation. The extracts were selected as they offered typical and/or particularly articulate examples of the elements of ICA they represent. It should be noted that many of these example have previously been presented in chapter 6, but are repeated here for the convenience of the reader.

The first two examples illustrate level one of the model with participants explaining their own culturally based perspectives (7.1) and extending this to comparisons with other cultures (7.2) (see also example 6.40). However, it is also important to note that in example 7.1 the participant also presents her own slightly different behaviour or belief; that she does not want to live with her parents once she is married. In doing this Muay is moving into conceptions illustrated in level 2 of the model, that cultures are multi-voiced with many departures from cultural generalisations, thus highlighting the interrelated nature of the components of ICA and also the difficulty of distinguishing one element above others. Furthermore, it is not clear whether Muay is aware or conscious of doing this and the issue of conscious and unconscious knowledge will be returned to in 7.2.1.

Example 7.1— level 1: articulating one's own cultural perspective

1. MUAY: I think for Thai peop- Thai parents they're also they always think that the
2. children are still a child . so no matter how old we are we are still a child for them so
3. they need us to go back to be with them but I don't think that after I married I will live
4. them maybe I (?) to live with my husband somewhere but still keep contact with them

Example 7.2— level 1: general comparisons between cultures

5. KAY: in Thailand everybody umm every children been taught that you have to
6. work hard in school . so you have to get another maybe a high school the good high
7. school and then when you are in high school you have to work hard to go to university
8. . because going to university is very important . but umm I would like to know that
9. English people what their opinion about going to university what is the important thing in
10. the world if you cannot go you cannot pass to go to university . I want to know that
11. umm English people pay attention to the (that) stuff

The next two examples are taken from level 2 of ICA and are focused on more ‘complex’ understandings of cultures as fluid, example 7.3 and relative, example 7.4 (see also example 6.14). Again, though, the distinction between levels is not clear cut with the extract from Yim in example 7.3 suggesting the type of adapted, hybrid linguistic and cultural forms associated with level 3 of ICA.

Example 7.3 – Level 2: cultures and languages as fluid and dynamic

12. POR: because I get used to American culture and I can’t see the difference because I’ve
13. been there and I came back and I just can’t figure it out which one is real American
14. which one is real Thai like like the culture is mixed

15. YIM: yes because err at the moment I think there are people especially young people who
16. use like internet or those kinds of things and then they watch TV they listen to English
17. songs they look up the English information in the on the internet so sometimes it is it
18. seems like they mix the two languages together … and then some words in English
19. become a word in Thai

Example 7.4 – Level 2: cultures as relative

20. OY: Hollywood’s better than Thai . I don’t think can’t really justify what’s really better
21. or what good or what’s not good and what is (one) English song is better than English
22. music is better than Thai music still the same answer you can’t justify that . novels that
23. (tough) because really English and the Thai got different culture and different types of
24. thinking and attitude so you can’t really say what is good and what is better

The final three extracts, all from level 3, show participants engaged in or discussing mediation, adaptation, and negotiation in intercultural communication. In example 7.5 (see also 6.26) Yim believes she can act as a mediator closing the ‘gaps’, as she puts it, between the expectations of Thai students and native English speaking teachers in writing. In example 7.6 (see also 6.24) Nami explains how she is influenced by various cultural practices or values but does not conform to any particular culture; rather she ‘develops’ her life through adapting both Thai and ‘other’ cultural practices. The last example 7.7 presents a real time instance of ICA in practice with two participants Nami and Oy deciding whether to end their conversation with Chas, as analysed in detail in chapter 6 (example 6.47). The two participants consciously and playfully debate different conventions for ending the conversation, according to Thai traditions and associated conventions for gender and generation, and whether they wish to follow them or not.

Example 7.5 – Level 3: taking the role of mediator

25. YIM:... when there is a way to help Thai people with the English language and if there is
26. a possibility to do that I will want to do that because like I like I told you earlier that
27. about like the teaching writing ... there is some spaces between the foreign teachers and
28. the students and yeah and I think as I have had some experience with those problems and
29. I should be able to you know to delete the gaps between yeah and solve the problem
30. some of them

Example 7.6 – Level 3: adapting hybrid cultural practices

31. NAMI: ...yeah it's not not like a passion that I want to be like American people I want to
32. be like British people it's not like that but it's just the way oh that's interesting that you
33. know that . people . for example people . go drinking people earn their money in a certain
34. age compared with Thai people Thai people we just stick with our family until we get
35. married ... so I feel like ok maybe we should do something something like that
36. something that you should develop your life yeah it's not just the Thai way but also the
37. other way that you think that is good from that

Example 7.7 – Level 3: negotiating different communicative practices

38. OY: so carry on or drop it

39. NAMI: I hate saying up to you because I'm not really conservative type girl ((laughs))
40. don't like it
41. OY: err I don't like it either
42. CHAS: make a decision then ((gestures with hands to Nami and Oy))
43. OY: yeah you make it you're older than me ((gestures with hand to Nami))
44. CHAS: ((laughs))
45. WILL: ((laughs))
46. NAMI: [I think like . I think that's (?)]
47. OY: [a bit of respect] ((smiling and laughing))
48. NAMI: [thank you very much] ((places hand on Oy's shoulder smiling and laughing))
49. WILL: [that's very Thai] very conservative and Thai defer to the older person
50. NAMI: you used to be Thai ((places hand on Oy's shoulder laughs))
51. OY: ((laughs))
52. NAMI: actually no I don't think so actually I have a lot of things to do
53. CHAS: ok
54. OY: oh ok right (I'll go as well)

In sum, the model of ICA here attempts to provide a graphical representation of the processes involved in the development and application of ICA in successful intercultural communication. It attempts to fill out the details needed to explain the earlier definition of intercultural awareness given in chapter 4, and to document the relationships between the twelve elements of ICA identified there. Given that it is based on previous conceptions of cultural awareness and the data from the research participants' English use and experiences in intercultural communication, it is what Brumfit would describe as a model orientated towards the past (2001). However, to remain with Brumfit's characterisation of models, it also has a future orientation suggesting routes of learning and stages of progression for future learners.

7.2.1 Limitations of the model of ICA

There are a variety of limitations to this model of ICA. Firstly, it is an artificial construct and necessarily a simplified and static representation of something complex and dynamic. Although the model attempts to represent the connections between the different components, it is difficult to present the multidimensional relationships in a two dimensional construct. As

already noted, the components are not as discretely separated as shown in the model and in practice overlap considerably, with the elements at later levels dependent on those in earlier levels. Moreover, the components are deliberately general in their nature since the details of what ICA might mean in specific contexts will depend on the needs of each individual communicative setting. The types of knowledge, cultural identities/affiliations, roles and relationships will be unique to each instance of intercultural communication.

Related to this the process of developing ICA is unlikely to proceed in smooth steps through the three levels. Given the interrelated nature of many of the different components development of one area will likely feed into development of another, and we can expect development to proceed in jumps and starts with backsliding also part of the process. Furthermore, that learners will progress through the three levels suggested here is at this stage only conjecture. While Ton in particular demonstrates some improvement in his success as an intercultural communicator (see 6.4.3.1, 6. 4. 5 and 7.2.3 below), this seems to be mainly through an understanding of shared topics or similarities across cultures and does not represent a move between levels. More longitudinal evidence would need to be produced across a broader range of learners to verify the legitimacy of these levels as representative of stages of development for intercultural communicators.

The model focuses on conceptual knowledge of culture and communication and the skills needed to put that knowledge into practice. This is necessary to prevent the model from becoming overly complex and unwieldy, thus limiting its value. However, any focus will be at the expense of other areas. Most crucially the relationship between language and intercultural awareness is not shown. Due to the complexity of this relationship it is not possible to adequately represent it in this model and maintain the focus on ICA. While it might be expected that language could be used in similarly hybrid and fluid ways in intercultural communication it is beyond the scope of this research to investigate this (see Canagarajah, 2007; Jenkins, 2007; Pennycook, 2007; and Seidlhofer, 2004). Additionally, it is also reasonable to assume that the development of ICA will be connected to second or foreign language development, and although there are indications of this in the data collected here, which will be discussed in 7.2.3 and 7.3, this is an area that needs further investigation.

Significantly the emotional dimensions to ICA are not represented in this model. This includes the experience of ‘de-centring’ ethnocentric views (Byram, 1997; 2008a) which often results in ‘culture shock’, well documented in the literature on immersion in new cultures (for example see Shaules, 2007). Clearly learning new forms of behaviour, different value systems and world views, or at least learning to accept and tolerate them as envisaged in ICA, is an emotional as well as an intellectual process. Related to tolerance, notions that underpin the model, such as the equal worth of all cultural beliefs and values and the corresponding relativisation of one’s own world view, may not be universally accepted. For example various religious and political stances may place certain values and beliefs above others.

Furthermore, while being able to consciously articulate our own cultural positions and those of others is a necessary part of ICA, in practice much of this knowledge will be unconsciously utilized in intercultural communication; something which is not represented by the model. Lastly, the data on which the model is based is from a very small number of instances of intercultural communication and from a limited number of English language users in one setting. While this allows for a richer understanding of this particular context, is also limits the generalisability of the model.

To further test the validity of this model more data would need to be gathered from different sources. This would include other settings both academic and non-academic and in other countries. Data from different types of users would also aid clarification of the scope of this model, for example those engaged in business communication. Additionally, other types of communicative situations should also be investigated other than the informal conversations included here. This might include more formal communication, high stakes communication and other communicative modes, in particular written communication. Moreover, more examples of naturalistic data from intercultural communication would also aid in testing the validity of the model. Lastly, most of this study has been conducted through English as English is currently the dominant lingua franca of intercultural communication. While this makes the relationship between the English language and its cultural references different to many other languages not used on a global scale, the model could also be tested in relation to

other languages to establish if it is valid as a general model of ICA in intercultural communication. Nevertheless, it is hoped that by proposing the model here it can be applied by other researchers in other contexts leaving it open to falsification or corroboration, modification and adaptation. Through this process the validity, scope and relevance of the model can be established.

7.2.3 ICA and participants' English use

To completely answer RQ1 it is necessary to relate the model of ICA presented above to the participants' approach to English language learning and use, thus answering the two sub-questions of RQ1:

- What is the culture (cultures) of English for these users (what are the references: local culture, international cultures, inner circle countries)?
- What are the relationships between motivation, attitudes, beliefs, behaviour, and English language use?

Firstly, as already discussed (6.4), different participants made different use of the elements of ICA. Some participants were able to engage elements from all the levels of ICA in intercultural communication and demonstrated both an understanding of ICA and an ability to put this into practice. These participants were Nami, Oy and Yim. Others, in contrast, rarely seemed able to engage ICA in contexts of intercultural communication, nor were they able to demonstrate an understanding of it in the other data surrounding the ICEs. Their understanding of culture and language in intercultural communication seemed to predominantly reside in the first two levels of ICA; that is cultural rather than intercultural awareness. These were Kay, Muay, Por and Ton.

This would suggest that different participants are at different levels in their development of ICA. Furthermore, as already noted (6.4.3.6 and 6.4.4 and 6.4.6), those participants who demonstrate more advanced development in ICA also appear more successful in intercultural communication. The data gathered in this study gives insights into the manner in which ICA has developed for the participants; however, there are important caveats to this. The research

also offers some suggestions as to the link between the development of ICA and language development, but this is less clear.

A major factor in the development of ICA and its influence on language use and learning would appear to be the participants' experience of intercultural communication. All three participants with the most advanced levels of ICA engage in intercultural communication on a regular basis, often daily. This is almost exclusively carried out through English, thus these participants are in effect bilingual, and they all claim to feel as comfortable using English as their 'native' language Thai. However, experience of intercultural communication alone does not seem to necessarily entail the development of ICA. Por had spent over 18 months living in the US and yet seemed a less successful intercultural communicator and demonstrated lower levels of ICA than Nami, Oy and Yim. This may partly be a result of the fact that at the time of the research, unlike Nami, Oy and Yim, she was not regularly engaged in the kind of informal intercultural communication recorded in the study. Nevertheless, it seems unlikely that if Por had developed an advanced sense of ICA she would then lose it. At present though, this study does not provide adequate data to offer any more than speculative answers as to why Por's extensive experience of intercultural communication has not resulted in the development of more advanced ICA. It is also important to note that although Nami, Oy and Yim have extensive experience of intercultural communication, their experiences are quite different. Yim has spent 12 months living and studying in the US, whereas neither Oy nor Nami have been to an English speaking country. Nevertheless, what all three seem to share is extensive experience of using English for intercultural communication *within* Thailand.

Another important factor in the development of ICA and its influence on language use and learning is related to attitudes and motivation. All the participants report positive attitudes toward the English language, which is unsurprising given that they are all studying English through choice. However, the two weakest intercultural communicators, who also demonstrate the lowest levels of ICA, are Muay and Ton. From their own reports, they seem less motivated or willing than other participants to use their English to communicate with others outside of classroom contexts. In contrast Nami, Oy and Yim display positive attitudes to communicating with others through English, although for Oy these positive

attitudes are quite complex with quite a lot of negative attitudes to non-NES displayed. It may also be significant that Por at the time of the fieldwork was not very motivated by informal social intercultural communication (see chapter 6, examples 6.36). Kay also has negative attitudes to communicating with others through English, and hence has little experience of intercultural communication outside her three months in the US (see chapter 6, examples 6.4, 6.17 and 6.18). For Kay her experiences of other cultures and intercultural communication did not seem to lead to positive attitudes, and hence she did not pursue further opportunities for intercultural communication or develop ICA to an advanced level.

Interestingly, both Muay (6.53) and Ton (6.54) report feeling more confident and positive about using their English to communicate outside the classroom after the fieldwork. This may be a result of practice and positive experiences of intercultural communication during the fieldwork including regular communication with the researcher. Furthermore, as the fieldwork progressed Ton's ability as an intercultural communicator seemed to improve based on the increase in his contributions between the first ICE and the final ICE, especially compared to the other participants. Thus, it is tempting to speculate that positive experiences of intercultural communication lead to more positive attitudes towards it and a greater willingness to participate in and seek out opportunities for intercultural communication, which may in turn lead to the development of ICA. However, the data only suggests this as a possible avenue of further research; it does not establish it as necessarily the case.

Although, as previously stated, exploring the relationship between ICA and language development is beyond the scope of this study, some tentative suggestions can be made. While ICA appears related to success in intercultural communication, it is not necessarily related to successful English use in academic contexts. Oy is the least successful participant, and the least successful student in her class, in relation to English grades at university, whereas Muay has the highest university English grades. This is the reverse of their development of ICA and ability as intercultural communicators. Nami, likewise, has only average English grades for her group. This adds strength to the argument that more traditional mainstream approaches to language teaching, as are offered at the university, are not directly relevant to the needs of intercultural communication. This will be taken up in more detail in

7.4. The focus for Oy and Nami seems to have been on developing their English language abilities for communication in social situations and developing social networks. This has not corresponded with academic success. Muay in contrast has focused on academic success in her English use, but this does not seem to have greatly aided her proficiency as an intercultural communicator compared to the other participants. However, developing proficiency in English for intercultural communication and for academic contexts does not seem to be necessarily mutually exclusive. Yim appears to have been able to combine both social and academic English abilities in that she has very high English grades in the university and is a successful intercultural communicator. Yim has achieved this by using academic contexts to develop social networks during exchange programmes, work experience placements and conferences. Further examinations of language development in these settings following socially situated approaches (Duff, 2002; Firth and Wagner, 1997; 2007; Hall, 2002; Lantolf and Thorne, 2006; Rampton, 1995; 2006) would seem the most appropriate path for continued investigations.

In summary, there appears to be a correlation between experience of intercultural communication combined with positive attitudes towards intercultural communication, and development of ICA. The results also indicate that this relationship may be two-way, with positive experiences of intercultural communication leading to participants engaging in more intercultural communication, resulting in the further development of ICA, which in turns gives rise to more positive experiences and so on in a ‘positive feedback loop’. However, as Por, and to a lesser extent Kay demonstrate, experience of other cultures and intercultural communication alone will not necessarily lead to the development of ICA or the motivation to engage in further intercultural communication. Experience needs to be combined with positive attitudes. It also seems that ICA is not necessarily developed in academic English settings, in this context at least, but rather through social networks outside the classroom. For participants such as Oy and Nami the development of proficiency in intercultural communication through English and ICA results in English language progressing in a direction that is different to that valued in the classroom. However, Yim provides an example of combining the development of ICA, her ability as an intercultural communicator and her academic English.

Finally to return to RQ1: what role does intercultural awareness (ICA) play in advanced users' approach to English language learning and use in an Asian higher education context? In the main the findings suggest a positive reciprocal relationship between ICA and English used for intercultural communication. However, the results also indicate that there is a complex and sometimes contradictory relationship between ICA and attitudes to and use of English, particularly in regard to academic or classroom uses of English.

7.3 Implications - Language, culture and identity through English

7.3.1 English language

The results of this study have a number of significant implications related to the themes that have emerged through the literature review. In particular the research brings to light relevant data concerning the relationship between language use, culture and identity through English. This is also related to the earlier discussion of conceptions of English associated with ELF, the expanding circle and native English speaker influences. Furthermore, these revised notions of English language use have important implications for English language teaching and learning, both in the context of this study and more generally.

Beginning with a discussion of English language use, the results of this study suggest that for these participants there are multiple uses and varieties of English language in operation. All of the participants use English on a regular basis and most communication seems to be with non-native English speakers (non-NES); however native English speakers (NES) are still a significant presence. The participants also use English in a range of domains locally in academic contexts, for social contacts and to a lesser extent for work. English is also used as a lingua franca to communicate with the rest of the world. Many of these domains overlap with social networks spreading from local origins across many cultures. Likewise academic uses reach out through the internet for information from all over the world. For those that use English for work, such as Por, English is used within Thailand to communicate with an international audience through multinational companies. Furthermore, the participants appear to move between the domains of EFL, ESL and ELF. While for some such as Muay, Kay and Ton the language seems primarily an academic exercise, for others such as Nami, Oy, and

Yim it is a daily language of communication. Moreover, these speakers use English both with other non-NES, including Thai speakers, and with NES. This suggests that for them English functions as a second language alongside Thai as part of their daily communicative repertoire. Such features of English language use are usually associated with the outer circle countries in Asia, not expanding circle contexts such as Thailand.

The participants express tolerance towards code mixing and adaptation of language to local needs. Yim in example 7.3 describes the way in which the boundaries between English and Thai are mixed. English influences local linguistic norms, but at the same time English words may “become a word in Thai”. Drawing on personal experience Oy talks about the ease with which she switches between English and Thai with a friend (7.8). In example 7.9 she also demonstrates that she is comfortable mixing both languages in talking with her boyfriend.

Example 7.8

55. OY: both English and Thai if we wanna gossip about one person or a person who
56. just walk past or anything we just switch into English but if we are in the room
57. just two of us we spoke in Thai

Example 7.9

Some of the participants also feel that there is no need to follow NES norms in pronunciation either, as Ton explains in example 7.10.

Example 7.10

61. TON: err I think it's not important to to to . err I think it's not important but we
62. don't have to force ourselves to be to speak as good as they speak because we
63. we we are Thai from born in Thai we born Thai and we cannot and some .

64. accents and some words we cannot practise it's difficult to speak like err they
 65. speak I think it's quite difficult

However, in this example Ton reveals some ambiguity in his response. He seems to suggest that native speaker English is better even if it is unnecessary: "we don't have to force ourselves to be as good as they speak". Moreover, despite her bilingual conversations and code mixing, Oy also identifies most strongly with a NES accent.

Example 7.11

66. OY...my friends ask me sometime they say can't you do it in Thai or in American
 67. accent and I say umm yeah but that would be funny to me and I don't really
 68. like it... I got a bit of a London accent

Other successful intercultural communicators such as Nami and Yim also appear to have adopted a NES model for their accents, in their case US English. Thus, while the participants may engage in language use that follows non-NES norms, and it would appear also consciously switch between and mix languages, the model of the NES still seems to be prevalent as a standard by which other communication should be measured. These findings are similar to those reported in Jenkins' much larger study of attitudes to ELF (2007). Her respondents' attitudes were similarly ambiguous in according NES accents highest status, while at the same time valuing local varieties of English and retaining elements of local accents.

The most appropriate way to characterise most of the communication that occurs in this setting is as ELF, as proposed in chapter 2. ELF is probably the most flexible of all the attempts to conceptualise English language use in both global and local contexts (see especially Canagarajah, 2007). ELF accounts for the kind of communication observed in this study, which may involve a variety of participants including both native and non-native speakers of English, but where the norms of the communication are not driven by NES. Given the diverse range of cultural references, participants, and forms of English, communication is clearly different from that which occurs in NES inner circle countries. However, it would be false to assume that ELF is the only legitimate characterisation in this setting. As already made clear

other conceptions of English are also relevant in this context. Within the university, English is often taught in a manner most closely associated with EFL, and makes use of materials and course books produced for this market. While the relevance of such materials has been questioned (see chapter 2), it remains the case that in classroom contexts these participants are often expected to produce English that conforms to this model. Furthermore, as already made clear, the influence of the native speaker model of English is still extensive in this context, alongside, and often in direct contradiction, to the more open models of English communication suggested by ELF.

In sum, this research highlights the need to avoid assigning overly rigid categories or essentialising when attempting to understand uses of English. While categorisation of language use using concepts such as ELF, ESL or EFL may be useful for analytical purposes, it is important to recognise them as a simplification. Furthermore, not only the uses of English, but the borders between languages themselves are blurred, as demonstrated by the participants' mixing of languages and appropriation of English words into Thai. The findings thus confirm the earlier assertion that English in this setting must be understood in a way that goes beyond the model of NES communication. Similarly, it also appears that English language use in this environment is more complex than would be suggested by Kachru's (2005) 'three circles' model of English in Asia. The users of English here are not simply 'norm dependent', nor do they exclusively use English as a foreign language for communication outside of Thailand or with non-Thai speakers within Thailand. For many of the participants English is an everyday part of their communicative practices *within* Thailand and is used with other Thai speakers in certain contexts. Finally, even the most flexible categories of English use such as ELF cannot account for all the communication reported here. Therefore, in understanding the uses of English which occur in this environment it is important to recognise that a fundamental feature is variety and movement between different domains and categorisations. Individuals will adapt language to their own particular uses and contexts (within obvious limits such as setting, interlocutor and judgements as to what will be mutually intelligible), thus making each instance of communication unique. Nor are such multifarious uses of English unique to the context of this research; as demonstrated in chapter 2, complexity and variety are features of many contexts of English use in globalised,

multilingual, multicultural societies. This has important implications for English teaching which will be taken up in section 7.4.

7.3.2 The relationship between culture and language

As made clear in chapter 3 of the literature review, such fluid language use necessitates a re-evaluation of the connections between culture and language. For these participants culture appears to be both fluid and liminal, but also simultaneously linked to more fixed national groupings. This is demonstrated in the interview extracts and examples of intercultural communication. In example 7.12 Muay offers an explanation of one of the ways she thinks global cultures have influenced Thai culture. She describes how the balance between valuing modesty versus expressiveness has changed in Thailand as a result of the influence of English speaking cultures – the US and the UK. However, in lines 76-79 she also adds that this involves not simply copying other cultural values, but adapting other behaviours to Thailand in a way that does not undermine Thai culture or values which are ‘proper for Thai’.

Likewise, Nami in example 7.13, on the same topic, also believes it is necessary to adjust or adapt behaviour to the cultural context in which it occurs.

Example 7.12

69. MUAY: uhu I think so people nowadays are more . extrovert I think Thai traditional
70. people quite err introvert not express themselves to others and in some I mean
71. value of cultures like being modest umm being err expressive but when I I think
72. English culture and any other like American culture came and Thai people change
73. they are more expressive they can do what they want be more brave to show who
74. they are who they really are
75. WIL: ok and do you think this is a good or a bad thing
76. MUAY: both good and bad in some way it's good I think people should be more
77. should be brave to show who they really are but in some value like err about err I
78. mean showing love in front of the public I mean kisses or many other things it's
79. not it's not proper for Thai it's still not proper for Thai I think

Example 7.13

80. NAMI... if you are Thai if I'm Thai I need to understand that ok . it's not good to . to be

81. arrogant with the person who is older than you or to be so self confident with the person
82. who worked before you something like that and in America sometimes (well) you need to
83. show your confidence when you work for example but in Thailand different right and so
84. then you can adjust yourself in a suitable situation with a suitable behaviour in a situation

Not only do the participants view culturally appropriate behaviour as situationally dependent and adaptive, some also feel that the boundaries between cultural categories are no longer clearly defined for them. In example 7.3 (above) Por struggles to describe differences between parenting in Thailand and the US, and concludes that for her clear distinctions between 'real' American culture and 'real' Thai culture are problematic. In example 7.14 Nami goes a step further in suggesting that English is a language that can transcend particular cultures. Moreover, she specifically refers to lingua franca communication between non-native speakers of English. She believes it allows people to express themselves in a way that is more 'open', line 87, and free from cultural constraints. Nami's account here compares with the freer and liminal communicative practices described in Rampton's (1995) study of intercultural communication, and also meshes well with Kramsch's (1993) notion of third spaces between cultures.

Example 7.14

85. NAMI: it's different because in English you you can express yourself more you you
86. it's also because of the cultural thing when when you umm yeah when you speak
87. with the native speaker right they are more open because of their culture as well
88. but even if you speak with the other people who isn't who are non English
89. speaker err English is a kind of message containing something that it will make
90. other people more open I don't know maybe I'm wrong but that is what I observe
91. people people speak more people tend to forget their own culture for a while and
92. they become more open

The final example in this section, 7.15, previously examined in detail in chapter 6 (example 6.44), has been chosen since it illustrates alternative interpretations of culturally grounded meanings through the participants' interpretations and representations of the game of petanque. Petanque here ceases to be associated with its original cultural context, France, and

instead an alternative cultural association has been advanced relating to Thailand. However, petanque does not 'belong' solely to either of these environments and the participants through this exchange become aware of the different interpretations possible, and thus transcend fixed cultural references. Lastly, the language chosen to express this is neither French nor Thai but rather English used as a lingua franca. Once again this extract demonstrates culturally based references in English communication which are fluid, negotiable and 'liminal'.

Example 7.14

93. PHILIPPE: no Marseilles is really nice really nice city south of France close you have
94. Nice Cannes it's really cool the food is amazing and they drink err Ricard
95. NAMI: Ricard
96. PHILIPPE: they play err petanque
97. NAMI: err
98. PHILIPPE: petanque
99. NAMI: petanque ahh petanque
100. PHILIPPE: yeah (?)
101. NAMI: there's some there's some people from my school that
102. PHILIPPE: you know that the French embassy they organise err a
103. championship every year in Thailand
104. NAMI: yeah
105. PHILIPPE: I've been there a few times
106. NAMI: do you play
107. PHILIPPE: ah
108. NAMI: do you play
109. PHILIPPE: no . I'm shit
110. NAMI: ((laughs)) you're really young ((laughs))
111. PHILIPPE: I know you have to be really old to play that game
112. NAMI: NO ((laughs))
113. PHILIPPE: maybe I'm not old enough
114. NAMI: no at school a lot of young students play petanque
115. PHILIPPE: maybe they think it's cool ...uhu

These examples offer an impression of how the research participants characterise cultures and their relationships to English. They show for many participants cultures are not clearly identifiable and bounded entities, but rather mixed, hybrid and constantly undergoing change. The cultural references, forms and practices expressed through English are not tied to any one culture. Instead the relationships between English, especially when used as a lingua franca and its cultural contexts are in-situ, hybrid, liminal and, to paraphrase Nami, 'open'. The findings of this research add empirical support to the dynamic conceptions of global English uses and culture offered previously by Pennycook (2007) and Risager (2006; 2007). However, it must also be acknowledged that more fixed cultural references are also present, especially those relating to national groupings, in this case Thai, American and English. As seen in the above extracts and the results of the interviews and ICEs, participants 'shuttle between' fixed and fluid cultural references and forms (Canagarajah, 2005; 2007; Pennycook, 2007).

7.3.3 English, culture and identity

The relationships between language and culture through English documented in this research also have significance for an understanding of identity. Conflicting identities and orientations are frequently expressed by many of the participants who display positive attitudes to both NES norms, especially accent, as demonstrated in the discussion on language, while at the same time wishing to maintain and taking pride in their L1/C1 identities. Furthermore, the research participants also exercise individual agency in choosing which identity to adopt. In the previously discussed example 7.11, Oy demonstrates her attachment to having a 'London' accent rather than an L1 (Thai) English accent. However, as example 7.15 shows, she does not feel that identifying with native speaker English diminishes her identity as Thai. For her Thailand is still her home and her original culture.

Example 7.15

116. OY: ...as I am a Thai women or girl however you wanted to put it that way I still have to
117. keep the culture with me...

118. OY: ...yeah but I (don't know) in my life I still have to come back here and die here
119. because it's my home like

Similarly, Yim in 7.16 (see also 6.17) also feels that learning English and learning about US culture has not undermined her identification with Thai culture, rather she claims it has made it stronger. Indeed, Yim is expressing an idea that is prevalent in the intercultural communication literature: that dialogue, contact and comparison with another culture can deepen understanding of one's first culture (Bakhtin, 1986; Byram, 1997; Morgan and Cain, 2000).

Example 7.16

120. YIM: ... when I was in the US I have learn about the US and it has become my second
121. hometown you know but then one thing that I was surprised was that I love Thailand
122. more and more because when I was there I knew that what we have in Thailand is not
123. what they have in the US and then if we loose it it's one day we loose what we have at
124. the moment we cannot find anywhere else so . it's just when when you see something
125. different just learn about other and at the same time I get to learn more about myself as
126. well so it is interesting

However, other participants also reveal the tensions that the process of learning English and contact with other cultures can bring about. Nami in example 7.17, when reviewing how she feels about the research, explains the difficulties she has in discussing her feelings with those who do not speak English and have not shared similar experiences.

Example 7.17

127. NAMI: err I feel it's good because it's been a long time that I wanted to express
128. myself about the culture things yes also what I think and observe people yeah
129. because sometimes like this idea is just wandering with me and I cannot speak
130. with the my room mate for example because they cannot understand because they
131. don't speak English and they do not really absorb Western culture like like I am I
132. have and so sometimes it's like umm you become a little psychotic ((laughs))

Oy, Yim and Nami also discuss the process of change including emotional change which learning and using English has entailed for them. In particular it seems to involve overcoming

initially negative attitudes to other cultural practices and taking a more relativistic position, as shown by Nami in example 7.18 and Oy in example 7.19.

Example 7.18

133. NAMI: at first I can't I couldn't overcome my feelings of being offended by the cultural
134. difference but then I you know it's like a level at first it's like it's exactly you told me in
135. the course like at first you just I don't understand why it's like this and then you just
136. absorb it and like oh it's the way that people are and then it's like ok I can understand it
137. it's maybe it's the history .

Example 7.19

138. OY:...the English people or people from Western they tend to put their hand in the back
139. and I the Thai people feel a bit offensive about that so yeah but the thing that I kept on I
140. kept on telling my mate don't do it you can do it but not really like in public yeah
141. WILL: so how do you feel about that when they do that
142. OY: offended for the first time but I started to get used to it but I'm trying not to let
143. myself to let anyone do that to me so they're the limits where to go and where can't go

Yet, it is also important to note that for Oy being 'used to' others' behaviour does not mean she simply follows that behaviour. She feels that she needs to set 'limits' in how much her behaviour will change. So while she is no longer perhaps following C1 norms, neither is she following C2 English speaking norms. Rather she seems to be taking more of a middle ground or 'third place'. Yim in example 7.20 also feels changed by her contact with other cultures and languages but, like Oy, feels the need to adapt or 'fit' what she has learnt into her own context rather than just adopt it wholesale. Nami too, in example 7.21 (see chapter 6, example 6.24), makes it clear that she is not simply mimicking English speaking cultures in her behaviour, but critically evaluating what she believes will benefit or 'develop' her life.

Example 7.20

144. YIM: ... the more you learn about other cultures and other languages err other languages
145. you're going to adoptive something without knowing that you are so sometimes I adopt
146. something in from the book and from those people if they good so why not just try it if

147. they are confidences if they confident and they're doing good at their jobs and they're
148. success- they're successful so why not try it because Thai people sometimes we are too
149. shy we are not we just don't feel like standing in front of others and say something
150. strongly so yeah I have seen good examples before so it has become a part of me that I
151. can do that too if I want to if it if I have a chance and it is not something bad to do just go
152. for it just try it if it is fit so it's going to work out so I think it has become a part of me in
153. that way just like good examples and then just try it myself if it works just do if it doesn't
154. work so maybe I have to leave it behind

Example 7.21

155. NAMI: ...yeah it's not not like a passion that I want to be like American people I want to be
156. like British people it's not like that but it's just the way oh that's interesting that you know
157. that . people . for example people . go drinking people earn their money in a certain age
158. compared with Thai people Thai people we just stick with our family until we get married ...
159. so I feel like ok maybe we should do something something like that something that you
160. should develop your life yeah it's not just the Thai way but also the other way that you think
161. that is good from that

Finally, these three participants who are the most experienced, and arguably the most successful intercultural communicators, also articulate a view of themselves as mediators between cultures as discussed in detail in chapter 6. Thus, they seem to be taking on the type of role or identity suggested by Byram (2008a; 2008b) and others as a feature of successful intercultural communicators. Nevertheless, the NES is still a presence and, as seen in the discussion of English language use, still a model the participants identify with. At the same time the participants also express a role for themselves in moving communication away from exclusively NES norms, and adapting, interpreting and mediating between NES and the Thai context. This suggests the kind of ambiguous attitudes to identity through English revealed by Jenkins' (2007) research. Perhaps most significantly none of the participants seem to feel that taking on new identities through English, whatever norms, cultures or contexts they are orientated towards, undermines or erodes their original 'Thai' identity (see for example the positive attitudes displayed towards C1 in 6.3.3.4). In fact for some it appears to make it stronger, as shown above in examples 7.15 and 7.16 for Oy and Yim. Thus, these findings

echo those reported by Phan (2008) in which her participants reported a stable national Vietnamese identity on which other more dynamic identities were built. In conclusion, the experiences of these participants suggest that English in expanding circle environments allows for the development and articulation of new fluid and liminal identities in which individual agency is forefronted. These dynamic identities exist alongside and even in contradiction to more stable, established, national 'Thai' identities.

7.4 Implications for ELT

Developing curriculum, teaching materials, and assessment is beyond the remit of this research; however, the perspectives developed here on English language use and its relationship to culture clearly have implications for ELT in this context and other similar settings. Of greatest interest to this research is the relevance of ICA to the cultural dimension of ELT. While, as stated in chapter 4, language teaching will always involve the teaching of culture, what cultures this might involve is not immediately clear. The findings have highlighted the multiple cultural references of English use in global contexts, ranging from the global to the local on a continuum of fixed to highly fluid forms. This makes selecting the cultural references of English complex, if selection is possible at all. At one level it may be possible to teach language in a culturally 'neutral' manner as a purely academic exercise restricted to the classroom, through for example abstract and de-contextualised grammatical manipulation exercises. However, when language is used for communication of any kind, within or outside the classroom, this can never be the case. Interlocutors will always be attempting to convey something and communication will always involve interpretation. These meanings and interpretations will be culturally based. Again it may be that the L2 can be overlaid on the cultural references of the L1. Indeed in the case of English with adapted and localised forms this process is apparent. Yet, this understanding of English is problematic. Firstly, such a use of English would make any kind of intercultural communication through English difficult if the interlocutor does not share an understanding of those cultural references. Secondly, in learning a language such as English that is so connected to the globalised world, learners will inevitably be exposed to other cultural forms and references beyond those of their L1/C1. Thirdly, as has been repeatedly stressed throughout this research, clear distinctions between the local and the global are not possible. Both exist in a

state of change with constant tensions between more and less permanent references. In a context such as Thailand which views itself as part of the globalised world, the local will also involve the global.

ELT, therefore, cannot ignore the cultural dimension to language teaching. However, what culture means in a contexts such as Thailand will be complex and fluid. More traditional models which centre on NES, inner circle cultures are clearly inadequate to the needs of English language learners and the realities of their experiences of English use as documented here. It is necessary to develop approaches and materials that reflect the needs of users of English for intercultural communication. Syntax and lexis need to be supplemented by skills of accommodation, negotiation, mediation and flexibility and knowledge of other cultures and communicative systems. ICA, as conceptualised here, attempts to provide a systematic and detailed account of what this might mean. It details the kinds of knowledge and understanding of cultures and intercultural communication that are necessary for successful intercultural communication. It also contains an account of the skills and abilities necessary to make use of this knowledge and understanding in real time instances of intercultural communication. Furthermore, ICA suggests (although more development is needed) the role that more emotional and affective concepts such as relativisation and decentring might play in developing as an intercultural communicator. By breaking ICA into different elements, ICA provides areas for learners and teachers to focus on and targets to aim for. Moreover, the model indicates possible levels learners might progress through as their ICA and ability as intercultural communicators develops (again though this is an area in which more research is needed). Finally, the findings of this research indicate the importance of experience in successful intercultural communication. This underscores the need for learners to be given opportunities to engage in intercultural communication across a range of contexts and with a range of interlocutors.

How these elements of ICA translate into pedagogic practice is, as already noted, not the focus of this research; nevertheless, there are some current approaches which may be relevant. Work by Canagarajah (2005; 2007) Kramsch (1993) and Risager (2006; 2007) advocates similar positions to those outlined in this discussion, but they are similarly more concerned

with theoretical concepts and the relationships between cultures and languages in pedagogy than the actual development of teaching materials (although examples from teaching practice are sometimes drawn on). Work based on Byram's notion of critical cultural awareness and intercultural communicative competence has been more focused on practice (for example Byram and Fleming, 1998; Byram et al., 2001). Combined with studies on implementing the models of the intercultural speaker and citizen (Alred et al, 2006; Byram, 2008a; Guilherme, 2002), and related work on ethnography (Roberts et al, 2001) and dialogic approaches (Morgan and Cain, 2000), this body of research provides important evidence from a range of contexts on approaches to teaching culture and language together in a systematic way. While there are important differences between the conceptions of culture and cultural awareness used in these studies and ICA, there is also much overlap, as made clear in the development of ICA outlined in chapter 4. Therefore, it seems reasonable to expect many of the same techniques to be advantageous in the development of ICA. However, more problematic for this research is that most of these studies focus on communication between defined cultural – national groupings, for example students of English in France and students of French in England. Clearly a wider and more flexible understanding of culture and language and teaching practices is needed.

Some specific suggestions as to how ICA can be implemented in pedagogic practice in the context of Thailand have been offered elsewhere (Baker, 2008). These can be divided into six areas based on the opportunities for intercultural contacts offered in higher education contexts in Thailand.

- Exploring Thai culture
- Exploring language learning materials (text books)
- Exploring the traditional media and arts – film, TV, radio, newspapers, novels, and magazines
- Exploring IT/electronic media – the Internet, e-mail, chatrooms, instant messaging
- Cultural informants – non-Thai English speaking teachers and Thai English teachers with experience in other countries
- Face to face intercultural communication (often with NES teachers)

Firstly, understanding of learners' own culture may provide a starting point for explorations of other cultures as suggested in level 1 of ICA. Important areas to concentrate on would include attitudes to learning and classrooms, views of their own and other languages, different cultural groupings within Thailand and their relationship to language, and 'outsider' views of Thai language and culture. Thus, learners begin to understand how their cultural contexts influence their own behaviour and communicative practices. The next five areas all relate to exploring other cultures. As suggested above these include cultural artefacts such as externally produced language text books, English language media (including the Internet) and the arts, all of which can be used to examine different images and perspectives of other cultures. This needs to be combined with experience of intercultural communication through computer mediated communication, and if possible face to face contacts with people from other cultures. As the findings from this research revealed, experience of intercultural communication appears to be vital in developing ICA. Through such experiences it is hoped that learners will begin to engage in the kind of processes envisaged in the second and third levels of ICA such as comparison and mediation. In turn, it is hoped that they will build the kind of knowledge and critical, dynamic understanding of cultures and communication needed to engage in intercultural communication with increasing success, and in a flexible manner that is adapted to the needs of the communicative situations they engage in.

While the above list provides a number of recommendations based on the researcher's experience of teaching in higher education in Thailand, these approaches have not been systematically investigated or tested for effectiveness. Furthermore, this list may not as yet be complete; other opportunities for intercultural contacts from other teaching contexts in Thailand may be possible. Another limitation is that issues of assessment have not been dealt with; although, work by Byram (1997; 2008a), the Common European Framework of Reference scales (Council of Europe, 2001) and particularly the INCA project (2008) have dealt with assessment of intercultural communicative competence in European contexts, and may offer insights for other settings. It is also important to note that while written texts are included in the suggestions above there has not yet been an exploration of written English in this study. More localised 'Thai' varieties of written English may exist (see Tan, 2005);

however, the extent to which they are considered acceptable or tolerated both in local settings and more globally is unlikely to match that of spoken English (Canagarajah, 2008). This is particularly the case in relation to assessment (see chapter 2). Lastly, while it is proposed that the activities above are in the main conducted through English, especially those involving intercultural communication, the relationship between developing ICA to other aspects of the English language learning process has not been explicated. Developing specific pedagogic applications of ICA and integrating these into the rest of the English language learning curriculum still requires further investigation.

Nonetheless, as presented in chapter 2, many of the features of English language use in Thailand and those identified for these learners, in this and the previous chapter, are shared with other Asian and global contexts in which English functions as a lingua franca. All of the approaches to teaching language and culture presented above reinforce the need to move away from the domination of the NES model. They envisage intercultural communication as much more wide reaching and diverse than NES – non-NES communication, and this is reflected in the data presented in this research. An understanding of English use and its cultural ties that is removed from the NES model and inner circle regions also has significant consequences for language policy. Tsui and Tollefson (2007) (see 2.3 and 2.3.1) have illustrated the manner in which English has been used in Asia to promote national cultures and identities to the rest of the world. To repeat Kachru's phrase, a 'liberated English' (1998: 106) allows countries such as Thailand to make use of English in a way which is related to their cultural contexts and needs. Furthermore, English allows economic and intellectual engagement with the rest of the world, not only inner circle countries. The discussion in chapter 2 and the data from the participants in this study also make it clear that NES models alongside knowledge and expertise from the inner circle are still significant influences on the norms of English and what is considered acceptable. This is also reflected in language teaching policy in Thailand which makes extensive use of NES models and materials as well as NES teachers. Nevertheless, the more fluid conceptions of English and its cultural associations presented in this thesis offer an alternative which, it is argued, is more relevant to the needs of Thailand and other expanding circle contexts.

In conclusion, what is needed is pedagogic practice and policy based on the reality and complexity of intercultural communication and English language use as documented here. More appropriate models of successful intercultural communicators for learners of English than the NES are the intercultural speaker or citizen (see 3.4). This needs to be accompanied by an understanding of the English language as more diverse than just NES varieties. The model of English which most closely matches the Thai context investigated here is probably that of ELF. However, this is not to suggest that ELF covers all the types of communication that might occur. Indeed, there needs to be a move away from teaching English which conforms to any one model of English, whether it is NES or ELF. Rather a variety of Englishes and communicative practices needs to be accepted as the norm and learners should be prepared for this and allowed to make their own decisions as to which varieties are most appropriate for them. Resulting from this diversity is the need to go beyond structure and vocabulary based on NES norms as the focus of instruction. More attention needs to be given to the types of skills and knowledge demonstrated by the successful participants in intercultural communication in this study. These are detailed in ICA and need to be incorporated in teaching practice. Some of the identified elements of ICA have been implemented in teaching practice associated with previous conceptions of cultural awareness (see chapter 4). However, the pedagogic applicability of ICA as proposed here has still to be investigated.

7.5 Limitations of the research

Although the limitations of the different research instruments and techniques employed in this study have been discussed individually, it is still worth reflecting on the scope and limitations of the research as a whole. As previously mentioned in chapter 6 (6.3.5 and 6.4.5) the small number of participants and the single setting of this research obviously restrict its generalisability to other contexts. The participants are all of the same language and national background, and while this was countered to some extent by interlocutors from other backgrounds, participants from other languages and nationalities may produce different findings. Furthermore, all but one of the participants were female. This was a reflection of the group from which they were drawn, but a more gender balanced group may again result in different findings. Lastly, the participants were all of the same age, in their early twenties.

Participants at this age could be viewed as in a transitional phase of their lives, regardless of experiences of intercultural communication, as for many their time at university represents their first experiences of living away from home. Furthermore, as final year students many were considering the transition from education to work. This may account for some of the tolerance noted for different attitudes and beliefs and the flexibility of many of the participants' views and behaviour. Again different age groups may not share these views.

Perhaps a more appropriate objective for qualitative research of this type than generalisation, are the notions of resonance (Richards, 2003) and transferability (Lincoln and Guba, 1985) developed in chapter 5, in which connections can be made by other researchers to different contexts through a recognition of similar environmental features, participant experiences, attitudes, values or beliefs. Therefore, by providing rich ethnographic accounts there may be features of this context that other researchers or readers may recognise in their own contexts. Furthermore, it seems reasonable to assume that many of the features of this setting are not unique. As explained in chapter 2, English functions as a lingua franca in many settings in Asia and globally. The expanding circle countries, such as Thailand, also now make up the largest number of English language users (Crystal, 2008a). In addition, English has also become the dominant lingua franca of academic communication. Therefore, while no two settings are likely to ever be identical, given the number of shared features the findings of this research should be of relevance beyond this research context. Nevertheless, further studies in different contexts, particularly in expanding circle academic settings, are needed to test the validity of the findings and claims presented here.

Related to the small number of participants, as already noted in 7.2.1, the empirical evidence for the model of ICA is at this stage still limited. In particular more evidence is needed to establish whether all the elements and levels of ICA are relevant to all instances of intercultural communication. Additionally it has still to be established whether all users of English are willing and able to progress through the different levels or even if it is necessary to do so.

Another limitation is that most of the data is not naturally occurring (see chapter 6.4.5). While the ICEs devised for the study attempted to match the conditions of casual conversation as closely as possible and were real examples of intercultural communication, they were artificial to the extent that the researcher initiated them and brought the participants together. Future studies of intercultural communication through English and explorations of ICA would benefit from analysis of more naturally occurring data, from a wider variety of genres, even though this would most likely result in more complex ethical considerations, which would need to be dealt with, such as the consent of other speakers who were not research participants.

It is also important to note that at present the data is only related to face-to-face spoken interaction. As yet the model of ICA and the associated characterisations of English use do not relate to written English, although clearly, as contrastive rhetoric has shown (for example Connor et al. 2008), there are significant cultural dimensions to writing and intercultural communication through writing. This is especially true of communication through the Internet, which all of the participants in this study report experience of; for some it is their most common means of expression through English. This is an area which needs further investigation.

A limitation that was briefly raised in 7.2.1 and earlier in relation to CA (4.4) concerns the assumptions on which the research was based. There has been an underlying assumption throughout the research process that engaging in intercultural communication, and developing a sense of intercultural awareness is a good thing. While chapter 2 addressed the benefits and drawbacks of English use globally and in Thailand, there was still an assumption that engagement with other cultures, whether through English, or another language, is something that should be encouraged. Such a view may not be universally shared. While a discussion on the advantages and disadvantages of international and cross-cultural relations is not within the remit of this research, it should be recognised that successful intercultural communication may not be considered valuable or necessary by all. Equally value-laden are the underlying assumptions of the model of ICA. In particular, this includes the ideas of tolerance for other values and view points to one's own, regarding different values and views as worthy of respect, and a corresponding acceptance of many of one's own values and beliefs as relative.

While such a tolerant approach to ‘otherness’ is something that this researcher believes should be encouraged, this is clearly not a universally accepted position. Many would feel for a range of reasons from the political to the religious that all cultures, values and beliefs are not equal. Again a fuller discussion of these issues is not within the scope of this research, but nonetheless needs to be acknowledged.

Related to these assumptions are the influences of the researcher and the research process itself on the participants’ behaviour and responses. During the interviews in particular the participants would have become aware of the areas of interest for this research and its overall aims, including the underlying beliefs concerning the desirability of intercultural communication. This would obviously have focused the research participants on these areas of their language use and learning and related experiences. However, as already suggested in 6.35, given the extent to which the participants were able to engage with subjects related to English, intercultural communication, cultures, and language learning, it seems reasonable to assume that these were areas that were already of concern or interest to them. Importantly, the precise aims of the research, i.e. the research questions and the concept of ICA under development, were not made clear to the participants for fear of overly influencing their responses.

Still the assumption that intercultural communication through English is a good thing remained. Given the researcher’s roles, as an ‘expert’ in English teaching and learning, as a teacher of English within the university, and especially as the participants’ teacher, participants may have felt uncomfortable disagreeing with these assumptions. However, there is some evidence of resistance to these views. As made clear in the findings the participants did not universally view intercultural communication through English as a good thing, despite choosing to study English to an advanced level. Kay in particular did not want to communicate with NES or engage in intercultural communication as a social activity. Por was also not especially interested in intercultural communication at the time of the research, instead pursuing her own career focused agenda. This suggests that these participants at least did not feel pressure to report positive attitudes to intercultural communication.

Other participants were more obviously influenced by the research process. Ton, and to a lesser extent Muay, seem to have developed increasingly positive attitudes toward intercultural communication through English during the research. This appears mainly to be a result of taking part in the ICEs and regular communication with the researcher through English, which increased the participants' confidence in intercultural communication. Nevertheless, these changes occurred in a manner that the participants were conscious of and were documented. While this research was conducted in an attempt to describe and understand aspects of these participants' uses of English and intercultural communication, rather than influence or change behaviour or beliefs, some researcher influence is inevitable. What is important is to be aware of these influences, to attempt to control them as much as possible, and to document the effect of the researcher's presence and the research process (Hammersley, 1992; Hammersley and Atkinson, 1995; Richards, 2003). This study has attempted to do this. However, it must be acknowledged that there may be other influences that have not been documented, and that other researchers and research processes may have different effects leading to different findings.

Finally, the process of documenting and 'writing up' the research will inevitably limit what is represented and assigned significance in the environment investigated and needs to be treated with 'critical awareness' (Hammersley and Atkinson, 1995: 240). Clearly, this research has been focused on certain areas and these have been concentrated on at the expense of other areas of the participants' experiences and environment. Therefore, this research cannot claim to be a complete picture of the participants and their context. Not only is the data gathered necessarily restricted, neither is it possible for all the data collected in this research to be reported in the final presentation and analysis. Therefore, the images presented here of the participants and their experiences are necessarily selective and interpretative. Attempts were made to present the findings to the participants for their interpretations, to others within the research context and to outsider views; however, the interpretative nature of qualitative research of this kind needs to be recognised. It is hoped that by documenting these selections and interpretations, as part of the processes of conducting this research, and subsequent presentations and analysis of the findings, other researchers or readers will be able to

determine the trustworthiness, credibility, dependability and transferability (Lincoln and Guba, 1985; Miles and Huberman, 1994; Richards, 2003: 286) of the conclusions drawn.

7.6 Further research

The scope of this research and areas for further investigation have been addressed throughout this thesis as they emerged. Nevertheless, it may be useful to draw them together in a summary at this point. Firstly, to test the validity of the findings related to the uses of English reported here more research in both this context and in other similar expanding circle contexts would need to be conducted. This would be of particular relevance to establishing if the types of liminal communication and its dynamic relationship to cultural references and forms is a more general feature of English language, and ELF in particular, in similar settings. Secondly, and equally importantly from the perspective of this research, there should be more extensive testing of the conception and model of ICA developed here. This would necessarily involve a greater number of participants, in a variety of contexts, and engaged in different modes of communication. Opening up the model to possible falsification (Popper, 1992), is a vital stage in assessing its validity, scope and limitations.

Further research that has been suggested by this investigation also includes the relationship of ICA to second language development. Section 7.2.3 of this chapter made some tentative suggestions as to the relationship between the development of ICA and the routes of L2 learning. However, a much fuller understanding based on empirical studies is needed to fully integrate the concept of ICA, or indeed any model concerning the development of cultural understanding, with models of second language learning processes and intercultural communication. This would most likely entail more longitudinal studies that investigate change over time, or studies of learners at different levels of development. Furthermore, more focus at the micro discourse level on both the language forms and meaning construction, combined with the wider ethnographically based techniques offered here, may prove productive in understanding the relationship between ICA and L2 development. Such research would be most appropriately carried out through socioculturally situated studies of second language development; however, how this relates to more cognitively based perspectives on second language learning and mainstream SLA has yet to be explored.

A final step would be to establish both the theoretical significance of this research for teaching practice and the possibility of translating the findings and model of ICA into teaching practice and materials. The theoretical relevance of the findings from this study have been explicated in this chapter, particularly in relation to conceptions of English language use and the relationship of cultural knowledge and understanding to this relationship. However, more research is needed to develop teaching approaches, materials and assessment criteria based on this understanding of culture and language. Furthermore, the development of any such approaches or materials needs to be supported by empirical studies of their effectiveness and relevance to learners and classrooms in a range of settings.

7.7 Summary and conclusion

This chapter has attempted to describe a more comprehensive model of ICA that incorporates the relationships between the various factors, different levels of development of cultural and intercultural awareness, and a recognition of the skills needed to put such awareness into practice in intercultural communication. A further exploration of the generally positive relationship between ICA and the research participants' experiences and success in intercultural communication has also been offered. However, it is important to note that in the setting of this study ICA did not seem related to academic success in English. This chapter also focused on the manner in which language and culture were connected through English. It was suggested that the earlier discussed notions of liminal, third places where cultural references, forms and practices emerge in-situ were the most relevant in characterising successful intercultural communication. However, tensions between individual, local and global cultural references were often linked to issues of identity, in which L1/C1 identities existed alongside somewhat contradictory identifications with both NES and intercultural communicators or mediators. This was followed by a focus on possible teaching approaches based on the model of ICA and the understanding of English use in this context. Notions of ELF communication with participants viewed as intercultural communicators or citizens were proposed as the most appropriate models to the realities of English use in expanding circle settings such as Thailand. Next, the limitations of this research were discussed, especially the small number of participants and single setting, making any claims to more general

applicability speculative at this stage. This was accompanied by an exploration of the researcher's influence and assumptions which may have affected both the research process and results. Finally, avenues for further related research were put forward, in particular exploring the relationship between ICA and second language development and ICA's applicability to teaching practice.

In conclusion, while there are limitations to this research, it is hoped that the characterisation of English use and the model of ICA presented here will provide valuable tools in understanding English use and its relationship to cultures in expanding circle settings and particularly academic contexts. In turn it is also hoped that this will lead to the development of teaching practices that reflect the realities of English use in diverse global and local contexts.

CHAPTER 8

CONCLUSION

8.1 Introduction

This final chapter will present a summary of the thesis. It will begin with a restatement of the rationale for this research. This will include 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 synopsis of the findings of the study will be presented. The limitations of this research will also be briefly discussed together with areas for further research. Finally, the contributions and implications of this thesis will be considered.

8.2 Research rationale

This research derived from two related areas of interest. The first concerned the relationship between language and culture and the consequences of this for second language learning and teaching. The second related to the nature of English used and taught as a global lingua franca. Within language teaching and particularly ELT there has been an increasing concern, in theoretical discussions at least, with the cultural dimension to second language learning and use (for example Valdes, 1986; Harrison, 1990, Byram and Buttjes, 1991; Byram, 1991; 1997; 2008; Kramsch, 1993; 1998; Tomalin and Stempleski, 1993; Hinkel, 1999; Risager, 2006; 2007). Many of these discussions underscored the central role of context, especially cultural contexts, in language use, and that language can never be culturally ‘neutral’ whether an L1 or L2. Therefore, language teaching needs to approach teaching culture in the same systematic manner as other elements of language such as grammar, vocabulary and phonology. However, with languages, such as English, that are used across global contexts the relationships between language and culture become problematic.

English, as was shown in chapter 2, has over 2 billion users and is used in a vast and varied array of settings for equally diverse reasons. Kachru’s (1990) three circles of English: inner, outer and expanding, while somewhat of a simplification, nevertheless provide a useful ‘shorthand’ for conceiving of English use in different regions. This study is primarily concerned with English use in the expanding circle in which English is used as a lingua franca

but does not have established local varieties in the region. However, while the status of English in the expanding circle is different to the codified varieties of the outer circle, such as Indian English, and the inner circle, such as British Standard English, the extent to which it is dependent on the norms of other regions has been questioned in this study (chapter 2). In relation to English the most appropriate characterisation is that offered by English as a lingua franca (ELF) research. This attempts to conceptualise and document the use of English in global contexts in which the users of the language do not share the same linguaculture. Importantly, while native English speakers are part of the community of ELF users they do not drive the norms of such communication (Jenkins, 2007; Seidlhofer, 2004). Instead the norms of ELF are derived from shared features of global English use, local varieties and the needs of individual users (see for example Canagarajah, 2005; Cogo and Dewey, 2006; Deterding and Kirkpatrick, 2006; Kirkpatrick, 2007; Jenkins, 2000; 2007; Seidlhofer, 2004; 2005b).

As regards the setting of this study it was suggested in chapter 2 that Thailand is part of the expanding circle, in which English is used as a lingua franca of intercultural communication to connect with the region and the wider world. Furthermore, English also has a role within Thailand, with a significant English language media, and government use of the language, alongside extensive English language education. However, it was noted that more traditional conceptions of English as foreign language and NES models of English were also a feature of this environment.

The multifarious use and settings of the English language problematises any attempt to make language, nation and culture connections for English. While many of the theories of culture and language presented in chapter 3 highlight the need to understand language and culture as closely connected, and language as the prime semiotic system for both enacting and constructing culture, the English language is not constrained by any one culture, be it British, American or other. Instead, it was suggested that post-modernist conceptions of cultures and languages were needed to understand the dynamic, fluid and emergent nature of the relationships between English and the cultural forms and contexts associated with it. Key notions were those of third places, liminality and global transcultural flows (Canagarajah, 2005; Kramsch, 1993; Pennycook, 2007; Rampton, 1995; Risager, 2006). Under this view

English and its connections to cultural contexts and forms are constructed in each instance of intercultural communication. Thus, communication will occur in a liminal third place that is not part of any of the participants' C1 or the traditional inner circle 'target cultures' of English. However, these dynamic and emergent communicative practices will be balanced by more established and shared communicative practices associated with participants C1/L1 or more global communicative norms such as those conceived of through ELF. This results in the notion of global flows of language and cultural forms, involving a continuous movement of linguistic and cultural forms from local to global settings and vice versa, and constant tension between fixed and fluid communicative norms.

Such a conception of intercultural communication and English has important implications for an understanding of English use and ELT. Firstly, it suggests that given the huge diversity of English language use and settings, it is not possible for a user of English to have knowledge of all the varieties of English or cultural backgrounds of their interlocutors. Secondly, such a multiplicity of communicative practices associated with English means that it is necessary for English language learners and users to go beyond the traditional focus of grammar and lexis associated with a single NES variety of English. Instead, users of English need to develop the skills and knowledge necessary to partake in intercultural communication and the ability to negotiate a multitude of varieties of English.

One attempt to conceptualise the knowledge and skills needed for intercultural communication through English has been cultural awareness (CA). CA studies (see 4.3) have identified a number of skills and areas of knowledge that may inform the cultural dimension of ELT. These include an understanding of the influence of culture and context on communication, the ability to articulate one's own cultural perspective, the ability to compare cultures at general and specific levels, an understanding of cultures as one of many interrelated groupings or discourse systems used in communication, an understanding of the relative nature of cultural norms and values, the ability to predict communication difficulties and the ability to negotiate and mediate between different culturally based communicative norms. However, limitations were identified with CA, the most significant of which was the lack of investigations of CA in intercultural communication in expanding circle ELF contexts, where there are no clearly

identifiable cultural groupings or contexts. Thus, CA was expanded to intercultural awareness (ICA) in an attempt to incorporate the more fluid relationships between the English language and cultural forms and contexts in lingua franca settings. ICA was defined in chapter 4 as '*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*' and this was further expanded into twelve components (4.5 figure 2).

Nevertheless, previous to this research ICA, as defined here, had not been empirically investigated. Furthermore, studies of CA have typically focused on its effectiveness as a pedagogic approach rather than documenting the role it plays in examples of intercultural communication. Additionally, very few of the studies have been concerned with expanding circle ELF contexts. Moreover, within studies of ELF and expanding circle Englishes there has been little empirical investigation of the role culture plays in communication. Pözl (2003) and Pözl and Seidlhofer (2006) provide the few exceptions to this (see 3.3.5). Fitzgerald (2003) and Meierkord (2002) are concerned with culture and ELF but their studies did not take place in expanding circle settings. Taylor's (2006) study, like this research, took place in Thailand, but was not primarily concerned with understanding the cultural content and forms of ELF communication. For these reasons this research attempted to investigate the cultural dimension of intercultural communication in English, and the role of ICA in communication in an expanding circle ELF environment through a group of English language users in a higher education institute in Thailand.

8.3 Research questions, research methodology and findings

The above research aims were formalised through two research questions:

1. What role does intercultural awareness (ICA) play in advanced users' approach to English language learning and use in an Asian higher education context?
 - What is the culture (cultures) of English for these users (what are the references: local culture, international cultures, inner circle countries)?
 - What are the relationships between motivation, attitudes, beliefs, behaviour, and English language use?

- Based on the answers to the previous questions, what is the most appropriate way to characterise ICA for these participants?

2. What role does ICA play in advanced English users' management of intercultural encounters?

- Is ICA apparent in interaction? e.g. comparison, mediation, and negotiation of different cultural frames of reference

A predominantly qualitative ethnographic approach was adopted to investigate these questions, aimed at producing a rich description of English language use and intercultural communication for a small number of research participants. Such an approach was selected as it was felt that many of the features of intercultural communication and ICA could best be understood through holistic multilevel analysis that allowed for the emergence of new areas of investigation and units of analysis as the research progressed. The primary research instruments were intercultural encounters (ICEs), which were examples of the participants engaged in intercultural communication through English. These were supported by two sets of interviews with each participant. Further triangulation was provided by a questionnaire, participant journals, a research diary (which included notes of informal contacts with the participants), and documents from the setting. The fieldwork took place over a six month period and involved seven participants who were all undergraduate English major students at a Thai university. The participants were selected for maximum variety among this group of language users (final year English major students) in terms of English grades, time spent in other countries, culture and language questionnaire responses, and gender. The researcher took the role of a participant observer as a teacher in the university. Data analysis involved the coding of transcripts of the ICEs and interviews, using a mix of internal data driven codes and external theory derived codes. These codes were used to identify significant patterns and themes in the data as well as examples of dialogue from the ICEs or interviews which provided 'critical incidents'.

In answer to RQ 1 the findings suggested that the cultures of English for these participants operated at a variety of levels from global cultures (such as international media), national

cultural associations such as Thai and English (UK/US), localised and individual associations. Furthermore, there was evidence of the types of emergent, hybrid, liminal, third place cultures described by Kramsch (1993), Rampton (1995) and in ELF contexts by Meierkord (2002) and Taylor (2006). Such characterisations of cultures in intercultural communication also match those presented by Risager (2006) and Pennycook (2007) in their discussions of ‘transcultural flows’.

The participants also demonstrated similarities and differences in motivations, attitudes, beliefs and behaviour towards English language use. For all of the participants culture seemed to be a relevant concept in understanding English language use and intercultural communication, although the importance attributed to it was not the same for all. Furthermore, all of the participants were able to discuss culture at both a surface level and also at the deeper level of the values and beliefs that underlie observable behaviour. While some of the participants also made use of more heterogeneous characterisations of culture, and all made use of other groupings alongside cultural ones in their interviews and ICEs, more post-modernist fractured characterisations of culture are not explicitly discussed by any of the participants. Nevertheless, as already observed, while the NES model of English and inner circle cultures was a feature of the participants’ understanding of English, other models of English with more liminal cultural associations were also present. Such ambiguous attitudes to NES and alternative forms of English have been well documented by Jenkins (2007).

The motivations and associated behaviour of the participants can be roughly divided into four non-exclusive categories. The first set of motivations centred on learning English for personal satisfaction or enjoyment, and this was reported by all the participants. The second category concerned learning English for academic success. The third category involved learning and using English for a career. The final set of motivations concerned English use for social contacts. All of the participants exhibited more than one of these categories, but to different degrees. Many of the participants who were motivated by social contacts in their use of English also had extensive experience of intercultural communication. However, this was often within Thailand rather than time spent abroad. Indeed, for these participants time spent abroad did not appear to be necessarily related to positive attitudes to intercultural

communication. It is also important to note that one of the participants had quite negative attitudes to intercultural communication. Furthermore, two of the participants also seemed to develop more positive attitudes to intercultural communication during the research process.

In answer to RQ 2 the findings demonstrated that all twelve of the components of ICA identified in 4.5, figure 2 were present in the examples of intercultural communication recorded. This suggests that for these English users the concept of ICA is valid. Moreover, the extent to which the different elements were demonstrated varied. The more challenging elements, associated with negotiating and mediating between emergent cultural frames of reference in intercultural communication, were less frequently displayed. Correspondingly the more 'basic' knowledge and skills needed to explain the participants' C1 and to make general comparisons with other cultures were more frequent. Furthermore, successful intercultural communicators made more use of the different elements with greater frequency, while less successful participants demonstrated less use of the different elements, particularly the more challenging skills required to mediate between cultures. This indicates that ICA is an appropriate concept for understanding the management of intercultural communication in this research.

The data derived from this research also enabled a more detailed characterisation of ICA based on examples of ICA in practice and participants' own interpretations of this. This led to the development of a model of ICA (7.2, figure 4) that attempted to indicate the relationships between the different elements, including the relationships between conceptual understanding of intercultural communication and the ability to put that understanding into practice in actual instances of intercultural communication, and the stages of development of ICA. This provides a fuller answer to the final sub-question of RQ1 and is one of the overall aims of this research.

Combined with this more extensive empirical characterisation of ICA is a deeper understanding of the relationship between the participants' approach to English language learning/use and ICA, thus fully answering RQ1. Overall, the results indicated a positive relationship between ICA and English used for intercultural communication. More extensive

experience of intercultural communication appeared related to higher levels of ICA, and further positive experiences of intercultural communication. However, as previously discussed (7.2.3), experience abroad did not necessarily correlate with the development of ICA. Much of the successful intercultural communicators' experience involved using English in Thailand for intercultural communication, rather than experience in English speaking countries. It was also of interest that ICA did not correlate with academic success in this context. For two of the participants the development of ICA resulted in increased social networks and experience using English, rather than improved English grades at university. Furthermore, the participant with the highest English grades had little experience of intercultural communication and a correspondingly 'low' level of ICA. This would suggest that in this setting the skills and knowledge associated with successful academic English are not those needed for successful intercultural communication, raising interesting issues regarding ELT pedagogy.

In sum, the findings from this research provide an empirical basis for the conception of ICA presented in this thesis. Furthermore, the findings suggest ICA is a relevant concept for understanding intercultural communication through English in this context, the difference between successful and less successful intercultural communicators, and related attitudes to English use and learning.

8.4 Limitations and further research

The limitations of this study and areas for further research have already been discussed in detail in relation to the research methodology (5.3.10) and the results (6.3.5 and 6.4.5), as well as more generally (7.5 and 7.6). Some of the major limitations include the small number of participants and the single setting, making generalisations difficult. However, as already proposed, notions of trustworthiness, transferability and resonance may be more appropriate than generalisation. Through providing rich in-depth descriptions of these participants' language use and environment common features which resonate in other settings may be identified by other researchers and readers. Nevertheless, the small number of participants affects the validity of the model of ICA offered in this thesis. More research testing this model in a variety of contexts, with a range of users, in diverse communicative situations and through different mediums is needed to further confirm or contradict the validity of it. Other

concerns include the assumptions on which the model was based, in particular the relativisation of cultural values, the desirability of intercultural communication, and the applicability of these assumptions to other settings. Additionally, although this research suggests possible relationships between ICA and L2 development (7.2.3 and 7.3), this has not been explored in depth and would benefit from further studies. Linked to this is the applicability of the model of ICA to ELT. Again while suggestions have been made (7.4), more extensive research is needed to establish ICA's relevance to pedagogic practice.

8.5 Implications and contributions

This thesis has offered a characterisation of intercultural communication through English in expanding circle lingua franca contexts based on empirical evidence. Furthermore, the thesis has specifically focused on explicating the cultural dimension of communication in these settings, which, as previously noted (3.3.5), is an area that has been little researched. The findings have suggested that cultures are a relevant frame of analysis and should be viewed as dynamic and fluid resources in intercultural communication, moving between individual, local, national and global references, and involving a constant tension between a fluidity and fixity of forms and practices. Empirical evidence of the type presented here is needed to better understand the cultural dimension of intercultural communication through English in global contexts.

These findings add further support to the need to move away from the dominance of NES models of language, communication and culture in understanding global English use and teaching. This study has attempted to demonstrate the variety of cultural forms and practices expressed through English. This suggests that more flexible approaches to language than a single NES codified variety may be needed. Moreover, in removing the NES a range of other identifications for English language users in global contexts become possible. A replacement for the NES put forward in this research has been the multilingual and multiculturally aware intercultural citizen (Alred et al, 2006; Byram, 2008a; 2008b). Nevertheless, the prevalence of the NES model as an ideal still remains in this research setting. Indeed, variety is the dominant feature of this research environment, with NES, ELF, bilingualism, L2 and FL English use all existing alongside each other.

The model of ICA developed in relation to the literature review and empirical data gathered in this research also aims to contribute to an understanding of intercultural communication through English. ICA offers an explication of the different skills and knowledge beyond linguistic ability needed by participants in intercultural communication. It also attempts to distinguish different elements of ICA both entailed at different levels of development in ICA and employed in successful intercultural communication.

This research also has implications for ELT. Most obviously it joins the already substantial body of work questioning the pervasive NES model of language, communication and culture in ELT. Instead it suggests the need for learners to be made aware of the types of skills and knowledge detailed in ICA, alongside the more typical linguistic knowledge ELT concerns itself with. Thus, English language users need to be prepared for variety in communication and should be equipped with the ability to negotiate that variety. Furthermore, the model of ICA also indicates possible levels, stages and routes of development in ICA, which it may be possible to translate into pedagogic practice. Moreover, the characterisation of English language use here and the cultures it is associated with have consequences at the wider education and language policy levels. English can be seen as a vehicle for expressing national identities and cultures beyond the traditional domains of the inner circle and outer circle. Equally importantly English as a lingua franca is a medium for communicating with the rest of the world rather than just inner circle English speaking countries. Both of these roles for English indicate the need to move away from the dominance of expertise from the inner circle countries, and instead point towards the need for local and regional expertise in teaching and description that have a greater awareness of the role English plays in these contexts.

8.6 Summary and conclusion

Returning to the original rationale that motivated this study, this thesis has attempted to offer a theoretical and empirically based exploration of the relationships between language and cultures in English for intercultural communication. This relationship has been characterised as dynamic, complex, liminal and emergent, and containing inevitable tensions between the need for fluidity and fixity. Such an understanding of culture and language is necessary for

investigations of English use in global contexts, especially as a lingua franca in expanding circle regions. Furthermore, this suggests that learners and users of English need to be prepared for such variety when engaging in intercultural communication. The skills and knowledge needed to successfully negotiate such fluid communicative situations go beyond the grammar and lexis of a single variety of English. Instead, English users need to be prepared with multilingual and multicultural awareness. The notion and model of ICA developed in this thesis has attempted to conceptualise and provide empirical evidence of the types of skills and knowledge associated with the cultural dimension of successful intercultural communication through English in expanding circle environments, such as Thailand. It is hoped that the exploration of the relationship between culture and language here, together with the associated model of ICA, will result in a better understanding of intercultural communication through English. Furthermore, it is also hoped that such insights will contribute to pedagogic policy and practice in ELT that is better able to reflect the needs of expanding circle English users.

APPENDIX 1
CULTURE AND LANGUAGE QUESTIONNAIRE
Thai version

แบบสอบถามการเรียนภาษาและวัฒนธรรม

คำแนะนำ

ขอความกรุณาตอบคำถามทุกข้อในแบบสอบถามฉบับนี้

แบบสอบถามฉบับนี้มีวิธีทั้งหมด 6 หน้า

หมายเหตุ: ประเทศไทยพูดภาษาอังกฤษเป็นภาษาหลัก หมายถึง ประเทศไทยต้องต่อไปนี้ **ประเทศไทยอังกฤษ สาธารณรัฐอเมริกา แคนาดา ออสเตรเลีย นิวซีแลนด์ และประเทศไทยอิร์แลนด์**

ประวัติส่วนตัว

ชื่อ _____

หมายเลขประจำตัว/รหัสนักศึกษา _____ ปี _____

เพศ _____ อายุ _____

ข้อมูลเกี่ยวกับการเรียนภาษา

ระยะเวลาที่คุณเรียนภาษาอังกฤษตั้งแต่อดีตจนถึงปัจจุบัน

ระดับความสามารถในการใช้ภาษาอังกฤษของคุณ (ดีเยี่ยม/ดีมาก/ดี/ปานกลาง/ไม่ดี)

คุณเคยศึกษาสาขาหรือแขนงวิชาต่างๆ ที่มีความเกี่ยวข้องหรือสัมพันธ์กับประเทศไทยที่พูดภาษาอังกฤษ เป็นภาษาหลักหรือไม่ ยกตัวอย่าง เช่น วัฒนธรรมอังกฤษ วรรณคดี ประวัติศาสตร์ การเมือง ศิลปะ ถ้าคุณเคยศึกษา กรุณาระบุรายชื่อของสาขาหรือแขนงวิชานั้นๆ (เช่น Culture of English speaking people)

คุณเคยท่องเที่ยว ศึกษา หรือ พำนักระยะต่างประเทศ หรือไม่ ถ้าเคยกรุณาระบุชื่อประเทศและระยะเวลา

ส่วนที่ 1

คำแนะนำ

คุณเห็นด้วยกับคำตามเหล่านี้มากน้อยแค่ไหน

ระดับของ

5 เห็นด้วยอย่างยิ่ง 4 เห็นด้วย 3 เนutr 2 ไม่เห็นด้วย 1 ไม่เห็นด้วยเป็นอย่างยิ่ง

คำตอบทุกคำตอบไม่มีถูกหรือผิด เพราะเป็นความคิดเห็นส่วนบุคคล หลังจากอ่านคำตามแล้วกรุณาระบุตัวเลขตามความรู้สึกที่แท้จริง

ตัวอย่าง

นักฟุตบอลไทยเก่งกว่านักฟุตบอลมาเลเซีย

3

ถ้าคุณเห็นด้วยอย่างยิ่ง ระบุเลข 5 ถ้าคุณไม่เห็นด้วยอย่างยิ่งระบุเลข 1 ถ้าคุณรู้สึกเฉยๆ ระบุเลข 3

ส่วนที่ 1

1. ถ้าคุณไปเที่ยวต่างประเทศ คุณต้องการที่จะพูดหรือสื่อสารกับคนอื่นๆ โดยใช้ภาษาของประเทศนั้นได้

2. การเรียนภาษาต่างประเทศเป็นสิ่งสำคัญสำหรับคนไทย

3. คุณต้องการพูดภาษาต่างประเทศได้ดีเท่ากับเจ้าของภาษา

4. คุณต้องการอ่านบทความหรือวรรณคดีต่างประเทศที่เป็นต้นฉบับมากกว่าที่จะอ่านจากหนังสือแปล

5. คุณต้องการอ่านหนังสือพิมพ์และนิตยสารในภาษาอื่นๆ

6. คุณต้องการเรียนรู้ภาษาต่างประเทศหลายภาษา

7. ถ้าคุณมีโอกาสที่จะไปอยู่ต่างประเทศ

คุณจะพยายามที่จะเรียนรู้ภาษาตัวเองแม้ว่าคุณสามารถที่จะสื่อสารกับคนในประเทศนั้นด้วยภาษาไทย

8. คุณเรียนภาษาต่างประเทศที่โรงเรียนถึงแม้ว่าจะไม่มีการบังคับให้เรียน

9. คุณมีความสุขที่จะได้พูดคุยกับชาวต่างชาติ

10. การเรียนภาษาต่างประเทศเป็นประสบการณ์การเรียนรู้ที่สนุกและมีคุณค่า

ส่วนที่ 2

1. ภาษาต่างประเทศไม่สามารถแปลคำต่อคำได้

2. น้ำเสียงของผู้พูดมีความหมายและแตกต่างกันไปในแต่ละภาษา

3. แต่ละภาษามีการใช้ภาษาท่าทางของคนมองในการสื่อความหมายได้

4. ภาษาต่างๆใช้หลักโครงสร้างไวยากรณ์ที่แตกต่างกัน

5. ทุกวัฒนธรรมมีข้อห้ามที่จะไม่พูดถึงหรือแสดงความคิดเห็นเกี่ยวกับบางเรื่อง _____
6. เราไม่ควรตัดสินบุคคลอื่นๆที่มีความแตกต่างทางวัฒนธรรมด้วยบรรทัดฐานทางวัฒนธรรมของตนเอง _____
7. การที่จะคิดต่อสื่อสารกับชาติคุณควรที่จะเรียนรู้หรือเข้าใจวัฒนธรรมของชาตี้ด้วย _____
8. การเรียนรู้วัฒนธรรมเป็นส่วนหนึ่งของการเรียนภาษาต่างประเทศ _____
9. เราควรที่จะเข้าใจวัฒนธรรมของตนเองเมื่อเรียนภาษาต่างประเทศ _____
10. การเรียนรู้ภาษาต่างประเทศหมายถึงการเรียนรู้ที่จะปฏิบัติตามในแบบหนึ่ง _____
11. การเรียนรู้ภาษาต่างประเทศหมายถึงการเรียนรู้ที่จะสร้างสรรค์หรือเชื่อว่าภาษาหนึ่นมีคุณค่า _____
12. วัฒนธรรมและภาษาเป็นสิ่งที่มีความสัมพันธ์กัน _____

ส่วนที่ 3

1. ผู้พูดภาษาอังกฤษเป็นภาษาแม่เป็นผู้ที่ใส่ใจถึงความรู้สึกของผู้อื่น _____
2. คุณมีทักษะคติที่ดีต่อผู้พูดภาษาอังกฤษเป็นภาษาแม่ _____
3. การที่คุณเรียนรู้เกี่ยวกับผู้พูดภาษาอังกฤษ มากเท่าไหร่ก็ทำให้คุณชื่นชอบพากເheadsมากขึ้น _____
4. ผู้พูดภาษาอังกฤษ เป็นผู้ที่จริงใจและไว้ใจได้ _____
5. คุณมีความรู้สึกชื่นชมในตัวผู้พูดภาษาอังกฤษ _____
6. ผู้พูดภาษาอังกฤษ เป็นผู้ที่มีมนุษยสัมพันธ์ดี _____
7. ผู้พูดภาษาอังกฤษ เป็นผู้ที่ร่าเริง โ้อนอ่อนผ่อนตามและมีอารมณ์ขัน _____
8. ผู้พูดภาษาอังกฤษ เป็นผู้ที่มีความคิดสร้างสรรค์ _____
9. คุณมีความต้องการที่จะเรียนรู้และทำความรู้จักผู้พูดภาษาอังกฤษให้ดีมากขึ้น _____
10. ผู้พูดภาษาอังกฤษ เป็นผู้ที่สุภาพและจิตใจดี _____
11. โดยทั่วไปแล้ว ผู้พูดภาษาอังกฤษคือเป็นผู้ที่ชื่อสัตย์และจริงใจ _____
12. วัฒนธรรมอังกฤษเป็นวัฒนธรรมที่น่าสนใจ _____
13. คนไทยมีความพยายามในการเรียนรู้ภาษาอังกฤษ _____
14. การที่คุณได้รู้จักผู้พูดภาษาอังกฤษมากขึ้นเท่าไหร่ก็จะทำให้คุณสามารถพูดภาษาอังกฤษได้คล่องขึ้น _____

ส่วนที่ 4 คุณคิดว่า

1. ภาษาไทยมีความลึกซึ้งกว่าภาษาต่างประเทศ _____
2. เพลงภาษาอังกฤษดีกว่าเพลงไทย _____
3. วรรณคดีภาษาอังกฤษดีกว่าวรรณคดีไทย _____
4. ระบบการศึกษาของประเทศไทยที่พูดภาษาอังกฤษดีกว่าระบบการศึกษาของไทย _____
5. เทคโนโลยีของประเทศไทยที่พูดภาษาอังกฤษดีกว่าเทคโนโลยีของไทย _____

6. ธุรกิจของประเทศที่พูดภาษาอังกฤษดีกว่าธุรกิจของไทย _____
7. โครงสร้างหรือสถาบันครอบครัวของประเทศที่พูดภาษาอังกฤษดีกว่าของไทย _____
8. อาหารของประเทศที่พูดภาษาอังกฤษดีกว่าอาหารของไทย _____
9. การดำเนินชีวิตของชาติต่างชาติที่ใช้ภาษาอังกฤษดีกว่าการดำเนินชีวิตของไทย _____

ส่วนที่ 5

1. การเรียนภาษาอังกฤษเป็นสิ่งที่ดี _____
2. คุณมีความสุขกับการเรียนภาษาอังกฤษ _____
3. ภาษาอังกฤษเป็นวิชาที่สำคัญวิชาหนึ่งในหลักสูตรของมหาวิทยาลัย _____
4. คุณมีโครงการที่จะเรียนภาษาอังกฤษให้มากที่สุดเท่าที่จะมีโอกาส _____
5. คุณรักการเรียนภาษาอังกฤษ _____
6. คุณไม่ชอบภาษาอังกฤษ _____
7. คุณยินดีที่จะเรียนวิชาอื่นๆมากกว่าภาษาอังกฤษ _____
8. การเรียนภาษาอังกฤษเป็นการเสียเวลา _____
9. ข้าพเจ้าคิดว่าการเรียนภาษาอังกฤษเป็นสิ่งที่น่าเบื่อ _____
10. เมื่อคุณสำเร็จการศึกษา คุณจะเลิกเรียนภาษาอังกฤษ เพราะคุณไม่สนใจ _____

ส่วนที่ 6

1. การเรียนภาษาอังกฤษทำให้คุณได้พบปะและพูดคุยกับผู้คนหลากหลายเชื้อชาติ _____
2. การเรียนภาษาอังกฤษทำให้คุณเข้าใจและเข้าถึงวรรณคดีและศิลปะอังกฤษ _____
3. การเรียนภาษาอังกฤษทำให้คุณมีส่วนร่วมในกิจกรรมของกลุ่มวัฒนธรรมต่างๆ _____
4. การเรียนภาษาอังกฤษเป็นสิ่งสำคัญสำหรับการประกอบอาชีพในอนาคต _____
5. การเรียนภาษาอังกฤษทำให้คุณมีความรอบรู้มากขึ้น _____
6. คุณคิดว่าการเรียนภาษาอังกฤษจะมีประโยชน์ในการทำงานที่ดี _____
7. การเรียนภาษาอังกฤษเป็นสิ่งที่สำคัญพราะจะทำให้บุคคลอื่นๆให้ความเชื่อถือมากขึ้น
ถ้าคุณมีความรู้ในเรื่องของภาษาต่างประเทศ _____

ส่วนที่ 2

กรุณาวงกลมคำตอบที่เหมาะสมที่สุด

ตัวอย่าง

หากนีกีมีทุบออลีมมหาวิทยาลัยคุณจะ

- ก . พยายามที่จะเป็นสมาชิกของทีม
- ข . ไม่เข้าร่วมกีฬาแต่จะให้การสนับสนุน
- ค . ไม่สนใจ

ถ้าคำตอบที่เหมาะสมที่สุดสำหรับคุณคือข้อ ข กรุณาวงกลมข้อ ข

.1 คุณทบทวนความรู้ภาษาอังกฤษหลังการเรียนในแต่ละครั้ง

- ก . เป็นประจำ
- ข . แบบจะไม่เคย
- ค . เป็นครั้งคราว

.2 ถ้าไม่มีการเรียนการสอนภาษาอังกฤษในโรงเรียนหรือมหาวิทยาลัย คุณจะ

- ก . เรียนภาษาอังกฤษจากสถานการณ์ต่างๆ เช่น อ่านหนังสือภาษาอังกฤษ หนังสือพิมพ์ และพพยายามพูดภาษาอังกฤษถ้ามีโอกาส
- ข . ไม่สนใจที่จะหาความรู้ทางภาษาอังกฤษ
- ค . พยายามที่จะเรียนภาษาอังกฤษตามสถาบันต่างๆ

.3 เวลาที่คุณได้ยินเพลงภาษาอังกฤษทางวิทยุ คุณจะ

- ก . ฟังและสนใจเฉพาะคำๆ
- ข . ฟังอย่างตั้งใจและพยายามทำความเข้าใจกับทุกคำ
- ค . ปล่อยไปฟังสถานะวิทยุอื่น

.4 ระหว่างการเรียนภาษาอังกฤษในชั้นเรียน คุณต้องการ

- ก . ให้มีการสื่อสารทั้งภาษาไทยและภาษาอังกฤษ
- ข . พูดภาษาไทยมากที่สุดที่จะพูดได้
- ค . พูดภาษาอังกฤษเท่านั้น

.5 ถ้าคุณได้มีโอกาสพูดภาษาอังกฤษนอกสถาบัน คุณจะ

- ก . ไม่พูด
- ข . จะพูดภาษาอังกฤษถ้ามีความจำเป็นจริงๆ
- ค . พูดภาษาอังกฤษตลอดถ้ามีโอกาส

.6 ถ้ามีมหาวิทยาลัย มีชั้นเรียนภาษาอังกฤษ คุณจะ

- ก . เข้าร่วมประชุมเป็นบางครั้ง
- ข . ให้ความสนใจอย่างมาก
- ค . ไม่เข้าชั้นเรียน

.7 ถ้าคุณมีโอกาสและภาษาอังกฤษดีพอ คุณจะดูรายการทีวีภาคภาษาอังกฤษ

ก . บางครั้ง

ข . มากที่สุดเท่าที่จะมีโอกาสได้ดู

ค . ไม่คุ้มเลย

.8 ถ้าคุณมีโอกาสได้ดูภาษาพญารัฐภาษาอังกฤษ คุณจะ

ก . ไปดูถ้าไม่มีอะไรทำ

ข . ไปอย่างแน่นอน

ค . ไม่คุ้มเลย

.9 ถ้าคุณมีเพื่อนข้างบ้านเป็นคนต่างด้าวที่พูดภาษาอังกฤษ คุณจะ

ก . ไม่พูดภาษาอังกฤษกับพวคเขา

ข . พูดเป็นบางครั้ง

ค . พูดเท่าที่จะมีโอกาส

.10 ถ้าคุณมีโอกาสและมีความรู้ภาษาอังกฤษดีพอ คุณจะอ่านหนังสือพิมพ์และนิตยสารภาษาอังกฤษ

ก . บ่อยครั้งเท่าที่จะทำได้

ข . ไม่อ่านเลย

ค . ไม่บ่อยมาก

ชนแบบสอนสาม

ขอความกรุณาตรวจสอบอีกครั้ง แบบสอนสามนี้จะไม่สมบูรณ์และไม่สามารถนำไปใช้ประกอบการวิจัยได้

ถ้าขาดค่าตอบข้อใดข้อหนึ่ง

ขอกราบขอบพระคุณเป็นอย่างยิ่งที่เลี่ยงเวลาในการตอบแบบสอนสามฉบับนี้

Culture and language learning questionnaire (English version)

Instructions

Thank you for your help in this questionnaire.

*Please make sure you have completed **all** of the following questions. There are **seven pages**. Please note that **English-speaking countries** refers to the **UK, the USA, Canada, Australia, New Zealand and Ireland**.*

Personal Details

Name

Student number

Year

Sex

Age

Language learning information

How long have you been learning English?

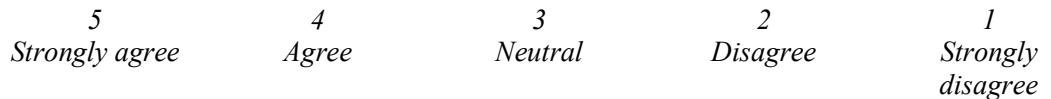
Rate your performance in English: fluent/excellent/good/fair/poor

Have you ever studied any other subject related to English speaking countries for example, English culture, literature, history, politics, and arts. If yes please give the subject name (for example, *Culture of English speaking people*).

Have you ever visited, studied or lived abroad in **any other countries**, if yes which countries and for how long?

PART 1 - INSTRUCTIONS

How much do you agree with the following statements? Rate them 1,2,3,4, or 5, 5=maximum score (strong agreement) to 1 = the lowest score (strong disagreement) as shown in the scale below.



There are no right or wrong answers since many people have different opinions. Please give your immediate reactions to each of the following items. Don't waste time thinking about each statement. Give your immediate feeling after reading each statement. On the other hand, please do not be careless, as it is important that we obtain your true feelings.

Example

Thai footballers are better than Malaysian footballers.

3

If you strongly agree with this statement you would mark it 5. If you strongly disagreed with this statement you would mark it 1. If you had neutral feelings about it you would mark it 3.

Section A

1. If I were visiting a foreign country I would like to be able to speak the language of the people. _____

2. It is important for Thais to learn foreign languages. _____

3. I wish I could speak another language perfectly. _____

4. I want to read the literature of a foreign language in the original language rather than a translation. _____

5. I often wish I could read newspapers and magazines in another language. _____

6. I would really like to learn a lot of foreign languages. _____

7. If I planned to stay in another country, I would make a great effort to learn the language even though I could get along in Thai. _____

8. I would study a foreign language in school even if it were not required. _____

9. I enjoy meeting and listening to people who speak other languages. _____

10. Studying a foreign language is an enjoyable experience. _____

Section B

1. Languages cannot be translated word-for-word. _____

2. The tone of a speaker's voice (the intonation pattern) carries meaning and is different in different languages. _____

3. Each language-culture use gestures and body movements (body language), which convey meaning. _____

4. Languages use different grammatical structures to describe the world. _____

5. All cultures have taboo (subjects which should not be discussed) topics. _____

6. It is important not to judge people from other cultures by the standards of my own culture. _____

7. To be able to communicate with someone in a foreign language you have to understand their culture. _____

8. Learning culture is part of learning a foreign language. _____

9. It is important to understand my own culture when learning a foreign language. _____

10. Learning a foreign language means learning new kinds of behaviour. _____

11. Learning a foreign language means learning new beliefs and values. _____

12. Culture and language are linked. _____

Section C

1. English speakers are considerate of the feelings of others. _____

2. I have a favourable attitude towards English speakers. _____

3. The more I learn about English speakers, the more I like them. _____

4. English speakers are trustworthy and dependable. _____

5. I have always admired the English speaking people. _____
6. English speakers are very friendly and hospitable. _____
7. English speakers are cheerful, agreeable and good humoured. _____
8. English speakers are creative people. _____
9. I would like to get to know the English speaking people better. _____
10. English speakers are a very kind and generous people. _____
11. For the most part, English speakers are sincere and honest. _____
12. English culture is a very interesting culture. _____
13. Thais should make a greater effort to learn the English language. _____
14. The more I get to know the English speaking people, the more I want to be fluent in their language. _____

Section D

1. English language films are better than Thai films. _____
2. English language music is better than Thai language music. _____
3. English literature is better than Thai literature. _____
4. English speaking countries education is better than Thai education. _____
5. English speaking countries technology is better than Thai technology. _____
6. English speaking countries businesses are better than Thai businesses. _____
7. English speaking countries family structures are better than Thai family structures _____
8. English speaking countries food is better than Thai food _____
9. English speaking countries lifestyles are better than Thai lifestyles _____

Section E

1. Learning English is really great. _____
2. I really enjoy learning English. _____
3. English is an important part of the university programme. _____
4. I plan to learn as much English as possible. _____

5. I love learning English. _____

6. I hate English. _____

7. I would rather spend my time on subjects other than English. _____

8. Learning English is a waste of time. _____

9. I think that learning English is dull. _____

10. When I leave university, I shall give up the study of English entirely because I am not interested in it. _____

Section F

1. Studying English can be important for me because it will allow me to meet and converse with more and varied people. _____

2. Studying English can be important for me because it will enable me to better understand and appreciate English art and literature. _____

3. Studying English can be important for me because I will be able to participate more freely in the activities of other cultural groups. _____

4. Studying English can be important for me only because I'll need it for my future career. _____

5. Studying English can be important for me because it will make me a more knowledgeable person. _____

6. Studying English can be important to me because I think it will someday be useful in getting a good job. _____

7. Studying English can be important for me because other people will respect me more if I have a knowledge of a foreign language. _____

PART 2 - INSTRUCTIONS

Please answer the following items by circling the letter of the alternative which appears most applicable to you.

Example: If there were a football team at my university, I would:

- a) try to become a member of the team.
- b) not try to be a member but I would support the team.
- c) not be interested.

If answer b is most applicable to you 'I would not try to be a member, but I would support the team', you should circle b.

1. I actively think about what I have learned in my English class:

- a) very frequently.
- b) hardly ever.
- c) once in awhile.

2. If English were not taught in school or university, I would:

- a) pick up English in everyday situations (i.e., read English books and newspapers, try to speak it whenever possible, etc.).
- b) not bother learning English at all.
- c) try to obtain lessons in English somewhere else.

3. When I hear an English song on the radio, I:

- a) listen to the music, paying attention only to the easy words.
- b) listen carefully and try to understand all the words.
- c) change the station.

4. During English class, I would like:

- a) to have a combination of Thai and English spoken.
- b) to have as much Thai as possible spoken.
- c) to have only English spoken.

5. If I had the opportunity to speak English outside of university, I would:

- a) never speak it.
- b) speak Thai most of the time, using English only if really necessary.
- c) speak it occasionally, using English whenever possible.

6. If there were a English Club in my university, I would:

- a) attend meetings once in awhile.
- b) be most interested in joining.
- c) definitely not join.

7. If the opportunity arose and I knew enough English, I would watch English T.V. programmes:

- a) sometimes.
- b) as often as possible.
- c) never

8. If I had the opportunity to see an English language film, I would:

- a) go only if I have nothing else to do.
- b) definitely go.
- c) not go.

9. If there were English -speaking families in my neighbourhood, I would:

- a) never speak English to them.
- b) speak English with them sometimes.
- c) speak English with them as much as possible.

10. If I had the opportunity and knew enough English, I would read English magazines and newspapers:

- a) as often as I could.
- b) never.
- c) not very often.

.....

THIS IS THE END OF THE QUESTIONNAIRE

PLEASE CHECK YOU HAVE ANSWERED ALL THE QUESTIONS

THE QUESTIONNAIRE CANNOT BE USED IF ALL THE QUESTIONS ARE NOT COMPLETED

THANK YOU FOR YOUR HELP

APPENDIX 2

Discussion questions for ICE 2

Directions: In your groups decide which question you would like to discuss. If you finish discussing one of the questions early or run out of things to say you may choose another question. Do not worry if you find yourself discussing other subjects as the conversation progresses. Please note this is not a test of your English. It is also not a test of your opinions on these questions; there are no right or wrong responses. Please try to be as honest as you can. Your responses will remain anonymous.

1. In Europe, North American and Australia it is very common for children to leave home after high school and to live alone or with friends whether they go to work or university. In contrast in Thailand most children stay with their parents long after university and often until they are married. What is your experience? How do you feel about the differences?
2. In Asia the most common use of English is between one Asian and another Asian. Given this fact do you think it is better to have native English speaking teachers of English or Asian English teachers (for example Thai English teachers)?
3. In Europe, North America and Australia for many students partying at university (going out a lot, drinking, smoking, taking drugs, having girlfriends/boyfriends) is an important part of the university experience. This does not happen as often for Thai students and many people in Thailand would have a negative view of this. What is your experience? How do you feel about the differences?

APPENDIX 3

INTERCULTURAL ENCOUNTERS FEEDBACK FORM

Intercultural simulations feedback (Research participants)

Thank you for taking part in the two intercultural communications sessions on Monday evenings. I hope you enjoyed them and enjoyed meeting everyone. I certainly found them very interesting. I would like you to complete this short feedback form about the two sessions. Please be as honest as you can with your responses. There are no right or wrong answers. I just want to know your opinions. Your responses will remain private and will only be seen by you and me. You can write your responses on this sheet or on a separate sheet if you prefer. You may write in English or Thai.

1. What did you think the purpose of each session was when you were there (please try to give your impression during the session not what you thought it was afterwards)?
2. Did you find the session interesting? Why/why not?
3. Did you feel able to participate fully in the session? Why/why not?
4. If you were in a similar situation using Thai rather than English do you think the discussion would have been different? If yes how would it have been different?

APPENDIX 4
CULTURE AND LANGUAGE QUESTIONNAIRE RESULTS

Key: PART = Participant, Yrs stdy = years studying English, ER = rating for English ability, GPA = Grade point average, EAT = Experience of time abroad in months, ESC = Experience of time abroad in an English speaking country in months, A = Total score for section A, B = Total score for section B, C = Total score for section C, D = Total score for section D, EA = Total score for section E part A, EB = Total score for section E part B, F = Total score for section F, MC = Total score for the multiple choice questions in part 2 of the questionnaire.

Table 9: 4th year majors' questionnaire results (minus research participants)

No	Sex	Age	Yrs stdy	ER	GPA	EAT	ESC	A	B	C	D	EA	EB	F	MC	TOTAL
1	F	21.0	15.0	3.0	3.3	0.0	0.0	50.0	53.0	35.0	22.0	25.0	5.0	27.0	26.0	233.0
2	F	22.0	16.0	2.0	3.2	3.0	0.0	46.0	55.0	41.0	17.0	25.0	7.0	33.0	26.0	236.0
3	F	21.0	16.0	3.0	3.1	3.0	3.0	47.0	59.0	46.0	27.0	18.0	7.0	29.0	21.0	240.0
4	M	21.0	18.0	2.0	2.5	0.0	0.0	36.0	51.0	44.0	29.0	20.0	10.0	30.0	26.0	226.0
5	F	21.0	18.5	2.0	2.8	0.0	0.0	39.0	56.0	46.0	29.0	19.0	11.0	28.0	24.0	230.0
6	F	22.0	16.0	3.0	3.2	12.0	2.0	43.0	51.0	40.0	25.0	21.0	10.0	27.0	24.0	221.0
7	F	21.0	10.0	3.0	2.8	0.5	0.0	46.0	48.0	38.0	25.0	23.0	9.0	27.0	27.0	225.0
8	F	21.0	18.0	3.0	2.8	3.0	3.0	37.0	60.0	50.0	23.0	25.0	5.0	35.0	28.0	253.0
9	F	22.0	12.0	2.0	3.4	0.0	0.0	45.0	59.0	27.0	23.0	22.0	8.0	29.0	24.0	221.0
10	F	21.0	18.0	3.0	2.9	1.5	1.5	46.0	53.0	44.0	21.0	20.0	8.0	31.0	27.0	234.0
11	F	22.0	12.0	3.0	3.4	0.0	0.0	45.0	58.0	42.0	29.0	25.0	13.0	33.0	26.0	245.0
12	F	21.0	12.0	3.0	3.2	0.3	0.0	48.0	55.0	42.0	22.0	25.0	6.0	34.0	26.0	246.0
13	F	20.0	19.0	2.0	3.2	0.0	0.0	43.0	54.0	46.0	22.0	25.0	5.0	31.0	22.0	238.0
14	F	22.0	19.0	3.0	2.5	0.0	0.0	45.0	56.0	41.0	38.0	25.0	8.0	28.0	27.0	252.0
15	F	21.0	11.0	2.0	2.9	0.0	0.0	42.0	60.0	32.0	23.0	25.0	6.0	33.0	24.0	233.0
16	M	22.0	12.0	4.0	3.3	13.5	1.0	46.0	60.0	46.0	31.0	23.0	12.0	33.0	28.0	255.0
17	F	21.0	18.0	3.0	3.2	4.0	4.0	45.0	52.0	44.0	29.0	24.0	5.0	34.0	25.0	248.0
18	F	21.0	18.0	3.0	2.7	0.0	0.0	47.0	47.0	45.0	23.0	23.0	7.0	26.0	25.0	229.0
19	F	21.0	12.0	3.0	2.5	3.5	3.5	47.0	53.0	49.0	30.0	22.0	8.0	32.0	26.0	251.0
20	F	20.0	10.0	3.0	3.3	2.0	2.0	41.0	58.0	49.0	28.0	24.0	9.0	35.0	25.0	251.0
21	M	21.0	18.0	3.0	2.8	0.3	0.0	46.0	60.0	26.0	24.0	24.0	9.0	34.0	28.0	233.0
22	F	21.0	16.0	3.0	3.2	12.0	12.0	46.0	53.0	39.0	27.0	25.0	8.0	32.0	25.0	239.0
23	F	24.0	14.0	3.0	2.6	0.0	0.0	40.0	58.0	31.0	22.0	25.0	7.0	30.0	27.0	226.0
24	F	22.0	18.0	3.0	3.1	0.0	0.0	42.0	50.0	37.0	27.0	23.0	6.0	26.0	24.0	223.0
25	F	21.0	19.0	3.0	2.8	1.0	0.3	37.0	57.0	24.0	27.0	25.0	5.0	33.0	24.0	222.0
26	F	22.0	19.0	3.0	2.6	4.0	4.0	44.0	57.0	45.0	27.0	25.0	5.0	27.0	26.0	246.0
27	F	21.0	19.0	2.0	2.7	0.0	0.0	46.0	58.0	31.0	31.0	25.0	5.0	31.0	27.0	244.0
28	F	22.0	16.0	3.0	2.4	5.0	4.0	47.0	58.0	39.0	33.0	24.0	6.0	35.0	28.0	258.0
29	M	22.0	6.0	3.0	3.0	4.3	0.3	48.0	50.0	39.0	29.0	20.0	13.0	35.0	25.0	233.0
30	F	22.0	18.0	4.0	2.5	27.0	19.5	44.0	52.0	52.0	33.0	21.0	5.0	35.0	28.0	260.0

31	F	21.0	17.0	3.0	3.2	15.0	15.0	46.0	50.0	49.0	29.0	23.0	8.0	33.0	24.0	246.0
MEAN		21.4	15.5	2.8	2.9	3.7	2.4	43.0	54.9	40.6	26.6	23.2	7.6	31.2	25.6	238.6
SD		0.8	3.5	0.5	0.3	6.1	4.7	3.5	3.8	7.3	4.4	2.1	2.4	3.0	1.8	11.7

Table 10: research participants' questionnaire results

PART	Sex	Age	Yrs stdy	ER	GPA	EAT	ESC	A	B	C	D	EA	EB	F	MC	TOTAL
NAMI	F	23.0	20.0	3.0	2.3	3.3	0.0	46.0	50.0	36.0	32.0	25.0	6.0	31.0	27.0	241.0
KAY	F	22.0	12.0	3.0	3.2	3.0	3.0	37.0	56.0	32.0	18.0	24.0	5.0	28.0	28.0	218.0
YIM	F	23.0	13.0	4.0	3.6	13.3	12.5	40.0	58.0	50.0	35.0	25.0	5.0	34.0	29.0	266.0
MUAY	F	22.0	16.0	3.0	3.8	0.0	0.0	48.0	55.0	47.0	31.0	24.0	5.0	32.0	24.0	256.0
TON	M	21.0	12.0	2.0	2.7	0.0	0.0	46.0	56.0	38.0	29.0	24.0	5.0	28.0	26.0	242.0
POR	F	22.0	12.0	3.0	3.1	18.0	18.0	38.0	52.0	44.0	29.0	23.0	7.0	35.0	29.0	243.0
OY	F	21.0	18.0	5.0	2.1	7.0	0.0	40.0	58.0	25.0	11.0	23.0	7.0	27.0	24.0	201.0
MEAN		22.0	14.7	3.3	3.0	6.4	4.8	42.1	55.0	38.9	26.4	24.0	5.7	30.7	26.7	238.1
SD		0.8	3.3	1.0	0.6	6.9	7.4	4.4	3.0	8.8	8.6	0.8	1.0	3.1	2.1	22.1

Table 11: Independent samples t-test comparing 4th year majors' and research participants' questionnaires

		Levene's Test for Equality of Variances		t-test for Equality of Means						95% Confidence Interval of the Difference		
				F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference		
AGE	Equal variances assumed	.057	.813	-1.524		.36	.136	-.4750		.3116	-1.1069	.1569
YRSSTDY	Equal variances not assumed			-1.453		10.411	.176	-.4750		.3268	-1.1994	.2494
ER	Equal variances assumed	.063	.803	1.157		.36	.255	1.55833		1.34631	-1.17211	4.28878
	Equal variances not assumed			1.133		10.746	.282	1.55833		1.37541	-1.47769	4.59436
GPA	Equal variances assumed	2.111	.155	-1.700		.36	.098	-.41667		.24517	-.91389	.08056
	Equal variances not assumed			1.270		8.384	.238	-.41667		.32803	-1.16712	.33378
	Equal variances assumed	7.584	.009	-.043		.36	.966	-.00642		.15030	-.31124	.29841

		Equal variances not assumed		-.030	8.064	.977	-.00642	.21405	-.49933	.48650
	EAT	Equal variances assumed		.467	.499	-.725	36	.473	-1.81500	2.50411
		Equal variances not assumed				-.691	10.405	.505	-1.81500	2.62790
	ESC	Equal variances assumed		2.958	.094	-.805	36	.426	-1.68750	2.09754
		Equal variances not assumed				-.639	8.753	.539	-1.68750	2.64202
A		Equal variances assumed		1.245	.272	.877	36	.386	1.25833	1.43521
		Equal variances not assumed				.814	10.102	.435	1.25833	1.54622
B		Equal variances assumed		.011	.918	.664	36	.511	.97500	1.46739
		Equal variances not assumed				.660	10.950	.523	.97500	1.47692
C		Equal variances assumed		.027	.870	.646	36	.523	1.95000	3.02008
		Equal variances not assumed				.612	10.336	.554	1.95000	3.18765
D		Equal variances assumed		4.748	.036	.197	36	.845	.41667	2.11614
		Equal variances not assumed				.141	8.173	.891	.41667	2.94626
EA		Equal variances assumed		7.113	.011	-.867	36	.391	-.67500	.77815
		Equal variances not assumed				1.379	30.463	.178	-.67500	.48959
EB		Equal variances assumed		2.208	.146	1.593	36	.120	1.44167	.90505
		Equal variances not assumed				2.120	18.743	.048	1.44167	.68015
F		Equal variances assumed		.129	.721	.874	36	.388	1.05000	1.20071
		Equal variances not assumed							-1.38516	3.48516

	assumed															
MC	Equal variances not assumed			.838	10.468	.421		1.05000		1.25355	-1.72623		3.82623			
	Equal variances assumed	.103	.750	1.682	36	.101	-1.21667		.72335	-2.68369		.25035				
TOTAL	Equal variances not assumed			1.576	10.205	.146	-1.21667		.77214	-2.93243		.49910				
	Equal variances assumed	4.558	.040	.421	36	.677	2.31667		5.50858	-8.85525		13.48858				
	Equal variances not assumed			.304	8.201	.769	2.31667		7.62750	-15.19764		19.83097				

Table 12: 4th year minors' questionnaires results

No	Sex	Age	Yrs stdy	ER	GPA	EAT	ESC	A	B	C	D	EA	EB	F	MC	TOTAL
1	F	21	12	3		0	0	45	55	45	31	20	11	28	27	246
2	F	22	19	2		0	0	44	54	43	21	25	5	31	25	238
3	F	21	12	2		0	0	37	60	49	25	21	11	34	20	241
4	F	21	12	2		0	0	43	57	53	31	24	7	34	26	263
5	F	23	13	3		3	3	48	53	34	26	23	5	30	28	237
6	F	21	16	3		0.75	0.5	45	53	36	15	22	8	28	23	217
7	F	22	16	2		3	3	44	56	42	29	21	12	27	26	240
8	F	21	18	3		0	0	42	53	45	26	24	9	29	24	238
9	F	23	13	2		5	5	47	57	40	25	21	11	32	23	240
10	F	21	19	2		2.5	2.5	44	57	47	31	25	10	33	27	259
11	F	21	16	3		12	0	48	57	45	26	22	10	31	23	247
12	F	22	17	3		0.75	0.3	39	46	34	33	22	6	24	21	214
13	F	22	19	3		0	0	42	59	47	22	25	5	34	28	252
14	F	23	13	3		3	3	48	60	44	13	21	6	35	25	241
15	F	21	12	3		0	0	48	60	53	27	25	7	35	26	269
17	F	23	17	2		3	3	49	58	38	35	23	15	35	26	259
18	F	22	13	3		0	0	43	50	40	26	20	12	26	23	223
19	F	21	12	3		0	0	41	53	42	29	20	9	28	27	235
20	M	22	12	2		0	0	39	57	34	29	19	9	34	23	230
21	F	21	12	3		0	0	38	58	38	30	21	11	30	23	233
22	F	22	12	2		3.75	3	44	57	23	24	18	12	25	24	210
23	M	22	12	2		0	0	44	57	46	30	24	9	29	28	253
24	F	21	10	4		6	6	46	50	44	30	25	5	32	28	250
25	F	22	19	3		0	0	50	58	49	33	25	5	33	29	272
26	F	21	18	4		0	0	50	60	55	35	25	5	35	29	284
27	F	21	11	2		0	0	38	51	41	28	23	13	32	27	235
28	F	22	12	3		0	0	47	56	46	25	25	10	35	26	255

29	F	21	19	3		0	0	46	57	45	31	24	7	24	22	244
30	F	21	19	3		1	0	42	51	44	28	23	9	31	26	240
31	F	21	15	2		1	0	47	54	41	28	25	9	33	26	249
32	F	22	14	3		0.5	0	45	59	48	23	23	8	30	26	249
33	M	22	12	3		0	0	39	60	38	22	23	9	33	23	233
34	F	22	17	3		3	0	46	60	53	32	22	11	34	25	267
35	F	21	15	3		3	3	44	55	40	28	21	11	31	26	240
36	F	21	19	3		0	0	43	47	40	35	22	12	25	21	228
37	F	21	15	2		0	0	47	56	42	30	25	5	34	27	256
38	F	21	18	3		13.75	0.5	41	56	52	34	25	7	34	29	266
39	M	21	12	3		3	3	38	59	42	24	18	14	26	18	220
40	M	21	19	2		1.25	0.25	44	52	28	28	12	20	24	13	196
41	F	21	19	2		15.5	3	46	56	43	26	18	11	30	24	238
42	F	21	13	2		2.25	0	45	59	36	26	21	13	32	24	238
43	F	22	17	3		0.25	0	37	52	34	21	21	10	24	25	209
44	F	21	17	3		0	0	39	47	43	17	19	6	20	23	203
45	F	20	17	3		0	0	43	53	40	20	16	12	32	25	224
46	M	21	16	2		0	0	43	60	48	35	20	11	23	22	246
47	M	23	12	2		0	0	43	48	48	32	20	10	29	24	239
48	M	21	14	2		0	0	39	50	44	33	17	11	26	22	226
49	F	23	14	3		3	3	42	51	44	23	25	5	35	27	242
50	F	22	13	2		0	0	43	55	41	30	22	7	27	26	239
51	M	21	19	4		1	0	40	60	39	37	22	7	30	22	245
52	F	22	15	3		0	0	42	55	44	28	21	10	26	25	236
53	F	21	10	2		0	0	39	48	37	28	20	12	24	21	212
54	M	21	13	2.5		1.5	0.5	41	55	45	28	22	12	31	24	241
55	F	21	18	3		0	0	46	52	35	28	22	6	27	27	232
56	F	23	12	4		0	0	45	54	40	18	25	8	30	26	233
57	F	22	19	3		0	0	46	58	57	24	22	12	35	25	262
58	F	22	19	3		1.25	1.25	48	55	38	30	24	7	35	28	253
59	M	23	17	3		12	0	50	57	42	23	25	9	33	28	253
60	F	22	12	2		15	3	37	43	45	26	16	10	23	22	207
61	F	21	16	3		0	0	45	56	41	26	19	7	25	25	232
Average		21.6	15.1	2.7		2.0	0.8	43.6	54.9	42.5	27.3	21.8	9.3	29.9	24.7	239.7
SD		0.7	2.9	0.6		3.8	1.4	3.5	4.0	6.2	5.0	2.8	3.0	4.0	2.9	17.7

Table 13: Independent samples t-test comparing 4th year majors' and 4th year minors' questionnaires

	Levene's Test for Equality of Variances		t-test for Equality of Means							95% Confidence Interval of the Difference
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference			

									Lower	Upper
YRSSTDY	Equal variances assumed	1.203	.276	.476	96	.635	.30526	.64191	-.96892	1.57945
ER	Equal variances not assumed			.459	69.506	.648	.30526	.66577	-	1.63326
EAT	Equal variances assumed	2.568	.112	1.824	96	.071	.22939	.12573	-.02019	.47897
	Equal variances not assumed			1.796	74.864	.076	.22939	.12769	-.02499	.48376
ESC	Equal variances assumed	7.345	.008	2.138	96	.035	2.17544	1.01765	.15541	4.19546
	Equal variances not assumed			1.928	54.756	.059	2.17544	1.12854	-.08643	4.43731
A	Equal variances assumed	22.031	.000	2.903	96	.005	2.07526	.71492	.65616	3.49436
	Equal variances not assumed			2.382	40.583	.022	2.07526	.87125	.31519	3.83534
B	Equal variances assumed		.076	.784	96	.684	.30175	.73940	-	1.76946
	Equal variances not assumed			.407	78.084	.685	.30175	.74164	-	1.77822
C	Equal variances assumed		.057	.811	96	.972	.02807	.80865	-	1.63324
	Equal variances not assumed			.035		.972	.02807	.79060	-	1.60010
D	Equal variances assumed			.036	84.619	.972	.02807		-	.56566
	Equal variances not assumed			1.581	96	.117	-2.21053	1.39859	-	
EA	Equal variances assumed	2.888	.092	-					4.98671	
	Equal variances not assumed			1.513	67.797	.135	-2.21053	1.46067	-	.70436
	Equal variances assumed								5.12542	
	Equal variances not assumed								-	1.39715
	Equal variances assumed		.093	.761	96	.507	-.70439	1.05872	-	
	Equal variances not assumed			-.665					2.80592	
	Equal variances assumed								-	1.42596
	Equal variances not assumed			-.659	76.191	.512	-.70439	1.06967	-	
	Equal variances assumed								2.83474	
		3.488	.065	2.954	96	.004	1.52544	.51637	.50045	2.55043

	Equal variances not assumed			3.191	94.913	.002	1.52544	.47801	.57646	2.47442
EB	Equal variances assumed	2.465	.120	3.521	96	.001	-2.00351	.56900	3.13296	-.87406
	Equal variances not assumed			3.722	91.810	.000	-2.00351	.53828	3.07261	-.93441
F	Equal variances assumed	3.838	.053	1.538	96	.127	1.16228	.75566	-.33768	2.66225
	Equal variances not assumed			1.638	93.015	.105	1.16228	.70979	-.24721	2.57177
MC	Equal variances assumed	4.247	.042	2.080	96	.040	1.08947	.52385	.04963	2.12932
	Equal variances not assumed			2.281	95.914	.025	1.08947	.47766	.14132	2.03763
TOTAL	Equal variances assumed	1.902	.171	.899	96	.371	3.19561	3.55291	3.85685	10.24808
	Equal variances not assumed			.966	94.294	.336	3.19561	3.30710	3.37044	9.76167

Table 14: 1st years' questionnaires results

No	Sex	Age	Yrs stdy	ER	EAT	ESC	A	B	C	D	EA	EB	F	MC	TOTAL
1A	F	18	13	2	0	0	38	49	31	27	17	15	32	24	203
2A	F	19	16	2	0.25	0	38	54	43	36	23	9	32	22	239
3A	F	19	12	2	0.75	0	43	52	53	30	23	5	30	20	246
4A	F	18	12	2	0	0	46	51	50	25	25	9	35	26	249
5A	F	18	14	4	0.75	0.75	47	50	42	18	25	9	28	26	227
6A	F	18	14	2	0	0	40	52	38	21	24	6	28	24	221
7A	F	18	12	1	0	0	45	46	46	29	22	10	31	28	237
8A	F	19	9	2	0	0	45	57	50	26	24	8	28	26	248
9A	F	19	15	2	0	0	44	46	48	26	22	8	27	26	231
10A	F	18	15	2	3.25	3.25	48	53	49	34	25	7	32	26	260
11A	F	19	9	2	0	0	43	47	47	37	20	14	31	23	234
12A	F	19	12	2	0	0	42	60	60	33	25	5	35	26	276
13A	F	19	8	1	0	0	36	44	47	20	18	11	25	22	201
14A	F	18	13	2	3	3	48	53	44	31	25	10	29	22	242
15A	F	18	11	2	12.25	0.1	41	46	30	24	23	9	29	23	207
16A	F	18	11	2	0	0	45	51	44	28	24	13	27	26	232
17A	F	19	8	3	0	0	44	53	33	30	24	6	33	22	233
18A	F	19	15	2	0	0	39	51	53	35	25	6	34	24	255

19A	F	19	13	2	0	0	47	53	53	33	25	6	32	28	265
20A	M	18	9	2	0	0	42	52	52	31	25	6	29	29	254
21A	M	18	6	4	0	0	48	46	53	32	25	5	35	24	258
22A	F	18	15	3	0	0	44	55	43	36	25	7	31	26	253
23A	F	18	10	2	0	0	40	47	31	23	20	10	27	24	202
24A	F	19	16	2	0	0	45	53	47	26	25	5	30	28	249
25A	F	19	14	2	3	3	39	50	35	29	23	9	31	23	221
26A	F	20	12	2	0	0	39	49	51	23	16	11	27	26	220
27A	F	20	10	2	0	0	41	44	45	29	21	11	28	23	220
28A	F	19	13	2	0	0	42	54	46	27	23	14	28	27	233
29A	F	18	14	2	0	0	39	44	37	29	20	11	24	23	205
30A	M	18	8	2	0	0	46	49	47	32	23	7	29	26	245
31A	F	19	14	2	0	0	49	60	52	26	25	9	31	26	260
32A	F	18	14	2	0	0	37	43	44	30	16	14	28	21	205
33A	F	19	11	2	0	0	39	56	45	30	18	12	23	25	224
34A	F	19	14	2	0	0	81	54	42	23	19	12	27	23	257
35A	M	19	13	1	0	0	25	57	44	24	13	21	18	16	176
36A	M	20	13	1	0	0	36	49	38	26	18	15	24	23	199
37A	M	19	12	2	0	0	41	53	50	32	20	8	30	24	242
38A	M	19	8	2	0	0	44	57	53	35	24	5	33	28	269
39A	M	19	9	2	0.75	0.75	46	56	46	24	24	8	27	27	242
40A	F	18	12	2	2	0	41	48	47	20	20	10	27	23	216
41A	F	18	15	1	0	0	50	56	47	21	25	9	28	26	244
42A	F	18	10	2	0	0	38	48	45	28	19	16	28	24	214
43A	F	18	15	2	0	0	44	50	50	32	24	7	32	25	250
44A	F	18	13	2	0	0	40	49	43	20	20	11	28	23	212
45A	F	20	14	3	12	12	38	51	39	21	20	7	25	25	212
46A	F	18	12	2	0	0	43	49	55	25	22	14	26	29	235
47A	F	19	9	2	0	0	42	60	49	31	19	13	30	23	241
48A	F	19	10	3	0	0	42	48	46	25	25	6	30	26	236
49A	F	18	15	1	0	0	44	54	55	26	23	7	32	23	250
50A	F	18	15	2	0	0	41	55	57	38	25	11	32	21	258
51A	F	19	15	1	12	0	38	49	46	27	12	21	30	18	199
52A	F	19	12	3	0	0	46	51	38	23	25	9	32	23	229
53A	F	19	7	2	0	0	50	52	40	23	25	7	32	26	241
54A	F	18	12	3	0	0	47	57	50	31	25	5	32	25	262
55A	F	19	10	3	2	2	48	56	46	28	25	5	35	29	262
56A	F	19	12	2	0	0	45	53	46	30	25	7	33	26	251
57A	M	18	10	3	0	0	42	54	58	30	25	7	32	25	259
AVERAGE		18.6	12.0	2.1	0.9	0.4	43.2	51.5	45.9	27.9	22.2	9.4	29.5	24.5	235.3
SD		0.6	2.5	0.6	2.8	1.7	6.7	4.2	6.7	4.8	3.3	3.7	3.3	2.6	21.7

Table 15: Independent samples t-test comparing 4th year majors' and 1st years' questionnaires

		Levene's Test for Equality of Variances		t-test for Equality of Means					95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
YRSSTDY	Equal variances assumed	7.622	.007	5.516	93	.000	3.33772	.60512	2.13606	4.53937
	Equal variances not assumed			5.191	63.012	.000	3.33772	.64292	2.05294	4.62250
ER	Equal variances assumed	.001	.981	6.281	93	.000	.83333	.13267	.56987	1.09680
	Equal variances not assumed			6.287	79.713	.000	.83333	.13255	.56955	1.09712
EAT	Equal variances assumed	19.267	.000	3.487	93	.001	3.27982	.94047	1.41223	5.14742
	Equal variances not assumed			3.041	46.769	.004	3.27982	1.07852	1.10984	5.44981
ESC	Equal variances assumed	24.187	.000	3.236	93	.002	2.41930	.74763	.93466	3.90394
	Equal variances not assumed			2.745	42.388	.009	2.41930	.88122	.64141	4.19719
A	Equal variances assumed	1.156	.285	.584	93	.560	.69298	1.18561	-1.66141	3.04737
	Equal variances not assumed			.654	89.610	.515	.69298	1.06025	-1.41351	2.79948
B	Equal variances assumed	.402	.527	4.056	93	.000	3.38596	.83484	1.72814	5.04379
	Equal variances not assumed			4.167	86.330	.000	3.38596	.81252	1.77081	5.00112
C	Equal variances assumed	1.436	.234	-3.840	93	.000	-5.65789	1.47331	-8.58361	-2.73218

	Equal variances not assumed									
D	Equal variances assumed	.049	.824	3.750	72.842	.000	-5.65789	1.50890	8.66523	-2.65056
EA	Equal variances not assumed			1.245	93	.216	-1.29825	1.04271	3.36887	.77237
EB	Equal variances assumed			1.222	74.379	.225	-1.29825	1.06201	3.41417	.81768
F	Equal variances not assumed	11.410	.001	1.910	93	.059	1.13158	.59236	-.04473	2.30789
MC	Equal variances assumed			2.105	91.963	.038	1.13158	.53761	.06383	2.19932
	Equal variances not assumed	6.498	.012	3.198	93	.002	-2.17544	.68032	3.52642	-.82445
	Equal variances assumed			3.498	92.622	.001	-2.17544	.62193	3.41053	-.94034
TOTAL	Equal variances not assumed	.002	.964	2.350	93	.021	1.57018	.66829	.24307	2.89728
	Equal variances assumed			2.395	84.425	.019	1.57018	.65567	.26640	2.87395
	Equal variances not assumed	3.212	.076	2.677	93	.009	1.29825	.48490	.33533	2.26116
	Equal variances assumed			2.852	92.304	.005	1.29825	.45525	.39411	2.20238
	Equal variances not assumed	8.937	.004	.833	93	.407	3.29825	3.96104	4.56760	11.16409
	Equal variances assumed			.908	92.781	.366	3.29825	3.63066	3.91174	10.50823

Table 16: Independent samples t-test comparing research participants' and 4th year minors' questionnaires

	Levene's Test for Equality of Variances		t-test for Equality of Means						95% Confidence Interval of the Difference
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference		

									Lower	Upper
AGE	Equal variances assumed	.000	.998	1.085	66	.282	-.3083	.2841	-.8756	.2589
YRSSTDY	Equal variances not assumed			-.994	8.555	.348	-.3083	.3103	-1.0159	.3993
	Equal variances assumed	.438	.511	.831	66	.409	.92500	1.11358	-1.29834	3.14834
ER	Equal variances not assumed			.719	8.337	.492	.92500	1.28641	-2.02074	3.87074
EAT	Equal variances assumed	.815	.370	2.361	66	.021	-.55833	.23645	-1.03041	-.08625
	Equal variances not assumed			1.731	7.849	.122	-.55833	.32252	-1.30457	.18790
ESC	Equal variances assumed	6.497	.013	2.266	66	.027	-3.60833	1.59265	-6.78817	-.42850
	Equal variances not assumed			1.489	7.620	.177	-3.60833	2.42368	-9.24621	2.02954
A	Equal variances assumed	59.780	.000	3.385	66	.001	-3.40750	1.00674	-5.41751	-1.39749
	Equal variances not assumed			1.361	7.078	.215	-3.40750	2.50328	-9.31354	2.49854
B	Equal variances assumed	1.010	.319	.511	66	.611	.69167	1.35360	-2.01089	3.39422
	Equal variances not assumed			.467	8.551	.652	.69167	1.47977	-2.68281	4.06614
C	Equal variances assumed	.024	.876	.491	66	.625	.74167	1.50968	-2.27251	3.75584
	Equal variances not assumed			.524	9.352	.612	.74167	1.41509	-2.44121	3.92455
D	Equal variances assumed	.985	.325	1.547	66	.127	3.75000	2.42359	-1.08886	8.58886
	Equal variances not assumed			1.253	8.116	.245	3.75000	2.99233	-3.13313	10.63313
	Equal variances assumed	3.419	.069	.507	66	.614	1.03333	2.03730	-3.03426	5.10093

	Equal variances not assumed		.356	7.748	.732	1.03333	2.90621	-5.70655	7.77322	
EA	Equal variances assumed	5.761	.019	2.072	.66	.042	-2.05833	.99351	-4.04195	-.07472
	Equal variances not assumed		4.433	34.107	.000	-2.05833	.46431	-3.00181	-1.11486	
EB	Equal variances assumed	3.659	.060	2.922	.66	.005	3.14167	1.07522	.99492	5.28842
	Equal variances not assumed		4.885	16.367	.000	3.14167	.64310	1.78084	4.50249	
F	Equal variances assumed	.653	.422	-.226	.66	.822	-.33333	1.47391	-3.27608	2.60942
	Equal variances not assumed		-.268	10.164	.794	-.33333	1.24197	-3.09456	2.42789	
MC	Equal variances assumed	.869	.355	1.955	.66	.055	-2.05000	1.04843	-4.14326	.04326
	Equal variances not assumed		2.587	11.342	.025	-2.05000	.79244	-3.78776	-.31224	
TOTAL	Equal variances assumed	.160	.690	-.189	.66	.850	-1.36667	7.21732	15.77651	13.04318
	Equal variances not assumed		-.177	8.640	.864	-1.36667	7.72729	18.95858	16.22525	

Table 17: Independent samples t-test comparing research participants' and 1st years' questionnaires

		Levene's Test for Equality of Variances		t-test for Equality of Means						
				t-test for Equality of Means				95% Confidence Interval of the Difference		
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
AGE	Equal variances assumed	.808	.372	13.347	63	.000	3.2610	.2443	2.7727	3.7492
	Equal variances not			10.648	8.120	.000	3.2610	.3063	2.5565	3.9654

		assumed								
	YRSSTDY	Equal variances assumed	2.724	.104	2.102	63	.040	2.07237	.98604	.10192
		Equal variances not assumed			1.626	8.028	.142	2.07237	1.27423	-.86420
	ER	Equal variances assumed	1.822	.182	4.754	63	.000	1.17982	.24817	.68390
		Equal variances not assumed			3.641	7.999	.007	1.17982	.32407	.43251
	EAT	Equal variances assumed	16.878	.000	3.632	63	.001	4.71272	1.29761	2.11965
		Equal variances not assumed			1.963	7.338	.089	4.71272	2.40080	-.91174
	ESC	Equal variances assumed	42.245	.000	3.473	63	.001	3.75154	1.08033	1.59266
		Equal variances not assumed			1.497	7.118	.177	3.75154	2.50676	-2.15618
A		Equal variances assumed		.035	.853	-124	63	.902	2.43155	-5.15951
		Equal variances not assumed				-181	13.378	.859	-.30044	1.66247
B		Equal variances assumed		.132	.717	1.674	63	.099	2.61623	1.56257
		Equal variances not assumed					1.833	9.674	.098	1.42746
C		Equal variances assumed		.497	.484	-2.776	63	.007	-7.19737	2.59243
		Equal variances not assumed					-2.386	8.375	.043	-7.19737
D		Equal variances assumed		4.096	.047	-.821	63	.415	-1.62719	1.98168
		Equal variances not assumed					-560	7.718	.591	-1.62719
EA		Equal variances assumed		9.470	.003	1.419	63	.161	1.66447	1.17322

	Equal variances not assumed		3.168	44.301	.003	1.66447	.52546	.60568	2.72327
EB	Equal variances assumed	4.470	.038	-2.468	63	.016	-3.31360	1.34279	-5.99695
	Equal variances not assumed		-4.637	23.382	.000	-3.31360	.71458	-4.79048	-1.83671
F	Equal variances assumed	.031	.860	.596	63	.553	.74123	1.24380	-1.74431
	Equal variances not assumed		.612	9.235	.556	.74123	1.21185	-1.98958	3.47203
MC	Equal variances assumed	.660	.420	2.381	63	.020	2.25877	.94865	.36304
	Equal variances not assumed		2.899	10.623	.015	2.25877	.77914	.53644	3.98110
TOTAL	Equal variances assumed	.138	.712	.180	63	.857	1.46930	8.14810	-14.81338
	Equal variances not assumed		.187	9.289	.856	1.46930	7.87120	-16.25264	19.19123

APPENDIX 5

CODING CATEGORY PROTOCOLS AND DEFINITIONS – INTERVIEWS

Coding protocol

- The codes are applied by content.
- A coded section ends when the content changes.
- If the same topic is returned to it is coded as a new example.
- Coding categories can overlap if more than one feature appears in one segment.
- The interviewer's contributions are not coded unless they form part of the research participant's dialogue over extended turns.

Data driven coding categories:

Attitudes to language and communication

Positive attitudes to intercultural communication	=	+ COM
Positive attitude to foreign language	=	+FL
Positive attitude to speaking with foreigners	=	+SF
Negative attitudes to intercultural communication	=	- COM
Negative attitude to foreign language	=	-FL
Negative attitude to speaking with foreigners	=	-SF
Positive attitude to own language	=	+L1
Negative attitude to own language	=	-L1
Positive attitudes to NS English	=	+NSE
Negative attitudes to NS English	=	-NSE
Positive attitudes to non-NS English	=	+NNSE
Negative attitudes to non-NS English	=	-NNSE

Motivation for learning another language

Leaning English for communication	=	ECOM
Leaning English for communicating with non- NES (non-native English speakers)	=	ECOMNNES
Leaning English for communicating with NES (native English speakers)	=	ECONNES

Leaning English for fun/enjoyment	=	EF
Leaning English for career	=	EC
Leaning English for education/knowledge	=	EK
Learning English for new experiences (including travel)	=	ENE
Learning another language for intercultural communication	=	LOLCOM

Linguistic Behaviour

Using English for studying/education/knowledge	=	UK
Using English for work	=	UW
Using English for communication	=	UCOM
Using English for communication with NNES	=	ECOMNNES
Using English for communication with NES	=	ECOMNES
Using English for fun/enjoyment	=	UF
Using English for new experiences	=	UNE
Leant English in school/university or other classroom environment	=	LSU
Learning another language (not English)	=	LOL
Using another language (not English) for communication	=	UOLCOM
Been abroad	=	AB
Been abroad to English speaking country	=	ABESC
Been abroad to non-English speaking country	=	ABNESC

Data driven and preconceived coding categories:

Culture and language learning/use

Positive attitudes to other cultures	=	+C2
Positive attitudes to English speaking cultures	=	+ESC
Positive attitudes to non-English speaking cultures	=	+NESC
Positive attitudes to foreigners	=	+F
Negative attitudes to other cultures	=	-C2
Negative attitudes to English speaking cultures	=	-ESC
Negative attitudes to non-English speaking cultures	=	-NESC
Negative attitudes to foreigners	=	-F

Positive attitudes to own cultures	=	+C1
Negative attitudes to own cultures	=	-C1
Positive attitudes to learning about other cultures	=	+LC
Negative attitudes to learning about other cultures	=	-LC
Culture and communication/language go together	=	C+L
Need to Understanding own culture	=	UC1
Not necessary to know own culture	=	-UC1
Comparing cultures	=	COMP
Accepting tolerance to differences	=	ADIF
Not accepting/intolerance to differences	=	-ADIF
Changing behaviour, values, beliefs	=	CH
Not Changing behaviour, values, beliefs	=	-CH
Maintaining own culture	=	MC1
Mediating between cultures	=	MED
Transcending cultural groupings	=	TC
Cultures are relative	=	REL
Culture as facts – music, geography, food, dance, greetings	=	FACTC
Culture in deeper interpretation – attitudes, values, beliefs, behaviour	=	DEEPC
Cultural stereotypes	=	STER
Beyond cultural stereotypes	=	BSTER

APPENDIX 6

INTERVIEWS CODING SUMMARY TABLES

Key:

For an explanation of the coding categories see appendix 5. The first line of numbers for each code refers to the number of instances of that code recorded. The second line of numbers refers to the total number of words for the instances, thus giving an indication of the length of the instances recorded.

Interview 1

Table 18: Interview 1 attitudes coding

Codes/Participant	TON	MUAY	NAMI	POR	OY	KAY	YIM	Total
+COM	5	4	4	3	11	3	9	39
	258	218	165	140	601	43	447	1872
+FL	3	1	3	1	7	3	3	21
	208	32	97	8	271	43	182	841
+SF	2	1	1	2	1	0	4	11
	50	25	68	132	28	0	183	486
-COM	3	3	0	1	7	5	4	23
	205	205	0	20	371	329	385	1515
-SF	2	3	0	0	1	2	2	10
	188	190	0	0	89	149	212	828
-FL	0	0	0	0	4	3	0	7
	0	0	0	0	151	180	0	331
-L1	0	0	2	0	0	0	2	4
	0	0	73	0	0	0	167	240
-NNSE	0	0	1	0	1	1	2	5
	0	0	94	0	94	133	225	546
-NSE	1	0	0	0	1	1	1	4
	63	0	0	0	89	121	47	320
+L1	0	1	1	0	0	1	0	3
	0	118	51	0	0	42	0	211
+NNSE	1	0	0	1	0	0	1	3
	63	0	0	15	0	0	161	239
+NSE	0	0	4	1	2	2	1	10
	0	0	386	15	324	158	169	1052
ELF	0	1	2	0	1	2	2	8
	0	96	165	0	32	114	200	607

*Indented codes are a sub-category of the category above

Table 19: Interview 1 motivation coding

Codes/Participant	TON	MUAY	NAMI	POR	OY	KAY	YIM	Total
EC	3	2	0	1	1	1	1	9
	56	24	0	57	14	12	21	184
ECOM	2	3	2	0	2	0	2	11
	44	144	129	0	65	0	387	769
ECOMNES	0	1	2	0	2	0	0	5
	0	36	220	0	177	0	0	433
ECOMNNES	0	0	1	0	1	0	1	3
	0	0	58	0	46	0	37	141
EF	5	2	4	1	1	4	1	18
	196	35	143	55	45	210	202	886
EK	3	6	8	2	1	5	8	33
	116	346	612	100	109	235	1025	2543
ENE	3	1	4	1	3	0	2	14
	94	96	360	35	284	0	82	951
LOLCOM	0	1	0	0	4	0	1	6
	0	28	0	0	183	0	37	248

Table 20: Interview 1 linguistic behaviour coding

Codes/Participant	TON	MUAY	NAMI	POR	OY	KAY	YIM	Total
UK	3	0	3	1	2	2	5	16
	82	0	127	4	233	63	457	966
UW	0	2	0	2	0	1	3	8
	0	267	0	109	0	34	356	766
UF	1	1	1	0	2	2	0	7
	26	18	121	0	93	15	0	273
UNE	0	1	1	3	0	1	5	11
	0	71	121	87	0	98	410	787
UCOM	2	0	6	1	4	0	5	18
	371	0	520	166	725	0	406	2188
UCOMNES	1	3	3	1	4	1	6	19
	133	437	376	123	693	42	483	2287
UCOMNNES	1	2	4	0	1	1	4	13
	29	144	385	0	190	28	413	1189
LOL	1	2	1	2	2	1	1	10
	90	779	103	66	13	126	262	1439
UOLCOM	0	1	1	0	2	0	0	4
	0	666	54	0	112	0	0	832
ABESC	0	0	0	6	0	3	7	16
	0	0	0	658	0	906	2511	4075
ABnesc	0	0	1	0	5	0	2	8
	0	0	389	0	806	0	420	1615
LSU	5	2	2	4	1	2	6	22
	427	230	254	110	11	417	781	2230

Table 21: Interview 1 culture and language learning coding

Codes/Participant	TON	MUAY	NAMI	POR	OY	KAY	YIM	Total
+C1	1	0	1	0	1	1	2	6
	107	0	216	0	93	114	84	614
+C2	5	7	9	4	11	4	18	58
	172	560	931	170	819	225	2599	5476
+NESC*	1	2	1	1	4	1	0	10
	23	112	103	48	391	26	0	703
+ESC	3	3	5	2	6	0	11	30
	81	311	617	95	432	0	1801	3337
+F	1	3	1	1	5	2	6	19
	58	236	45	27	331	177	387	1261
+LC	1	1	4	1	4	2	2	15
	51	29	579	46	412	63	122	1302
ADIF	4	6	9	3	2	3	8	35
	245	404	855	80	66	182	821	2653
-ADIF	0	0	0	1	0	1	0	2
	0	0	0	65	0	40	0	105
STER	0	0	0	1	4	2	0	7
	0	0	0	75	228	82	0	385
BSTER	2	1	3	1	2	2	2	13
	44	94	571	34	236	283	99	1361
C+L	2	6	5	3	4	3	7	30
	127	349	308	201	423	171	476	2055
-C1	0	0	0	0	0	0	6	6
	0	0	0	0	0	0	1181	1181
-C2	2	1	2	1	7	9	1	23
	108	50	435	63	530	652	75	1913
-NESC	0	0	1	0	3	0	0	4
	0	0	139	0	297	0	0	436
-ESC	1	1	0	1	3	9	0	15
	37	50	0	63	139	652	0	941
-F	0	0	1	0	4	0	1	6
	0	0	296	0	235	0	75	606
CH	4	4	8	6	3	2	10	37
	245	326	792	243	113	116	583	2418
COMP	3	3	11	5	3	4	14	43
	173	213	1398	299	522	378	2768	5751
DEEPC	4	6	12	5	10	7	13	57
	249	506	2272	264	2150	663	2362	8466
FACTC	5	4	3	1	9	0	5	27
	282	199	309	39	730	0	1653	3212
-LC	0	0	0	1	0	1	0	2
	0	0	0	81	0	35	0	116
MC1	5	3	5	2	12	2	3	32
	502	106	507	95	1005	154	275	2644

MED	3	3	11	3	6	1	6	33
	221	202	1312	161	326	40	351	2613
MEDF	0	0	0	0	0	0	0	0
	0	0	0	0	0	0	0	0
TC	3	4	4	4	3	1	3	22
	150	213	369	129	309	144	221	1535
REL	1	1	2	0	1	2	0	7
	116	56	242	0	80	227	0	721
UC1	0	1	1	0	0	0	2	4
	0	27	70	0	0	0	270	367

Interview 2

Table 22: Interview 2 attitudes coding

Codes/Participant	TON	MUAY	NAMI	POR	OY	KAY	YIM	Total
+COM	13	10	10	9	16	9	18	85
	881	927	1081	729	2177	1261	2925	9981
+FL	7	6	7	5	12	5	13	55
	402	485	842	426	1751	500	2043	6449
+SF	4	5	4	5	7	6	3	34
	390	573	438	444	923	970	480	4218
-COM	15	7	5	6	3	8	4	48
	929	763	682	564	466	734	884	5022
-SF	1	4	1	5	2	8	0	21
	83	448	179	506	374	734	0	2324
-FL	3	3	1	1	0	1	2	11
	163	281	172	58	0	53	562	1289
+L1	3	4	2	1	5	2	3	20
	179	280	255	54	545	182	438	1933
+NNSE	1	2	1	0	2	0	2	8
	60	133	71	0	213	0	458	935
+NSE	2	3	0	0	7	0	0	12
	153	189	0	0	1117	0	0	1459
-L1	1	1	3	3	3	2	8	21
	38	76	411	291	438	115	1084	2453
-NNSE	1	0	0	0	3	0	1	5
	93	0	0	0	551	0	106	750
-NSE	0	0	0	0	0	0	0	0
	0	0	0	0	0	0	0	0
ELF	1	3	0	1	0	1	0	6
	109	184	0	35	0	55	0	383

Table 23: Interview 2 motivation coding

Codes/Participant	TON	MUAY	NAMI	POR	OY	KAY	YIM	Total
EC	2	3	2	3	2	3	2	17
	75	226	437	671	450	497	511	2867

ECOM	3	2	2	1	4	0	1	13
	398	269	403	277	543	0	102	1992
ECOMNES	0	1	0	0	2	0	0	3
	0	59	0	0	209	0	0	268
ECOMNNES	0	1	1	0	0	3	0	5
	0	59	71	0	0	463	0	593
EF	0	3	3	1	0	3	1	11
	0	322	295	45	0	246	102	1010
EK	6	4	1	2	2	1	2	18
	345	376	215	127	407	37	511	2018
ENE	0	0	2	2	5	3	0	12
	0	0	403	128	537	463	0	1531
LOLCOM	0	0	0	0	1	0	0	1
	0	0	0	0	63	0	0	63

Table 24: Interview 2 linguistic behaviour coding

Codes/Participant	TON	MUAY	NAMI	POR	OY	KAY	YIM	Total
UK	4	3	0	2	3	3	5	20
	470	314	0	91	510	477	629	2491
UW	0	2	0	9	2	2	3	18
	0	112	0	628	159	474	467	1840
UF	4	2	5	1	3	1	2	18
	278	217	389	230	634	153	226	2127
UNE	1	0	2	0	1	0	0	4
	108	0	172	0	83	0	0	363
UCOM	1	1	10	0	5	3	1	21
	544	141	1343	0	921	608	118	3675
UCOMNES	1	1	0	6	8	1	6	23
	65	141	0	782	1533	255	887	3663
UCOMNNES	7	1	5	6	8	2	8	37
	559	101	974	467	1112	410	1615	5238
LOL	0	0	2	0	2	1	3	8
	0	0	160	0	114	77	855	1206
UOLCOM	0	0	1	0	0	0	0	1
	0	0	125	0	0	0	0	125
ABESC	0	0	0	4	0	2	4	10
	0	0	0	431	0	338	493	1262
ABNESC	0	0	0	0	1	0	3	4
	0	0	0	0	33	0	195	228
LSU	1	5	4	1	4	4	5	24
	115	607	560	438	750	584	1209	4263

Table 25: Interview 2 culture and language learning coding

Codes/Participant	TON	MUAY	NAMI	POR	OY	KAY	YIM	Total
+C1	0	2	3	0	1	0	1	7
	0	238	330	0	213	0	100	881

+C2	3	2	5	3	10	3	5	31
	205	268	701	238	1312	417	1057	4198
+NESC*	0	0	0	1	2	3	1	7
	0	0	0	30	60	417	162	669
+ESC	0	1	0	2	8	0	4	15
	0	78	0	180	940	0	895	2093
+F	2	0	1	0	0	0	0	3
	131	0	107	0	0	0	0	238
+LC	3	1	1	4	1	0	1	11
	285	75	115	545	152	0	175	1347
ADIF	0	1	3	3	2	1	2	12
	0	166	561	480	238	98	611	2154
-ADIF	0	1	1	2	1	0	0	5
	0	80	245	300	107	0	0	732
STER	0	0	0	0	3	2	1	6
	0	0	0	0	513	365	357	1235
BSTER	0	0	0	0	2	2	1	5
	0	0	0	0	474	298	151	923
C+L	5	5	5	3	1	3	4	26
	447	525	682	452	167	442	609	3324
-C1	0	0	4	0	3	0	2	9
	0	0	970	0	743	0	785	2498
-C2	3	0	2	2	3	2	2	14
	260	0	352	207	641	444	463	2367
-NESC	0	0	0	0	0	0	1	1
	0	0	0	0	0	0	357	357
-ESC	0	0	0	1	3	1	1	6
	0	0	0	78	485	298	106	967
-F	1	0	2	1	0	0	0	4
	83	0	352	129	0	0	0	564
CH	0	2	8	4	1	3	1	19
	0	255	1242	675	165	539	363	3239
COMP	4	3	4	4	3	3	6	27
	378	329	835	606	604	525	1474	4751
DEEPC	5	5	9	5	4	7	6	41
	722	713	1814	860	713	1406	1770	7998
FACTC	2	0	1	1	2	4	3	13
	419	0	207	155	835	655	473	2744
-LC	0	0	0	0	0	0	0	0
	0	0	0	0	0	0	0	0
MC1	1	1	2	1	2	1	4	12
	74	166	155	164	320	295	604	1778
MED	1	1	3	2	2	2	3	14
	131	166	587	281	580	441	524	2710
MEDF	0	0	0	2	0	0	0	2
	0	0	0	355	0	0	0	355
TC	3	1	0	0	0	0	0	4
	333	89	0	0	0	0	0	422

REL	0	0	0	0	0	0	0	0
	0	0	0	0	0	0	0	0
UC1	0	0	0	0	0	0	2	2
	0	0	0	0	0	0	223	223

APPENDIX 7

CODING CATEGORY PROTOCOLS AND DEFINITIONS – ICES

Coding protocol

- The codes are applied by content.
- A coded section ends when the topic changes; either by the research participant or invited speaker.
- If the same topic is returned to it is coded as a new example.
- It is also coded as a new example when the research participant discussing the topic changes, if it is clear that one participant has finished and the other takes over. However, if more than one participant is contributing and their contributions overlap it is not coded as a separate example.
- Coding categories can overlap. For example, a section of dialogue can be coded as C1 INFO, C2INFO, COMP and MED, if all these features appear in one segment.
- The invited speakers' contributions are not coded. However, their contributions are in the coding if they respond to a participants' choice of topic or if a participant takes up the topic introduced by them. The only parts coded are those that form part of the research participant's dialogue over extended turns.
- Group coding occurs when the group affiliation is raised by a participant. The coded section starts and ends in the same way as above, relating to content.
- Extended discourse is coded when a topic is continued for more than one turn (provided each turn is greater than one or two words). Any number of research participants can contribute. Coding begins when a participant starts discussing the topic and ends with a participant's final comment. The invited speaker's responses in between these will also be counted. Back=channelling and confirmation responses e.g. 'yeah' 'ok', are not counted as a comment. It is also coded when a topic is discussed for more than three lines in one turn by the same participant. Extended discourse is coded by content rather than participant as the focus is more on the topics discussed not who discusses them.

Coding definitions

Data driven coding categories

Group affiliations

1. GRP = Group identity affiliations. Affiliations to groups such student, Thai or calling forth identity to such groups to explain something, for example, for 'Thai students we believe ...' Are coded once for each topic/content rather than every time they occur.
2. GRPC2 = Reference to other cultural group (not Thai) identity to explain behaviour/attitude
3. GRPCL = Identity of social class (working, middle etc) as explanation
4. GRPFM = Identity as family member
5. GRPFR = Identity with group of friends or membership of group of friends as explanation
6. GRPGEN = Identity as generation
7. GRPMF = Identity through gender
8. GRPOTH = Other group identification
9. GRPRG = Identity as regional grouping
10. GRPST = Making reference to group identity as student
11. GRPTH = Using Thai culture/group to explain understand
12. GRPWK = Reference to work or career as identity or explanation

Topics of extended discourse

1. Education
 - a. Being a student
 - b. L2 use and learning
2. Work
3. Leisure
4. Comparing cultures
5. C2
 - a. Asking about C2
 - b. Learning about C2

6. C1 information
7. L1
8. Family
9. Region and places
10. Accommodation
11. Friends
12. Jokes
13. Personal relationships
14. Gender
15. Conversation management
16. Religion
17. Generation
18. Attitudes to English
19. The research
20. Other (sub) cultural groups
21. Other subjects

Functional codes

1. QEST = this includes all categories of questions
2. CQUEST = Questions about cultures
3. PQEST = Personal questions
4. QUEST2P = Questions asked by a research participant to other research participants
5. PE = Talking about personal experiences, ideas or thoughts
6. PE PROMPT = Talking about personal experiences, ideas or thoughts after being prompted by Chas
7. MCON = Managing conversation including allocating turns, suggesting topics, initiating conversation
8. JOKE = Making or contributing to jokes
9. AGREE = Agreeing with another speaker
10. DISAGREE = Disagreeing with another speaker

Data driven and preconceived coding categories:

Culture and intercultural awareness (ICA) codes

1. FACT C = Asking for or offering facts about cultures
2. DEEP C = Asking for or offering information about culturally based attitudes, values, beliefs, world views and related behaviour
3. C1 INFO = Giving C1 (Thai) information
4. C2 INFO = Giving C2 (Other cultures or nationalities) information
5. COMP = Comparing cultures
6. NEG = Negotiation of meaning in communication breakdown or misunderstanding
7. MED = Mediating between different cultural frames of references or communication modes
8. STER = Using stereotypes
9. BSTER = Going beyond stereotypes
10. +ESC = Positive attitudes to English speaking cultures
11. -ESC = Negative attitudes to English speaking cultures
12. +C1/MC1 = Positive attitudes to C1 or maintaining, asserting C1 values
13. -C1/NEGC1 = Displaying negative attitudes to C1 (Thai culture)
14. REL = Displaying awareness that cultures are relative
15. +LC = Positive attitudes to learning about cultures
16. -LC = Negative attitudes to learning about cultures

Appendix 8

Interview and ICE schedules

Interview Schedule

Interview	Participants	Date	Length
1	Muay	24 Nov 2006	32:50
1	Por	24 Nov 2006	24:50
1	Kay	24 Nov 2006	33:07
1	Nami	29 Nov 2006	45:28
1	Ton	1 Dec 2006	31:20
1	Yim	1 Dec 2006	64:42
1	Oy	13 Dec 2006	32:31
2	Muay	20 Feb 2007	42:48
2	Oy	21 Feb 2007	62:00
2	Ton	22 Feb 2007	57:40
2	Kay	22 Feb 2007	61:21
2	Yim	22 Feb 2007	86:37
2	Nami	23 Feb 2007	57:52
2	Por	23 Feb 2007	48:00

ICE Schedule

ICE	Participants	Date	Length
1	Kay, Muay, Nami, Oy, Por, Ton, Yim, George	18 Dec 2006	132:45
2	Muay, Ton, Chas	15 Jan 2007	27:08
2	Kay, Yim, Rich	15 Jan 2007	27:45
2	PN*, Por, Suse	15 Jan 2007	30:40
2	Nami, Oy, Chas	24 Jan 2007	23:55
3	Nami, Philippe	4 Feb 2007	13:04
3	Ton, Chas	9 Feb 2007	38:04
3	Por, James	9 Feb 2007	22:42
3	Muay, George	12 Feb 2007	17:38
3	Oy, Benjie	13 Feb 2007	17:02
3	Kay, Veronika	16 Feb 2007	35:42
3	Yim, Julianne	16 Feb 2007	16:51

*PN was included in the original research participants but was left out of the final results and discussion as she did not attend two of the ICEs.

Appendix 9

Interview 1 example – Kay

Participants: K= Kay, W = Will

1. W: so I guess the first question would be just if you could tell me something about your language learning experiences
2. K: umm experiences when I was young until now
3. W: uhu yeah that would be good
4. K: actually I loved to study English when I was umm in primary school because actually the teacher was very important for the children to make the children love to study English and my teacher is very good she always make the English subject is fun so every children err love to study English and then when I go to umm high school the teacher is quite boring and then always taught about grammar and do the exercise and it was I think this can't use in real life yeah I get bored with English ((laughs)) then I tried again because it is important to take in order to get in the university so I try again with myself read and practice yeah and good (laughs))
5. W: oh right yeah and you chose to be an English major and why was that
6. K: umm this is the only subject that I happy to learn yeah . and there is err many teachers than teach me when I was in university some of them make the English is good but some of them make English boring and you know . maybe I feel umm uncomfortable to learn
7. W: uhu ok well that's interesting so you said you started learning English at primary school yeah so about how many years do you think you've been learning English for
8. K: . twelve
9. W: twelve years ok and where have you learnt your English at what different places
10. K: in school
11. W: uhu in school and~
12. K: that's all
13. W: that's all and the university here
14. K: yeah
15. W: and you've never studied it outside
16. K: I have studied to prepare to take the entrance exam
17. W: right ok
18. K: like err the tutor yeah
19. W: and what kind of English did you study there
20. K: prepare to . do entrance exam do about many years of entrance exam then do the grammar like err . just just . do . just just to take the exam yeah like err the exam it mean the exam has five parts vocabulary so it give a lot of many many vocabulary to the student to remember another part it reading they give umm many passage to the student to read to read to read yeah like err and a tactic a trick to do exam like >that<
21. W: right ok thank you so err have you ever studied any other languages apart from English
22. K: Japanese
23. W: Japanese yeah
24. K: I choose the Japanese when I was a first year year in here but I think umm it's . very difficult ((laughs))yeah
25. W: so do you study Japanese now
26. K: no I stopped studying Japanese when I was second year
27. W: right ok so why did you find it difficult
28. K: umm ... compared with English English needs understanding but Japanese like W need to remembering everything like err . one line one little line it had a

51. meaning and you have to remembered correct (?) of this word this word this word
 52. it's no umm , alphabet and to mix and make a new word it's just like err this is
 53. one word and you have remember another word.
 54. W: uhuh right . so err going back to English err why have you chosen to study
 55. English
 56. K: at the university or
 57. W: err yeah or why do you study English
 58. K: umm because it is a subject I can do best and I like most and I think it is very
 59. umm important in the future career and then I can go to take master degree in any
 60. field if I have a knowledge of English.
 61. W: uhuh ok so err how do you feel about studying English
 62. K: like any subject sometimes good sometimes bad yeah
 63. W: so what makes you feel good or bad about studying English
 64. K: like umm ... it's a hard question
 65. W: ((laughs) it's alright you can spend some time thinking about the answer
 66. K: ... like err maybe err the results (?)or maybe I want to do something but the
 67. result isn't good maybe it make me umm fail . (?) umm when I about my writing
 68. course last semester I think I do my best and then the result is it wasn't good so it
 69. ((laughs))makes me feel bad sometimes
 70. W: ok right and what about what makes you feel good
 71. K: umm ... I love to read umm last semester I took Ajarn Pak course I love to
 72. read umm poem I love umm literature and I think this is very ...I feel happy to
 73. read it I feel happy to discuss it with my friends and the teachers yeah
 74. I: ok that's interesting so err when do you use your English
 75. K: what
 76. W: when do you use English . in the average
 77. K: in class ((laughs))
 78. W: uhuh ok that's one place in class
 79. K: yeah maybe umm with my children I am a tutor
 80. W: uhuh ok
 81. K: yeah and I teach English for umm pratom five grade five yeah and they are
 82. international school
 83. W: right
 84. K: so I have to speak English to them sometimes yeah
 85. W: right that sounds interesting and is there any other time you use English
 86. K: oh maybe when I watch television and I speak ((laughs)) (forward) in there
 87. W: right yeah and do you have anybody that you speak English with
 88. K: no
 89. W: no ok that's fine ok so err
 90. K: actually my mother would like to would like me to speak English to her but
 91. she never understand what I say so ((laughs)) I gave up
 92. W: right oh dear yeah so err have you met many foreigners in Thailand that you
 93. have spoken English to
 94. K: no actually . like when friend they chat but I don't want to chat ((laughs)) my
 95. friend go to Koa San Road . I seldom go there so I have chance to meet some
 96. farang
 97. W: ok and what about the university you must meet the foreign teachers here
 98. K: yeah yeah
 99. W: uhuh and do you chat with them
 100. K: yeah yeah sometimes with them in the hallway or in the lift or
 101. W: ok err so thinking about the times when you have spoken to foreigners maybe
 102. one of your teachers or something err what did you find difficult about it
 103. K: ... umm maybe err . like to talk to them and they don't understand they say
 104. maybe umm yeah so I think it's hard too difficult and then maybe next time I
 105. don't want to speak to them because if I speak with them and they don't
 106. understand so I lost my confidence

107. W: right ok and err what did you like about it or what did you feel good about
 108. when you did it
 109. K: when I speak
 110. W: uhuh yeah .
 111. K: nothing
 112. W: nothing ok so I overall how would you say you feel about English speaking
 113. people
 114. K: /chuay chuay/ uhuh yeah
 {so so }
 115. W: so umm can you think of any good or bad things or a mix of things
 116. K: what about what
 117. W: about English speaking people
 118. K: well sometimes I think that err speak English speaking they always think that
 119. their language is very important umm very the most important in the world so
 120. another people would like to learn English and then yeah I I think they think like
 121. that (about their own language)
 122. W: right uhuh and you don't agree with that
 123. K: yeah
 124. W: uhuh can you explain why
 125. K: I think . any any language is very important to that person that country so .
 126. it's true that English is the international language but it not true that English
 127. superior than another language or it's good it's better it's best than any language
 128. yeah
 129. W: ok uhuh that's interesting so err have you actually have you ever been abroad to
 130. another country
 131. K: yeah I have been to America
 132. W: right and how long did you spend there
 133. K: three months
 134. W: three months ok so can you tell me anything about that experience
 135. K: I think American actually before I go there I watching TV or the mass media
 136. I think that American is the free country and err you know everything every
 137. everyone is equal when I go there I I still feel that coloured people are so umm
 138. in sometimes was looked down on by white people and then maybe their they
 139. don't give any opportunity to black or coloured people as much as they give to
 140. white people
 141. W: right right and was there anything that you personally found difficult
 142. K: difficult to live there
 143. W: uhuh for you
 144. K: for me . that point that I speak of yeah maybe I umm walk in the supermarket
 145. that in the white area and they look to me strangely yeah I feel comfortable
 146. when I go to Chinatown or Koreantown I feel comf- more comfortable yeah
 147. W: right could you give me a specific example or
 148. K: what kind (?)
 149. W: like you said the supermarket like what kind of thing happened that made you
 150. feel uncomfortable when you said you went to the supermarket in the white area
 151. and felt uncomfortable
 152. K: umm like nothing but the way they look at me also yeah one time I went to
 153. umm watch shop or (shoe) shop and I buy a leather watch and they say that
 154. umm how can I afford this stuff why I get the money from where I get the
 155. money from I said why can't I have money can't I have money to buy your stuff
 156. (?)
 157. W: right so err wh- where there any good experiences anything you liked about
 158. living in America
 159. K: I think I go there with my friends only one friends and I have to live with my
 160. own when I have a problem I can't go to my mother and ask them for help I can
 161. manage everything in my life my house err actually in the strange place I have to

162. manage where I go umm it's transport- transportation is very new for me yeah
 163. everything I got one time I lost my money and I got no money I can't call my
 164. mother mom I lost my money (?) I have to umm manage and wait for a they
 165. send me money
 166. W: right right ok that's interesting so would you err say you find other cultures or
 167. other countries interesting do you like to find out about them or not
 168. K: like err I like to find I like to learn another cultures?
 169. W: yeah or learn about them yeah
 170. K: yeah I think every culture is interesting to learn if I have the chance I would
 171. like to learn another culture
 172. W: uhuh right and what about English speaking countries and cultures do you think
 173. they're interesting or
 174. K: /chuay chuay/
 {so so}
 175. I: uhuh why
 176. K: I don't know maybe umm . English speaking countries a lot of dominant
 177. countries in the world and then their cultures I can see it in the mass media in the
 178. TV and then they said that it's interesting so I think it's so so it's /chuay chuay/
 179. so yeah I like to learn about Arabian cultures /Ka/ I think it's very umm
 180. important . yeah it's only few people who know about it
 181. W: uhuh ok that's an interesting answer so err do you think if you're learning
 182. another language you need to learn about the culture of that language or the
 183. country of that language
 184. K: yeah
 185. W: ok and why do you think that is
 186. K: because umm language is a part of culture so like I speak Japanese some
 187. words you can and don't remember and some words you need to say every time
 188. when you speak to the older people that you and then umm it's like some words
 189. you have to say before you eat something like err ((speaks Japanese)) which you
 190. speak everytime before you eat something so so maybe if you come home and
 191. then you say that I am home now to everybody at home know that you are come
 192. home this is their culture
 193. W: uhuh that's interesting so do you think then to be able to communicate with
 194. people from other countries you need to understand their culture ... if you want
 195. to communicate with somebody from another culture or from another country do
 196. you think need to understand that persons culture
 197. K: yeah I think so but sometimes it's hard to understand the culture all of the
 198. culture and you make err some mistake
 199. W: right ok and why do you think that's important
 200. K: ... umm ... because it make make me make that person angry with yeah like
 201. umm ...like when Japanese people ask Thai people and they ask when they meet
 202. err where are you going but when they ask Japanese like err you are interrupt for
 203. . stick your nose in other business meeting these people in the street and then ask
 204. where are you going so we have to understand that people cultures I mean you
 205. can annoy or angry
 206. W: ok so err have you ever studies about other cultures as part of a language
 207. course
 208. K: umm English culture people ((laughs))
 209. W: ((laughs)) and err any other courses
 210. K: no when I study Japanese the teacher to ((coughs)) who teach Japanese taught
 211. the culture too
 212. W: right ok
 213. K: in the
 214. W: and how did you feel about that
 215. K: I think it's interesting yeah I understand everybody or every culture are
 216. different there's no right or wrong but just as the people believe

217. W: right so do you think it's err necessary or not to teach culture when you teach
218. a language
219. K: yeah I think it should be umm give or put in the course the language that
220. language course
221. W: right ok . so err maybe going back to your experiences in America when you
222. were in America did you ever experience any cultural differences or cultural
223. conflicts
224. K: . yeah ((coughs)) when I was in Thailand when you are in the classroom and
225. you want to go to the bathroom you can take your friend hey you come with me
226. to the bathroom and when in America when I went to the bathroom with my
227. girlfriend and they say why I you have to go two people you is the one who go
228. to need to go to the bathroom why have you take your friend to go there too
229. something like that maybe they don't understand and another thing is Thai girl
230. they already you know . pull or like err hug the other girl or walk together with
231. their hands together but when I was in America they say that we are lesbian
232. ((laughs)) their culture is girl don't yeah don't walk together and hold my hand
233. their hand
234. W: so what did you about that
235. K: so I have to maybe . I don't hold my friends hand ((laughs)) because I don't
236. want to I don't want they look like like we a lesbian
237. W: and how did you feel about having to do that
238. K: nothing I I can do it's not the difficult thing to do like umm many people do
239. and many people believe like this so it's not difficult to do so I can do
240. W: ok well that's interesting so err ok I just a few more questions I'd like to ask
241. you one err the first one really about foreigners who live in Thailand err what do
242. you think about foreigners living in Thailand
243. K: ... sometimes they are umm tourists live for a long time I think maybe umm I
244. ~ once I have gone I have been to umm . Samui or some island in the South and
245. I meet some foreigners who live there for six months per year and then they said
246. that they love Thailand and love this island and I think it's very good and . yeah
247. good things some foreigners who come to teach English I think it's very good if
248. they're a good teacher ((laughs))
249. W: ok yeah so why do you think that's a good thing.
250. K: as I said English is very important language and then if the students learn
251. English from the native speaker I think it's better yeah
252. W: ok err why is that do you think
253. K: umm because the students first they can learn cultures of that country and
254. then they can learn to pronounce err the word correctly that I think it's important
255. yeah and they learn how to speak without umm like a think I would like to say .
256. what tense what something like that Thai teachers always teach in umm like in a
257. pattern in umm he she umm is am are it's have to go to with so maybe umm
258. when it's good I'm trying to speak you have think a lot of this the thing that the
259. Thai teacher teach and then . it's difficult for them to speak yeah if they study
260. with a foreigner teachers they can speak it like err yeah I think it's better
261. W: right ok err do you think there are ever any problems coming to live in
262. Thailand
263. K: with them they have problems
264. W: umm no do you think there's any problem for Thailand or Thai people when
265. foreigners coming to live in Thailand
266. K: no I think (?) Thai people love farang ((laughs))
267. W: ((laughs)) why do you think that is
268. K: I don't know I think that umm I mean we think oh they are farang nah I think
269. that yeah I know umm I feel that Thai people love farang uhu
270. W: ok right now maybe thinking about Thai people who live in other cultures do
271. you know any Thai people who live abroad
272. K: I have err my friends brothers that go to live and study in the United States

273. yeah and then when I was visit them they live in like a Thai community or
274. something they live with my Thai friend and they go travel in an Asian people
275. area something like that
276. W: right and how did you feel about that
277. K: ... actually I have when I went when I was in America I think it's very hard
278. to live alone with you know an another white people so when I visit there and
279. when I visit my friends' house there and I think it's a very good umm Asian
280. people is umm like a can can go together more than umm white people and I feel
281. more comfortable and I think they think so so a lot a lot of his friends a lot of
282. their friends only in Asia yeah like most of them are Korean China and then the
283. the area that they live is Thai community and then yeah
284. W: right so err did they speak English or did they only speak Thai
285. K: they speak Thai ((laughs))
286. W: but can they speak English
287. K: yeah because they have to use English in their university
288. W: ah right ok so do you think it's important if you go to live in another that you
289. learn to speak the language
290. K: very important . if you don't know the language you cannot communicate
291. with them like err my mother go to umm Switzerland and then the Switzerland
292. people they don't speak English they speak like err French or German so the
293. sign along the road or the notice at err underground they're only in French or
294. German my mother can't communicate so yeah
295. W: uhu ok and do you think if err Thai people live in another country they should
296. try and adapt themselves to the culture or should they try and maintain their Thai
297. culture
298. K: we have to adapt some culture and we have maybe we have to adapt we have
299. to maintain the culture too because umm some farang culture is . it's not our
300. culture maybe I can't do like that way
301. W: uhu can you think of any examples where you think you shouldn't change or
302. adapt
303. K: umm . >let me think<.../kid mai awk/

{I can't think of anything}

Questionn

Section 2

Start: 28: 35

305. W: umm yeah ok I was looking through section two here yeah I noticed for
306. question eleven you gave a much lower response a three than the other ones all
307. the other ones you marked five or four but this marked /chuay chuay/ so do you
308. want to read it just so you can remember what it says could you explain why you
309. choose to mark that one three
310. K: ...umm... I marked /chuay chuay/ because yeah I think that we have to
311. believe that language is umm very err ... (?) yeah /chuay chuay/ I study English
312. because I like to study English and I think this language is very useful but I
313. don't think like err have faith or . love like that
314. W: ok that's an interesting answer ok

Section 3

Start: 29:59

315. W: here you've got quite a lot of /chuay chuay/ negative responses you either
316. disagree or strongly disagree with lots of these characteristics why was that
317. K:... like I know one the people the people who speak English it's like most to
318. take or care about the other peoples feeling I think umm . any people you know
319. not English speaking people Thai people Japanese people yeah ((laughs)) can
320. care about the other people's feelings so I mark /chuay chuay/

321. W: right ok
322. K: uh . and then I didn't I didn't feel umm admire the people who speak
323. English I think why they different people between people speak in China
324. Arabian or any yeah it's just like a language you can speak them all yeah you
325. can speak English but and so what
326. W: uh ok .
327. K: uh . and I think . (?) English speaking people is honest and truthful . and it's
328. not true any people can be like this ((laughs))
329. W: yeah right sensible answers yeah I just wanted to know why there's no correct
330. answer to this I'm just curious as to why you did that

Section 4

Start: 31: 34

331. W: why did you disagree with two and three in section four
332. K: because every language has umm you know Thai literatures is good and is
333. English literature is good also so it's no one better than than another one uh ...
334. W: so again her for the last three items in four seven eight and nine
335. K: ... because I didn't agree that the family in the English speaking people is
336. better than Thai people yeah I think it's depend on their culture it's... not better
337. than the others yeah . and the way of life of the foreigner who use the English is
338. better than the way of life Thai people I think it's not true because I said it
339. depends on culture their belief so the different belief it doesn't mean which one
340. is better you know which one is good which one is bad umm like err . like
341. English people when they are finish the high school maybe I heard that they
342. move out from their family so Thai people is not is not like that so it doesn't
343. mean that Thai people is worse than English people
344. W: ok thank you (33:07)

Appendix 10

Interview 2 example – Nami

Participants: N = Nami, W = Will

1. W: alright so err the first question a bit of a funny one but err if you have to give
2. yourself a score out of ten for talkativeness and sociability what score would you
3. give yourself and this is in any language Thai English whatever
4. N: for for for what ability
5. W: your talkativeness and sociability together or (?)
6. N: what is it talkativeness
7. W: so how comfortable you are talking to people [if you actually like to talk and]
8. N: [alright] I think I'll choose . eight seven eight
9. W: uhuh ok and could you explain why you'd give yourself that score
10. N: it's because I think that umm my ability of like trying to talk with other
11. people is quite ok umm I always try to make people that I'm talking to feel ok not
12. uncomfortable about the question that I'm going to ask or about what I'm going to
13. say or what topic I'm going to talk about and in that situation (?) quite ok but
14. sometimes it's because of my personal talking ability sometimes it quite
15. confusing so I don't think I'm perfect
16. W: ok thank you alright the next question which is just a background question
17. really the first one about your family and err does anyone else in your family use
18. English
19. N: my brother yes
20. W: and do you use English with your brother
21. N: no ((laughs))
22. W: no ok you only speak in Thai with him
23. N: but sometimes only when we speak about the game like Sim City or whatever
24. that we play he just like tell me or sometimes when I have difficulties to to how to
25. say to find out the meaning of English vocabulary he knows that because he
26. knows about (computer) vocabulary
27. W: right and what about your parents
28. N: my father he he was study abroad but I don't think that his spoken English
29. skill is good
30. W: right
31. N: yeah but yeah I don't think when when he's speaking when he's speaking
32. English it's not very good but he he can communicate but my mum . (?) I think
33. W: right right ok and err what about any one else in your extended families aunts
34. uncles cousins anything like that
35. N: umm if they are educated they don't even they are educated they don't they
36. don't speak English yeah but but they can but they don't
37. W: ok so they don't speak with you ok alright and the next one was err about
38. studying a degree is anyone else in your family studying for a degree at the
39. moment
40. N: a degree
41. W: uhuh undergraduate or postgraduate
42. N: my brother my father umm (?) is in collage other two brother who who is not
43. the same . mother
44. W: step brother
45. N: step brothers ok err who else other people my mum (?)
46. W: ok so most people in your family have got a degree ok so that helps alright err
47. the next section of questions I wanted to ask you were about your attitudes to Thai
48. language and Thai culture so the first question is do you think language is
49. important (5:06)
50. N: for me or for other people

51. W: for both

52. N: what kind of other people do you mean

53. W: so err I mean what the questions says so

54. N: for example people who don't speak Thai

55. W: so what do you think

56. N: oh what do I think ok I think Thai is quite important of course because I'm

57. Thai and it's one of the things to show the our history and culture and long history

58. it's every civilised country have to have their own language to show that they are

59. serious not like Pali or Sanskrit they are all gone

60. W: right and what about for you

61. N: about for me I think it is important

62. W: for you as well yeah

63. N: yeah

64. W: ok that makes sense yeah so err do you think the English language has had any

65. effect on the Thai language

66. N: yes certainly because sometimes I cannot think of speaking in Thai but only

67. English vocabulary and sometimes I speak like passive voice which is not usual in

68. Thai language normally we just speak only active

69. W: right ok . (?) and do you think in general the English language and English

70. culture has had an influence on Thai language and culture

71. N: pardon me

72. W: do you think ((gets up and shuts the door)) err do you think in general the

73. English language and culture has had an influence on Thai language and culture

74. N: yes because of the what I am doing right now the media

75. W: right ok

76. N: yes or other people coming to travel in Thailand culture cross cross

77. W: right right and do you think it's had an effect on you personally

78. N: yes as well because ((sighs)) do I need to explain right

79. W: err give me an example (of the influence)

80. N: right like umm freedom like you know like Western people they also like to

81. have a lot of freedom have their own (topic) or something not only stick with their

82. parents for example so . this attitude affect on me because sometimes I don't like

83. my parents to control tell me like ok this time you need to be me this time you

84. need to be with me wake and then you come to see me all straight away and then

85. you will be with me all and you you with Thai children you can't do anything just

86. being with your parents all the time spend a long long long long time you cannot

87. something else up to yourself I mean spending time with family is good but

88. sometimes spending too much time without doing anything like you know they

89. don't want you to read just being there and listen to them is Thai things and

90. sometimes it's quite suffocated to me so that's why I complain a lot to my parents

91. ((laughs)) (8:28)

92. W: and so where do you think you learnt these ideas of freedom from

93. N: I think it's from the movie and from the book and also with other people that

94. I'm talking to like the foreigners for example like they maybe they ask me like

95. where are you going tonight but when I was like twelve or fourteen or something

96. I still have the Thai idea that I need to stay at home I need to be with parents you

97. need to ask permission all the time and until like I am nineteen I still had to ask

98. permission all the time

99. W: right ok that's very interesting ok the next questions I wanted to ask you about

100. was about your studying English and your use of English at the moment so the

101. first one was err before you came to the university had you ever studied with an

102. English teacher from an English speaking country

103. N: yes I study at AUA institute

104. W: yeah you told me about that before

105. N: yeah

106. W: and err how did you feel about that

107. N: err at first when I attended to the class I didn't speak English at all I was
108. frightened and err I wasn't used to it but it's the way you can approach yourself to
109. do whatever you haven't done and try to speak English and try to speak English if
110. want to you have to you need to be in a certain environment
111. W: ok and err obviously since you've come to the university you will have had a
112. lot of English speaking teachers ...yep [so err]
113. N: [(laughs)) maybe two or three]
114. W: err but you have an English speaking teaching every semester yeah
115. N: yes
116. W: you've had eight semesters since you've been here so err how do you feel
117. about that
118. N: about having the teachers [native speaker]
119. W: [uhuh and about] how the courses went and
120. N: I think it's good I think it's better because we have more freedom to speak
121. and also if you study with Thai teacher they're gonna be so strict and no you
122. speak like that it's not correct it's not good grammar it's not the correct grammar
123. and so people don't want to speak it because it's like you are frightened enough to
124. speak other language and you are even more frightened when someone's trying to
125. correct grammar or whatever that you are going to make a mistake and I don't
126. think that it is the right way but if you study with foreigners they will say say
127. whatever just say it just say it in English just communicate and so you will be able
128. to to learn how to speak
129. W: right ok and do you ever have any difficulties with the foreign teachers have
130. you ever had any difficulties
131. N: most likely could be the accent because like Ajarn H can I say that
132. W: yes
133. N: like Ajarn H umm Thai people we are not use to with the British accent and
134. also some maybe he's from the certain area which it makes it more difficult to
135. understand and yeah I think that's a problem because we are used to with the
136. American accent but we with you I don't know why it's alright from the start it's
137. not so much like . nasal I'm not sure it's nasal voice yeah but it's very very hard
138. for us to understand Ajarn H
139. W: I think maybe because he was the first English speaker you met maybe it's
140. easier after you've heard it before
141. N: yeah but even after I still don't really understand when he's speaking
142. W: right neither do I sometimes (?) (laughs))
143. N: [(laughs))
144. W: right ok so the next question I wanted to ask you about was your using English
145. around the university now obviously you use it in class and use it for your
146. assignments and things like that is there any other ways in which you use English
147. in the university
148. N: . in the university reading in class is that what you mention
149. W: not really outside the class for example clubs societies anything like that
150. N: English club it's not really effective right they just make a kind of a err
151. Christmas carol song or something like that and not really make our spoken
152. English skill better
153. W: right ok
154. N: more likely to be some kinds of entertaining things (?)
155. W: right that's what everyone said
156. N: yeah
157. W: and what about when you communicate with the other English students the
158. other people studying English for example the other majors do you talk them in
159. English or in Thai
160. N: Thai [(laughs)) yes I don't think that they want me to speak English with
161. them it's gonna sound weird but I have a friend who study in the archaeol-
162. archaeology and she has umm English minor and she when we went out she

163. always like ask to speak English but to me it sounds weird because we are Thai
164. and we both Thai and we're supposed to communicate in Thai and when she
165. asked me to speak English with her all the time it sounds weird to me
166. W: right so you are not comfortable with that
167. N: not really
168. W: that's interesting
169. N: when we are Thai we need to speak Thai we don't need to but to me to me it
170. sounds like you want to change your nationality or something when you are in
171. Thai and you are with Thai people and you speak not don't speak Thai but you
172. speak English among foreigners and so they will understand us why don't we just
173. speak Thai then yeah
174. W: right right that makes sense ok so err would you say for you when you study
175. English err the most important reason is to study English is to get a good career or
176. do you think the most important reason is study English so that you can
177. communicate with other people
178. N: neither
179. W: ok so what do you think is the most important reason
180. N: the most important reason is that you like it and if you like it I think you will
181. learn it good maybe you are not good at academic things like me but you would
182. be happy to do it I think if you want to study English you will be happy to get
183. whatever that is gonna come like difficulties to write difficulties to remember the
184. vocabulary if you don't like it you don't want like other people they don't want to
185. become become an English major
186. W: right uhu so err you talked about your grades earlier err your English grades
187. have dropped quite a lot at the university
188. N: yeah
189. W: but obviously you're very good at speaking English so how do feel about that
190. N: I feel that umm I think if you want to because here they focus on the literature
191. and I don't think that umm I know a lot of the vocabulary in literature and I'm not
192. really critical people I'm not that type maybe I criticise about the other things but
193. I'm not very good at that literature and academic writing I'm not very good too
194. I'm not very good at organisation but I don't think that it is related to the spoken
195. English skills because other people they got like like my friend they got four they
196. got A like Daow got A but obviously she did good but err like other people they
197. do not really speak in the class and they do not really have the good skill in
198. speaking English but they are they are having a very good grade at the writing or
199. whatever maybe I'm not sure maybe it related to the (ability) or I'm not really
200. sure why ((laughs)) actually I don't really know maybe it's because of the class
201. that I attended as well because I choose a lot of Ajarn M ...
202. W: ((laughs))
203. N: ((laughs)) and if I do like other people like they they choose the peop- the
204. teacher whose gonna give a good grade to them or use a lot of memorisation
205. ability then they'll get a good but that is not my point my point is to study to study
206. what I like like if I'm not good at listening and speaking then I study if I'm not
207. good at this then I will study
208. W: right right that's an interesting answer (17:50) ok so err do you think you'll
209. continue to use your English after you graduate from here
210. N: yes but I'm not gonna I'm not gonna take the course at the university but I'm
211. certainly get the course in the extra institution to to get a higher technical things
212. like business or something because I don't think that emphasis on literature like
213. other people they are study like friends are studying linguistic right now or umm
214. something related to literature but I don't think it's gonna apply much to daily
215. their daily life or really really in their life if you want to study literature mean that
216. I will just read something but it's not my thing so I'm not gonna do it
217. W: so do you'll use English for your career
218. N: for my career and also . for other thing not only focuses on linguistics and

219. literature because there are a lot a whole bunch of things we can study related to
 220. English like management business or (something else) selling things ((laughs))
 221. W: sales that sales
 222. N: yes maybe because if you graduated from the master degree right and then all
 223. you did just studied the vocabulary in literature like elements setting and blah
 224. blah blah and when you go talk with a business man and whatever they are
 225. speaking to you you will not understand because it's the technical words
 226. W: so right so err . have you ever used English before for anything work related
 227. like going to interviews or err I know some of the other students have done
 228. voluntary work and things like that
 229. N: voluntary work
 230. W: have you ever used your English in that way
 231. N: cannot remember (?)
 232. W: have you ever been for an interview in English
 233. N: . pardon I cannot remember
 234. W: right right
 235. N: because there's a lot of things happen in my life
 236. W: ok well when you do remember you can let me know don't worry about it now
 237. so err would you say would you consider yourself a fluent English user
 238. N: no ((laughs))
 239. W: no could you explain maybe
 240. N: because umm I just speak fast and that's it and my vocabulary is not very
 241. good yeah so that's why I still need to study more to get more vocabulary to have
 242. other people controlling me to remember the vocabulary and also other writing
 243. style other useful things yeah
 244. W: right right ok interesting so err obviously you communicate a lot in English
 245. what do you think it's important to know to be able to communicate successfully
 246. N: . to communicate successfully in English
 247. W: uhu
 248. N: err make the sentence simple ((laughs))
 249. W: ok what do you mean by sentence simple
 250. N: if it is in the writing we're gonna use a lot of I for example in the in academic
 251. writing you will just use a lot of relative clause a lot of adjectives in academic
 252. field but what is the point what is your question
 253. W: so you said err if you want to communicate successfully you should keep your
 254. English simple (?)
 255. N: yeah if you speak with other people err some other people they don't really
 256. know about all the academic vocabulary and if you just go on talk with them in
 257. academic English and I don't think they are gonna understand you so you need to
 258. try to make the sentence simple like I would like to go to see you not like
 259. certainly I would really like to go and see you or some kind of academic things to
 260. make it sounds academic (that's not how people talk) ((laughs))
 261. W: ok so err do you think err you will use your English to communicate with non-
 262. native speakers of English as well as English speakers
 263. N: sorry what is your question about the non-native speakers
 264. W: so do you think err you will use your English to communicate with other
 265. people who don't speak English as their first language
 266. N: in Thai or in English
 267. W: in Thailand yeah but err in English
 268. N: in English with the non
 269. W: native speakers so maybe a Japanese person or a like err if you go to Germany
 270. do you use English in Germany
 271. N: no I need to speak German because they don't speak English
 272. W: right ok
 273. N: yeah I don't think that that the environment (would give that) chance
 274. W: ok and err what about when you are in Thailand what language do you use to

275. speak to people from different countries
 276. N: English like Filipinos
 277. W: uh ok err they're English speakers as well but what about do you have any
 278. Japanese friends or
 279. N: yes
 280. W: what language do you use to speak to them
 281. N: English and Taiwan English as well yeah
 282. W: ok that makes sense (23:35) alright so if you are using your English in
 283. Thailand err do you think the cultural content is important to know if you're in
 284. Thailand or your own country
 285. N: cultural content
 286. W: uh
 287. N: Thai cultural content or English cultural content
 288. W: err that's up to you just the cultural content
 289. N: when you want to speak English or Thai
 290. W: when you want to speak English
 291. N: I think yes it's important . it's important it's really important actually when
 292. you start speaking with other people who is from a different country umm the first
 293. thing is not just only to be very good at speaking in English but also not to say
 294. something to make other people upset as well because if you are very good at
 295. communicating or speaking but you just speak something that they don't want to
 296. hear or they feel angry I don't think they are going to speak with you
 297. W: ok right that's an interesting answer right so err do you personally feel you can
 298. express yourself in the same way both in English and in Thai or do you think it's
 299. different the way you express yourself in each language
 300. N: it's different because in English you you can express yourself more you you
 301. it's also because of the cultural thing when when you umm yeah when you speak
 302. with the native speaker right they are more open because of their culture as well
 303. but even if you speak with the other people who isn't who are non English
 304. speaker err English is a kind of message containing something that it will make
 305. other people more open I don't know maybe I'm wrong but that is what I observe
 306. people people speak more people tend to forget their own culture for a while and
 307. they become more open but if you speak Thai all you need to to worry all the time
 308. is err how do you say that to make it polite by saying /ka/ or /krap/ or saying the
 309. third person singular or first person singular to be err very proper like you know
 310. teacher speak different but if you I speak with you it's just you you you but speak
 311. with them it's gonna age it's gonna gender it's gonna be how close we are as well
 312. and it's gonna be how good you are at doing this subject as well and some kind of
 313. distance as well
 314. W: ok so you feel umm more open
 315. N: yeah yes but in Thai I think you need to be more how to say deliberate or (?)
 316. to think about it more if you speak something not nice not sound polite sound
 317. sweet sound good at situation umm it's kind of like important for Thai to be (?)
 318. W: uh ok interesting
 319. N: interesting every every answer interesting [interesting] ((laughs))
 320. W: [it is interesting it's all very interesting] ((laughs)) ok err the next thing I
 321. wanted to ask you about was err you wrote in your journal quite a lot about using
 322. English on-line and really just one question I had with that is err you obviously
 323. have a lot of friends on-line and you meet some of those face to face as well
 324. N: err before (I met I met five persons) but lately I don't anymore anymore it
 325. doesn't make sense much
 326. W: uh what do you mean by it doesn't make sense
 327. N: well umm because meeting other people is always something in Thailand
 328. especially meeting with foreigners it's something new because yeah exciting and
 329. you want err look cool in front of other friends like hey I'm meeting with this guy
 330. you know and then start telling the story but then when I get used to the they are

331. foreigners and then they become like me they become like Thai and so err I don't
 332. really feel excited to meet with other people any more except that person is really
 333. interesting really interesting then I will just meet but umm but no I don't have
 334. time as well
 335. W: ok that makes sense so err for the foreign friends that you have now did you
 336. meet all of those on line first or did you meet them in other ways as well
 337. N: err many ways some people I just sitting in the sky-train and too friendly
 338. maybe I'm not but they are ((laughs)) they start speaking and following me and
 339. talk or something like that or going out drinking meeting for sure or many ways
 340. on-line as well or just walking and and then nothing just smiling and then start
 341. speaking yeah maybe I'm kind of exposed person look like I'm exposed people
 342. I'm not sure
 343. W: right ok
 344. N: I'm not sure
 345. W: I think I know what you mean
 346. N: I don't know too what I'm gonna say in[English so that's why I don't say
 347. that my English is good] ((laughs))
 348. W: [I think I know what you mean] so do you know how to say it in Thai what you
 349. want to say
 350. N: err /pen / how to say ... I don't know it's (?) I don't know it in Thai as well
 351. W: no ok don't worry I think I know what you mean in English anyway uhu
 352. N: yeah yeah how to say that in English
 353. W: I think you'd say maybe you appear quite an open person or approachable
 354. N: ah yes approachable
 355. W: approachable right
 356. N: approachable
 357. W: uhu
 358. N: approachable but I still don't know it in Thai ((laughs))
 359. W: well I certainly don't so alright err I think the next thing I wanted to ask you
 360. about was err the sessions we had here in the evenings where you were talking to
 361. other people for example you were talking to G or you were talking to CR if you
 362. can remember those
 363. N: yes
 364. W: err the first one was when you were speaking to G you spoke quite a lot during
 365. that session why why did you speak quite a lot
 366. N: I try to make other people feel comfortable by trying to give them a chance
 367. when when you . when you choose err an open topic that people can can also give
 368. an opinion not only just a narrow topic then I think that they will be able to speak
 369. like the person who sit beside me or the
 370. W: I think MY or something
 371. N: yeah yeah something like that umm but if they if I I'm not sure why maybe
 372. it's my personality as well when when I speak with the people I don't know then
 373. umm probably have to be quiet all the time
 374. W: but you weren't quiet you were very talkative
 375. N: very talkative not with G [but with CR]
 376. W:[with G]
 377. N: oh no I mean with G and not with CR because with I think with CR I didn't
 378. really talk much
 379. W: err less than you did with G but
 380. N: yes because lot more people always you know you can always think ok
 381. maybe these people you can always think that maybe these people they are
 382. interested in this and they you you (need all you need to do) is ask this person
 383. right and a kind of connecting things like let other people think and also let them
 384. ask the question as well give their opinion about how interesting they think this
 385. topic may be but less people you cannot really think because this person what was
 386. her name I can't remember

387. W: who you were sitting with
388. N: yeah
389. W: err Oy
390. N: err Oy
391. W: Oy
392. N: yeah yeah I quite wonder she like to talk about herself and so I don't really
393. know what topic I'm gonna say because what she say she say what she likes she
394. doesn't say really something not like normal topic but the personal things and so I
395. think that I cannot really try to relate it to myself because I I think it's gonna
396. sound so ridiculous or very boring or annoying more than it is when umm when
397. she she just speak about herself and then all of a sudden I speak about myself too
398. and then CR speak about himself too and everybody just want to speak about
399. themself and I don't think that's very interesting I think that you have to listen
400. that's better when she want to speak than I will listen
401. W: right right ok so err I was gonna ask you when you were talking to err G err
402. you made a comment about you said in the future maybe you'd like to work as a
403. secretary or a PA or something like that
404. N: yeah
405. W: but then you said that you also you knew some people thought that was not a
406. good career for a university graduate
407. N: I'm sorry
408. W: someone whose got a degree
409. N: . oh
410. W: I just wondered
411. N: because umm when I talk with my friends a lot of foreigners friend they told
412. they told me what you gonna do after you graduate and I said I want to be a
413. secretary and then in Thailand it's different to be a secretary you got quite a lot of
414. money compared to other people and it's different in other countries especially for
415. the western countries because secretary is not really a good job and so they say
416. you graduate like bachelor degree and why you want to be a secretary you cannot
417. get a higher position you will be just all the time secretary you know you have
418. more brain than that something like that but yeah but then I told them no (I don't
419. have I'm just here studying) I don't have a brain ((laughs))
420. W: I'm not sure about that but
421. N: I just got luck to come here
422. W: right so err just one more question about that first session is umm you wrote
423. about it in your journal and you also filled in that feedback form for me what you
424. wrote in your journal and your feedback form were quite different
425. N: which one
426. W: in the journal you wrote err that you you wrote more negative things in the
427. journal
428. N: about what
429. W: about the session you said that err you didn't actually find it that interesting
430. that you'd heard lots of those stories before whereas on the feedback form you
431. wrote quite a lot of positive things about how interesting it was so I'm a bit
432. confused there obviously
433. N: I can't remember what I wrote actually
434. W: right
435. N: but I remember err why I didn't really have a good impression in the both in
436. both discussions because of err Oy . umm because I mean personally maybe she
437. is good person but in err in this situation I don't think it's a good idea when just
438. all the time speaking about yourself maybe I'm too serious but yes it's a kind of
439. manner when you speak with a lot of people all you need to do is just speak speak
440. about yourself sometimes most of the time you will speak about other people and
441. listen to other people what they think and try to react or interact I think that is the
442. manner but when you just speak about yourself yourself and yourself ((laughs))

443. other people will just listen oh my god umm she want to do this in her life oh my
444. goodness ok I don't think it's gonna make out any interesting issue or anything
445. about her life
446. W: ok fair enough alright so err there were a couple of other things you said in that
447. session that I thought were quite interesting err at the end of it I think err you and
448. Oy were having a discussion about whether you'd finished talking or not and you
449. said something along the lines of err that it was up to you you said that CR and
450. Oy and then you said but you don't really like to say it's up to you and then you
451. said you don't like to
452. N: oh that's the great up to you
453. W: you said something about it and you've said it to me before as well about being
454. conservative or traditional saying it's up to the other person
455. N: yes that's because Thai people if you observe I think you observe that girls
456. like to say they don't like to make the decision like ok do you like a guy asking do
457. you want to go there do you want to have a drink and the girl will say up to you or
458. do you want go to a movie up to you what movie do you want I don't know up to
459. you and everything is just man make a decision and girls aren't allowed to make a
460. decision here in this society and I don't like it because I have my own right to do
461. that too to do that too umm and so that's why I was like making it as a joke (?)
462. W: very interesting again so err do you think than when you do that you are going
463. against Thai culture or doing something different to Thai culture
464. N: umm it's against yes ((laughs)) but I think that it's new generation right now
465. and all you need to do the culture will change due to many thing factors and so I
466. think it's a time that umm Thai culture need to change too because when you
467. don't change your culture will die and you know it's gonna be just like language
468. when you when Latin language they have a lot of grammar rule I think and so
469. that's why cannot change the time goes by it end but doesn't doesn't change
470. anything it just become like it doesn't adapt themself for something I think
471. W: an interesting answer again an interesting answer ((laughs))
472. N: you don't say anything negative that's interesting nah it's interesting
473. W: well if you say something boring I'll let you know
474. N: ((laughs))
475. W: ok so err when err again that session both you and Oy chose a topic to talk
476. about drinking and smoking going out and things like that
477. N: oh yes it's easier
478. W: so err I think both of you were talking about again traditional Thai way that
479. Thais like to go out for a drink and things like that and you were saying that you
480. like something a bit different you don't like to do it that way
481. N: oh yes
482. W: so when you go out what kind of way do you think you go out if you don't go
483. out the way the Thai university students go out (40:00)
484. N: actually there is a time to make people change and also it make me change
485. too because before this umm . oh how do call the (?) (it's like when Thai people
486. go out) right now if I to me it's isn't the comment that I am sending like umm the
487. private university student's
488. W: uhu yeah
489. N: they like going out a lot and here we go out less
490. W: uhu that's right
491. N: and which one you have the problem
492. W: err I don't have a problem but I was interested because you said you yourself
493. used to go out a lot and you and Oy were discussing about going out and err the
494. impression I got was that you felt when you went out was different to the way that
495. the average student and maybe this university certainly goes out
496. N: oh yes umm it's some kind of everything is mixing together right now in Thai
497. because if you go out with the err private university students it will be totally
498. different and if you go out with umm here with the students English major

499. students here it's gonna be totally different as well and if you want to go out with
500. umm Chulalongkorn or Thammasart students don't go out it will be totally
501. different too it's gonna be boring and if you go out with the English major
502. students who really like to go out they will just go choose only err and attraction
503. to foreigners something like Khao San Road like Sukhumvit Road and if you go
504. out with private university student they they will certainly go to RCA or
505. something but they will choose the the pub which is not like crowded with
506. foreigners they like to speak together they don't like to approach how do you say
507. approach
508. W: approach yes
509. N: approach themself to the foreigners they like to stick together and then if you
510. if you are with them and you try to approach to the foreigners you can you will
511. be consider like (weird) like doing something . not traditional
512. W: ok and so which one do you feel most comfortable with
513. N: right now
514. W: right now and in the past
515. N: in the past it's different it's different right now
516. W: so what did you do in the past and what do you do now
517. N: umm in the past I I go I went out a lot around you know Khao San Road or
518. Sukhumvit road or some places that I can talk with a lot of foreigners because it's
519. exotic and also I just first time in my life got the freedom ((laughs)) so I would
520. like to do something seeing some other people that I haven't seen but right now I
521. have a lot of chance to speak with a lot of foreigners and it is like going back to
522. my own origin ((laughs)) talk with Thais more it's more fun I think I don't know
523. because sometimes the foreigners my friend foreigners sometimes they they think
524. that we are rich and all the time they what they do because of the foreigners here
525. not not the other not outside Thailand but the foreigners here they expect you to
526. pay and they you know they come they want to join and then they went back early
527. to their house and then they let us pay they want to have fun or they many factors
528. that makes everything is more complicated and I'm getting bored of it like they
529. want to come and see like a lot of girls being just one man among the girls or
530. some other foreigners like women they they are lesbians some kind of really crazy
531. thing and so I feel like hey that's enough going out with Thai people is better
532. ((laughs))
533. W: ok
534. N: yeah ((laughs))
535. W: alright err I think the last question I wanted to ask you about those was the one
536. that you recorded for me the conversation with your friend err could you just
537. remind me how did you meet this friend again
538. N: err MySpace I think
539. W: right right so you met him on-line in MySpace and then agreed to meet him or
540. arranged to met him
541. N: yeah we met before yeah but maybe maybe we didn't get in touch through the
542. through the on-line we just get in touch like once or twice and other time just only
543. message through the mobile phone because I don't know why because it's that
544. W: that's fine
545. N: yeah
546. W: so err the conversation you had would you say it was effected a lot by the fact
547. you had that little MP3 player in front of you or was it more like a normal
548. conversation
549. N: normal conversation it's not an interview because it is interview it's gonna be
550. like there there is one moment that it's quiet because we feel uncomfortable
551. normally you know we feel weird there is (?) equipment so you don't really so
552. much free to speak something and you feel like someone's spying on you
553. listening to you all the time
554. W: and is that how you felt when you were having that conversation

555. N: right now no because we are doing the interview it's not like talking normal
556. W: err sorry no not for now for when you were talking to your friend what you
557. recorded for me (err don't worry about that)
558. N: interview my friend
559. W: yeah
560. N: I didn't really interview
561. W: err no not when you interviewed him when you recorded the conversation so I
562. was wondering how natural you felt that conversation was it like a normal
563. conversation you had with him or was it changed a lot
564. N: it's it's seventy percent
565. W: uhu
566. N: . seem like to (?) a normal conversation because it cannot be everything one
567. hundred percent alike because first of all we need to be careful about the language
568. we need be careful about the topic as well ((laughs))
569. W: err you don't really but it's up to you
570. N: yeah ((laughs))
571. W: so err how would your language have changed do you think if you didn't have
572. the recorder how would the topics have changed
573. N: ((laughs)) I would speak the same but he would speak a lot worse like a lot of
574. things like shit or something some kind of other thing that he would just swear
575. without thinking
576. W: right right so you thought that would be a problem if you swore
577. N: yeah I think so he would feel like ok I need to be careful I can't speak
578. W: ok and you would feel that way too
579. N: not really because normally I don't swear a lot
580. W: right right ok err I think err just a few more questions err ok the first one yeah
581. err in your journal you write quite a lot about your boyfriend is he German is that
582. right
583. N: yes
584. W: but you wrote a lot about you communicate in English together
585. N: yes ((laughs))
586. W: ok why is that
587. N: because it's been about five years that we speak in English and also that's
588. why I need to go to Germany (right now) because my German is very bad and
589. also with him . it's like Thai teacher he's like Thai teacher when you start
590. speaking and if he will like laughing or making mistake no correct the mistake or
591. make fun of me or like make fun of my accent because he said it's not a real
592. German accent real German accent has to be ((speaks German in deep voice)) and
593. my voice is not like that and so . so it's English and my German is bad ((laughs))
594. W: so I presume you're hoping it will get better if you spend time in Germany
595. (48:45)
596. N: yeah I hope so too ((laughs))
597. W: ok I think really the last question I had to ask you was err just an overall
598. impression I get about the way you use English is that you do use English for
599. academic purposes but you mainly use it really for social purposes and
600. communicating with people
601. N: yes
602. W: uhu so you think that's true
603. N: that's true
604. W: and why is that do you think
605. N: . umm it's from the original reason that I would like to to learn English
606. since I was in the high school no primary school actually I really liked studying
607. English but umm in in the primary school or in the high school the grammar is not
608. difficult or it's academic or not I'm not sure you call it academic
609. W: yeah I think studying really in school or university could be classed as
610. academic English

611. N: yeah but it's different at the university
 612. W: err yes I guess it's at a different level but it's different I think as in using
 613. English to communicate with people or using it as part of your social life or
 614. something like that
 615. N: but at that time it was more informal yeah but here it is more formal using
 616. English right now my English is pretty bad I haven't speak much I think and yeah
 617. so that's why the original reason was umm I love studying English but I saw that
 618. a lot of Thai people they study in the university but they speak very bad and all I
 619. wanted to do was just speaking good because because when you just go abroad
 620. you cannot write essay or something
 621. W: right yes ((laughs))
 622. N: right ((laughs)) and if you cannot express yourself from what you actually
 623. think I think it's quite hard to try to make friends to try to speak with the teacher
 624. or (yeah)
 625. W: uh oh that makes sense ok so err I think really probably the very last question
 626. I wanted to ask you was from what you've told me and your journal and from the
 627. interview we've had and things it seems that you use your English an awful lot err
 628. a lot more than you use your Thai you've written about how you find it difficult
 629. sometimes to express yourself in Thai
 630. N: yes
 631. W: so out of the two languages which would you say you feel more comfortable in
 632. N: in speaking English or what
 633. W: err yeah well not in speaking English speaking just in speaking itself
 634. N: I don't understand the question
 635. W: so which language do you feel more comfortable in in expressing yourself and
 636. N: ah . English yes it's better because I have more freedom to speak umm yeah
 637. it's a kind of message like I told you that when you speak with other people in
 638. English then you will feel more open to speak
 639. W: right yeah I think you were saying before
 640. N: in Thai it's . umm it's more like controlling a lot of rules so sometimes I find
 641. it very hard to speak
 642. W: right ok that's very interesting alright so err the final question really is err how
 643. do you feel about taking part in this research
 644. N: err I feel it's good because it's been a long time that I wanted to express
 645. myself about the culture things yes also what I think and observe people yeah
 646. because sometimes like this idea is just wandering with me and I cannot speak
 647. with the my room mate for example because they cannot understand because they
 648. don't speak English and they do not really absorb Western culture like like I am I
 649. have and so sometimes it's like umm you become a little psychotic ((laughs))
 650. W: ((laughs)) yeah I can definitely understand that
 651. N: yes ((laughs))
 652. W: ok so err do you think if I was going to do this research again if I was going to
 653. repeat this say in a years time is there anything you recommend I do differently or
 654. that I change
 655. N: umm to me I would like like four foreigners five or four Thai and then we
 656. start discuss ((laughs)) and it would be really fun or like native English speaker
 657. Japanese who can speak English quite well German or whatever then we all start
 658. speaking uh or like one Thai person different culture like German Taiwan or
 659. African or like black people or white people who speak English as well
 660. W: right right some interesting suggestions
 661. N: yeah that's gonna be
 662. W: err we did actually have three German speakers of English here but not the
 663. time that you came
 664. N: err yeah is it VK
 665. W: err yeah VK JN and another girl called S whose
 666. N: S

667. W: whose a friend of mine from back in the UK
668. N: [alright] yeah I don't think I met them
669. W: no you weren't there for those ones so there were lots of people on different
670. days
671. N: ah right
672. W: but yeah it would have been nice to get everybody together but it just wasn't
673. possible
674. N: what about Ajarn G you didn't invite him too
675. W: err I don't know him very well
676. N: if I had been you I would do it
677. W: ah there might be some problems because he's a teacher here I didn't invite
678. any of the teachers here because I thought it might make some of the students feel
679. uncomfortable
680. N: ah but we major students we we haven't studied with him
681. W: yeah you see I don't know exactly what he has taught and what he hasn't but I
682. thought it would be easier just to keep a rule that none of the teachers here are
683. involved in discussions or things like that just so you can talk about what you
684. think about Silpakorn and you know it won't go any further than in the room (?)
685. and everyone else who came here doesn't know anybody else at Silpakorn so they
686. can't tell anybody so that was the idea yeah but yes I think it would be very
687. interesting to get some other people yes some Japanese people some Chinese
688. people things like that would be good maybe next time
689. N: ((laughs)) yes
690. W: ok err is there anything you'd like to ask me
691. N: nothing
692. W: nothing
693. N: I really don't know what I should ask
694. W: ok no nothing if you've got nothing to ask alright well thank you very much
695. for all your help you have been very very very helpful
696. N: I hope so
697. W: very interesting talking to you over the last three or four months
698. N: ok thank you
(56:30)

Appendix 11
Extract from Transcription of ICE 1
(Minute 13:35 to 76:33 from 131:00 transcribed)

Participants

G = George, N = Nami, K = Kay, O = Oy, Y=Yim, T= Ton, M=Muay, P = Por, W = Will (researcher)

1. G: Now W would you like would like you to ask me questions . now when you
2. ask your questions please criticise please disagree [((laughter))] disagree with
3. anything I've said if you want to ask me anything else as well what I haven't
4. talked about umm please feel free ... [((laughter))] oh you must have some
5. questions come on
6. N: I have a question but but it was during the time that you were talking and so the
7. time past by and then I forgot
8. G: oh w- well what was it about what was the err
9. N: umm I have a question for you I don't know if it is related to this topic but
10. umm I guess that the engineering field that you were working [right]
11. G:[yep]
12. N: it must it must be how to say umm it must be for for the person who who are
13. quite you know ha- have brains
14. G: quite intelligent yeah
15. N: [yeah]
16. G:[umm]
17. N: but and how come that you you you can work there for four years
18. G: yep
19. N: without being qualified
20. G: oh it's umm there are different levels of engineering from unskilled to semi-
21. skilled to skilled the job that I was doing for that particular four years from the
22. age of about nineteen to twenty three was a semi-skilled job so I didn't need to be
23. qualified but the job I did when I came back from Australia I had to become
24. [qualified] because it was a =
25. N: [ok]
26. G: =specific type of engineering called computer numerical controlled
27. engineering [CNC Engineering] so I had to gain my qualifications for =
28. N: [((laughter))]
29. G: =that so then I had to go to college and become qualified
30. N: but what actually inspired you to s- you know like study in college later for a
31. (?) or
32. G: basically for money [((laughter))]at the end of the day the more qualified I got
33. the more money I would get yeah yeah true
34. N: true
35. G: funny ((laughs))
36. N: so now you concentrate on what you like in Thailand
37. G: yep I'm now a teacher in Thailand I haven't told you about that part just my
38. life in England but yes I'm a teacher in Thailand I teach children uh err before I
39. taught at the err competing university up the road [Rajabhat] I taught there for a
40. year and a half but I've now been teaching at Sutetorn for two years it's a =
41. N:[((laughs))]
42. G: =pratom school I teach six and ten year olds now
43. K: I wonder that umm . you say that when you were graduate from the college in
44. the UK and then you get a better job a you get higher skill in your [engineering
45. field] and then the teachers in Thailand has a . a low salary [then you have been =
46. G:[umm yep] [yep absolutely I agree]
47. K: = in England so] if money is the major thing that you [concerned with] =
48. G:[yep]

49. K: = why did you choose to become a teacher in Thailand
50. G: that's a very good question a very good question thank you umm my my
51. attitude up until probably about the age of thirty three was money money money
52. Mercedes Benz bigger house bigger house more Mercedes Benz that's what I
53. wanted I think the material gain in life umm after years of being an engineer I got
54. very bored very bored of doing the same job
55. K: more money [more] a lot of money
56. G: [yeah] yeah a lot of money I was earning a lot of money yeah I was earning
57. nearly two [((laughter))] million baht a year eleven years ago so quite a lot of
58. money err but then as I said before I went I went travelling in Thailand came back
59. to England and then went to university and did a degree err I did my four year
60. degree and ever since I've been in Thailand for the last three and half years . so
61. my shift in thinking is money isn't everything you know it's everybody needs
62. money yes everybody needs money but you don't need to have an enormous
63. about of money as long as your fine and your happy what you're doing and where
64. your living that is better than doing a job that you really hate so my attitude has
65. changed
66. K: then why you umm move to teach in Thailand maybe err you go teach in the
67. UK if you want to be a teacher
68. G: ok
69. K: what is inspire you to come to Thailand and what is the difference between
70. being teacher here and being teacher there
71. G: ok err umm well err for one I've never been a teacher in England ok I've only
72. been a teacher since I've been in Thailand umm my motivations for coming to
73. Thailand err really ninet- like I said nineteen years ago I first visited visited
74. Thailand I always wanted to go back to Thailand one day in what capacity I don't
75. know not sure but then when I [((laughter))]finished engineering I was like opf I
76. sold my house sold my cars I got some money so I went travelling in Thailand
77. and Cambodia again I fell in love with the place I love Thailand
78. N: with the person as well
79. G: sorry
80. O: as well as people
81. G: yes as well as the people yeah ... ((laughs)) and umm . what was I saying oh
82. yeah I [((laughter))]umm when I went back to England from my travels in
83. Thailand it inspired me to do the d- do the degree that I did which was South East
84. Asian Development Studies learning Thai language with a year abroad in Chiang
85. Mai university . that's where I met my wife ((laughs)) whilst I was a student in
86. Chiang Mai university and probably that's the biggest reason I'm here now
87. [((laughter))] because of my wife . who I've been with for five years now so and
88. [((laughter))] that's why I'm in Thailand to this day so yes I like Thai people
89. because my wife is Thai ok [((laughter))]
90. K: (?) as Ajarn W [((laughter))]
91. G: ... any more question . please
92. Y: umm so you have talked about you had to left the high school when you
93. were like sixteen
94. G: yes [I left at sixteen]
95. Y: [and] then I just wanna know if it it like is it simple for the English students
96. to do that because in Thailand I don't think it is that normal
97. G: yes yes it is I think I'm not exactly sure of the figures but umm a lot of people
98. do leave school at the age of sixteen at the age of sixteen err you ca- yes you
99. can leave school legally you have to just sit your final exams which are . O
100. levels and . I'm not sure what GCSEs?
101. N: yes
102. G: GCSEs nowadays it's changed a bit since I was at school twenty six years
103. ago
104. N: no I was asking (another) teacher the other day about like education system

105. [uhu]
106. G: [yep] umm you probably know more about it than I do [at the moment]
107. umm yeah [(laughter)] yeah a lot of people of people do because I think umm
108. I think more and more people stay on at school now till the age of eighteen to
109. do their A levels to then go on to university umm but there's still quite a few
110. people that you know are just quite happy to leave at the age of sixteen and just
111. get an ordinary job but the problem leaving at sixteen is have those real basic
112. qualifications and it's very hard to then go from there . it's probably a wiser
113. decision to stay till eighteen and err get your A levels even if you don't go to
114. university a couple of A levels will probably help you in life in England to this
115. day ... [(laughter)] anything you disagree with what I say or any criticism go
116. on criticise me disagree with [(laughter)] me ... please feel free
117. Y: so like do you have some topics that you don't really discuss about in your
118. society
119. G: err topics that we don't particularly discuss .let me think on that one a second
120. (?) . not that I can think of [(any any examples)]
121. Y: [just like when I was in the US] and the- there was some people warned
122. me not to talk about [religions] and some kind of p- politics in the house yes =
123. G: [ok]
124. Y: = so [I just wondering]
125. G: [oh right] umm when I umm I'm not sure whether that's changed
126. nowadays but when I was younger in England you could really talk about
127. anything like that yeah you could talk about religion di- discuss religion criticise
128. it give your opinions about it especially politics a very highly [debated] topic=
129. Y: [(yeah)]
130. G: =umm but I don't think there's any taboo topics any topics that you can't
131. really talk about I'm not sure nowadays err I haven't lived in England for three
132. and half years I don't know how much it's changed
133. Y: ok
134. G: at the moment...>he's very quiet< ((points to T)) [(laughter)]
135. N: yeah he is you should ask a question
136. G: or anything you can ask me anything about what I've said or any other things
137. that you want to ask me about England anything at all ...
138. K: umm I will say that England if you want to be umm like you have to [work
139. hard] if you want to be umm (you know) err when you come to Thailand you=
140. G:[yep]
141. K: = find the same or different
142. G: I found it the same I think in my opinion of Thailand I think you have to
143. work even harder to succeed . that's my opinion I think for what I see err from
144. Thai people is that you have to be to get in a good position you have to be very
145. much the top of your field you can't be average in Thailand so I think yes I look
146. at Thai people and yes Thai people who do get into a good position in whatever
147. their chosen profession is they normally have to work hard to get there . very
148. much so I think yeah maybe even harder than England ...do you disagree with
149. that [(laughter)]
150. N: maybe it might be better if you close the door and then ((laughs))
151. W: do you want me to close the door
152. N: yes . we feel exposed
153. G: oh you feel exposed to the outside world
154. N: yes ((laughs))
155. G: within this classroom I am sure you can say anything [(laughter)]
156. K: and as you say that you like err quite don't like umm the nuclear family like
157. the style of family [in England] but umm I want I would like to know that =
158. G: [yeah]
159. K: =what you feel about the family in Thailand
160. G: ok umm well first of all the like I said the what I referred to I'm alright jack

161. this syndrome that we have where you look after what you've got in England
162. umm I think in my opinion in England it's gone too far people have become too
163. selfish however when I look at Thailand umm . to give you an honest opinion I
164. see these extended families err the ideology given forward is of peace and
165. harmony and everybody helping each other but I often see a reality as well
166. within Thai families of people being selfish towards each other as well it's not
167. always about everybody helping everybody else that umm nice little Esarn
168. picture of the happy farmer [((laughter))] with all the happy people all working
169. in the field I think that's something of Thailand many years ago
170. Y:that's right
171. G: umm it is a good thing if families can help each other generally and yes I'm
172. sure some Thai families do in the genuine sense but I I know from my own my
173. wife's own family it is very fragmented and selfish family the only time people
174. seem to contact each other is for money [((laughter))] not for any other reason
175. so that's my own experience with my wife's extended family as such so it's it's
176. a bit of both in Thailand but I think that on the whole I think people still do help
177. each other more so in Thailand than in England I think we've gone too far in
178. England where we've closed off from family connections ... >next <
179. [((laughter))]. . .(?) the doors closed now so you can say anything you like
180. N: but I just would like other people's ((gestures to quite students in the corner))
181. have an opinion and ask the question as well I don't wanna ask all the questions
182. G: absolutely I agree
183. N:((laughs))
184. G: I agree anybody else ...anything you want to know anything at all
185. K: err in Thailand ((laughter))
186. G: ok it looks like we've got two or three speakers here
187. K: in Thailand everybody umm every children been taught that you have to
188. work hard in school so you have to get another maybe a high school the good
189. high school and then when you are in high school you have to work hard to go
190. to university
191. G: yep
192. K: because going to university is very important
193. G: yep
194. K: but umm I would like to that English people what their opinion about going
195. to university what is the important thing in the world if you cannot go you
196. cannot pass to go to university . I want to know that umm English people pay
197. attention to the the stuff
198. G: umm yeah I think umm in in England I think this has again since I was
199. younger this has changed a lot I think there is a lot more importance on people
200. going to university now there's a lot more stress on getting a degree because
201. again in England it's becoming err the the good opportunities are becoming
202. more limited so the more qualified you are the more opportunity you can create
203. for yourself so it is what's the word I'm looking for competitive it's becoming
204. very competitive in England more so err when I was younger there wasn't the
205. great importance placed on going to university umm the town where I went to a
206. high school there were fifteen hundred children umm each year there was three
207. years so about five hundred children would reach sixteen only forty stayed on to
208. do further education as in A levels . yeah the roughly four hundred and sixty
209. just left and got a job or became unemployed ((laughs)) or whatever but the the
210. umm yes ther- there is a shift in that now definitely yes there is more
211. importance placed in going to university but yep twenty six years ago I think
212. not I don't think there was a great importance on it yeah not for a lot of families
213. especially in again I think talking back to classes in that err generally working
214. class people didn't go to university generally it was more so the middle classes
215. and the upper classes that went on to university working class people became
216. working class themselves just did err ordinary job like myself so but I think

217. times have changed in (?) England very much so
218. N: so you said that umm the upper class or the person who is like more upper
219. than the working class can get an opportunity to to go to university or higher
220. levels in [(school right)]
221. G: [umm] I think opportunity is more evenly spread now in England but there's
222. still that umm . basic thing that if you come from a middle class or upper class
223. family you're probably going to have more opportunity than some people from
224. a working class family by sheer economics by the fact that your mother and
225. father are already educated
226. N: but that's
227. G: so this is going to pass down to you in your ability as well as a child yeah
228. N: but also I see like you know American education system education system
229. like you know you can get the umm some kind of money from the government
230. G: yeah
231. N: which I really don't but about also in England
232. G: yeah you can err in England err which is exactly what I got when I was thirty
233. five I got err what they call a student loan which I have to pay back to the
234. government and they would err lend me up to three thousand eight hundred
235. pounds a year which is not a lot of money in England it sounds like a lot of
236. money but it's not so I had to work through university as well I did part time
237. work as as err umm err a bouncer in a nightclub
238. N: [a what]
239. G: [in yeah] a bouncer that's err a person who keeps the crowd controlled
240. [within a nightclub] and err yep cloak room attendant bar worker things like=

241. N: [ahh I see]
242. G: =that so yeah a little bit of extra money whilst I was at university just part
243. time about twelve hours a week just to make up the difference but that's exactly
244. what I did when I went to university as well so yes you can get student loans the
245. odd fortunate person gets a scholarship
246. N: yeah
247. G: just like in America or in Thailand but there's not many I don't think
248. especially for undergraduate programmes
249. N: talking about the American education system is it true that umm the majority
250. of Eng- British people hating American people is this true
251. G: umm ((laughs)) [((laughter))] is it true umm . umm British and American
252. umm yeah that's a good one that err I think err there's quite a bit of resentment
253. between British and American people I think umm British people like to see
254. themselves as superior over American people I think a lot of times umm how
255. can I put it err the problem in British society I think it stems from it is that we
256. are good friends and allies of America [((laughter))] politically but the people
257. you know th- the ordinary person . I think is a little bit annoyed with it I think
258. err a very good example was in two thousand and three when err the Iraq war
259. started
260. N: yes
261. G: it's a great example and in England they had the biggest err public
262. demonstration ever recorded in history against the American you know a
263. joining the Americans to go to the Iraq war not about the Americans going but
264. us joining them to do this and the politicians ignored the public voice at the time
265. umm that's what people get annoyed about even in umm even in Margaret
266. Thatcher's day when you had err Ronald Regan as err the president the same
267. thing as well is that we are always trying to please America keep America
268. happy be their friends and the ordinary man really doesn't want to be so I think
269. that creates resentment between British people and American people
270. N: but it's not like personal (?)
271. G: no no
272. N: it's only history and politics

273. G: yeah it's umm yeah err myself I've had I've met some nice American people
274. N: alright ((laughs))
275. G: I've had some American and I've also met some complete idiots from
276. American ((laughter)) so I met a good cross section really yeah but umm I think
277. as well there is that feeling as well is that umm I think British people are
278. sometimes maybe overly proud of their history in that it's a country long
279. established with a long history umm and people will sometimes look at America
280. as a bit inferior as in we're superior they're inferior because they've only had
281. history of two hundred something years
282. N: so you talking about the history right that British like to feel superior than
283. other countries [also I've heard as well] that British people also hate German=

284. G: [yeah I think sometimes yeah I think some-]
285. N: =is it true ((laughs))
286. G: umm umm my father definitely does yes umm
287. N: even right now [they don't (?) Hitler they still hate German I don't really
288. understand that]
289. G: [umm I think I think it's maybe] the older generations umm in my fath- my
290. father grew up during the war in London so a lot of his family died in the war
291. due to Germans they killed his dog the Germans killed my father's dog with a
292. with a what they call a V2 rocket which they used to send over from Germany
293. into London and it blew his dog up boom so he w- doesn't like Germans very
294. much ((laughs))
295. N: but I don't think it's just the old generation [it's the new generation
296. ((laughs))]
297. G: [I I have no problem with Germans] whatsoever none whatsoever I've got
298. some err very good German friends I went to university with lots of Germans
299. N: yeah ok ((laughs))
300. G: so err but yeah my I I think the older generation still has problems with
301. Germans I don't think so much the younger generation
302. N: I think so there are lots of my British friends when I'm talking with German
303. that I studied German and they say how can you study that ugly language and
304. what you really want to go there people over there are not nice they they are like
305. tough and insult that personally don't don't feel anything against
306. G: no I like Germany I've been there about fifteen times already and I really
307. like Germany [(laughter)]umm yeah I really like Germany it's a very nice
308. place especially southern Germany
309. N: yep Munchen
310. G: very yep very nice very nice indeed umm no I've got no problem with
311. Germany but it is a bit of an ugly language yes I'll agree with that [(laughter)]
312. but very difficult to pronounce yeah very harsh a harsh language
313. N: yes maybe it's because of my voice so that's why I want to have that ugly
314. accent [(laughs)]
315. G: [(laughs)] >right< (37:30)
316. O: so if you say that the poverty and homeless people in (?) today become the
317. most (?) problem in England you said people are still able to get a mortgage but
318. but I need to know what qualification that they are able to get mortgage from
319. the government to buy a house buy a flat stuff like that because some of my
320. mates still can't even afford to go that although their mum their dad still afford
321. and still like support them to go and get it but they still can't get the mortgage
322. so the question like if they are able to get a mortgage how much percentage they
323. have to pay for interest
324. G: in England
325. O: yeah
326. G: err today umm I don't know what mortgage interest rates are at the moment
327. so I'm not too sure umm when I had a mortgage the interest rates varied
328. between seven and fifteen percent err they were quite high but I think they're

329. generally lower now probably comparable to Thailand I'm not sure but umm
330. something like that but the basic criteria for obtaining a mortgage in England is
331. umm a minimum of a five percent deposit and your umm you can borrow to a
332. maximum of three and half times your yearly income so for example if you
333. were earning twenty thousand pounds you could borrow seventy thousand
334. pounds
335. O: uh
336. G: but you've still got to have your have your five percent to put down on the
337. property
338. O: ok
339. G: now this is a big problem in England err the house prices in England have
340. gone through the roof sky high umm a lot of people cannot get on the bottom
341. ladder in England now because the first time house you know your like a one
342. bedroom apartment small two bed house their very very expens- especially in
343. the south of south of England where there is more opportunity umm very very
344. difficult for people to get on the ladder with a mortgage but there is no criteria
345. other than what you earn doesn't matter what your profession is doesn't matter
346. what your social background is as long as you've got the money you can get the
347. mortgage
348. O: uh ok
349. G: that's how that's how it works today . when I had my mortgage it was very
350. hard to pay [((laughter))] especially when it was fifteen percent
351. N: you were suffering
352. G: I was suffering I was suffering at at the time in nineteen ninety the mortgage
353. rates went to an all time high of fifteen point four percent and my mortgage was
354. a floating mortgage and I ended up on . paying five hundred and twenty pounds
355. a month mortgage and I was taking home after tax eight hundred and thirty
356. pounds a month
357. O: so you had a lot [(?)]
358. G: [so it's like two thirds two thirds] of my wage which was a lot money at the
359. time and I had very little money to enjoy myself [((laughter))] it it's basically
360. about four years of watching television that was it ((laughs)) ...we haven't had
361. any questions from over here yet ((gestures to students in corner))
362. N: if you ask us a question maybe when you expect us to ask you question
363. maybe this time you ask us the question as well exchange [(?)]
364. O: [err one one] question (first)(?) you say you actually have a Thai wife
365. G: umm
366. O: so do you actually have a proper marriage
367. G: yep
368. O: so which one do you think which one you prefer I'm not going ask what one
369. is better but which one you prefer between English traditional and Thai
370. traditional wedding
371. G: umm
372. O: and what is different
373. G: well ok umm err oh a Thai traditional wedding umm I think W would have
374. to have that on (?) [((laughter))] a Thai traditional wedding umm that means
375. getting up at six o'clock in the morning yeah is that is that the one yeah I did I
376. didn't do that when I got married
377. O: [I'm still single]
378. N: [I'm never getting married]
379. [((laughter))]
380. G: what what I did do on my wedding day is umm I err organized err a tamboon
381. at the Prapatom Chedi and err we had the err the nine monks shaking of the
382. water all of that which was very nice so we had like a bit of Thai tradition in the
383. morning and then in the afternoon we had like err basically a traditional British
384. reception where

385. O: which is
 386. G: which is err umm the err do you know what a best man is a best man
 387. O: yeah I do
 388. G: ok so err I had my best man come from England because I was his best man
 389. at his wedding ten eleven years ago so I got him back [((laughter))] (?) and
 390. basically umm you know me and my wife we sit down on a long table my
 391. parents her parents and my best man and then you have people on other tables
 392. and err the best man makes a speech umm basically involves a bit of humor
 393. trying to make you sound bad you know telling little tales on you what you did
 394. when you were younger but not too bad that you get divorced the next day
 395. [((laughter))] and then yeah
 396. O: (?) in my case
 397. G: and then I have to make a speech as well saying my part about the day and
 398. how lovely my wife is err [thanks to my friends] yeah and it's like it's what=

399. O: [so a bit like a fairy tale something like that]
 400. G: = they call like a reception and then after that a big feast and then in the
 401. evening the party and a few beers and err so on and so forth like that so so err
 402. with my wedding I tried to mix it a little bit do a bit of Thai tradition but not get
 403. up too early ok [((laughter))] and then umm a British reception in the afternoon
 404. so had a party in the evening and it was quite a good day umm W came along
 405. as well [((laughter))]
 406. W: uhu very nice day ((laughs))
 407. G: yeah it was quite a nice day wasn't it W
 408. W: uhu it was a good mix a nice mix of Thai and English
 409. G: umm yeah a little bit of everything so yeah it was quite good ((laughs))
 410. ...they're still silent these two over there ((points to two students in the corner))
 411. Y: so now like your family is in Thailand so what do you think about your
 412. children you want them to grow up in Thailand or you want them grow up in
 413. England
 414. G: well umm . we will stay in Thailand umm for one I like Thailand but also err
 415. my children are from a previous marriage of my wife and they are now nine and
 416. twelve years old err their English isn't very good because I've come into their
 417. err life later umm if their English was very good or I thought that they could
 418. adapt in England if I had an opportunity in England I may possibly think about
 419. moving back there but I feel that my opportunities to that is cut off I feel limited
 420. that I can't do that with my children I think I think it would be too hard on my
 421. children to do that to be honest but it's also again it's a question economics as
 422. well in that in England I would have to earn an awful amount of money to have
 423. the lifestyle that I have here I have I personally think I have a good lifestyle
 424. here I earn quite good money err I've bought my own house here I live in a nice
 425. house I've got a very old car but never mind [((laughter))] umm but yeah we
 426. we've got a good life so it be again it's that whole thing about you need money
 427. but you don't need too much you just need enough to have a nice life but it's
 428. not just about money it's about where you live as well being happy where you
 429. live I'd hate to live in Bangkok for example I really wouldn't want to live in
 430. Bangkok I like living in Nakhon Pathom it's a nice place so err yeah I don't
 431. think I'll be going back to England too soon ...[((laughter))]
 432. W: err G do you have any questions for them
 433. G: do I have any questions for them umm let me think umm ...((points to T))
 434. [((laughter))]
 435. W: [T T]
 436. G:[this lad here] ok T why did you decide to study English at err Silpakorn
 437. T: err because I like English [((laughter))] err err err in my childhood I I can
 438. study English well
 439. G: umm
 440. T: so I (?) study

441. G: ok what would you what would you like to do once you err finish university
442. with your degree
443. T: uhu err I have attitude that err English language can be useful in in err career
444. career something
445. G: are ok yeah
446. T: as communication
447. G: yeah
448. T: something
449. G: so you think it will increase your opportunity
450. T: yes ((laughs))
451. G: >sorry I've forgotten your name what's your name<
452. P: P and and I have a question for you [(laughter)]
453. G: hooray
454. P: I'll come back err while you were umm homeless I'd like to know that err
455. was there anything you can do better than go back to your parents in the South
456. G: err
457. P: still trying to find jobs [studying]
458. G: [yeah I did] yeah umm like I said before I I really wanted to stay in the
459. Midlands umm at the time all my friends were there my sort of semi-girlfriend
460. was there at the time umm yeah I really didn't wanna move but I didn't have a
461. job I was made redundant from the previous job err we were in a deep
462. depression and this was nineteen eighty two still a big recession in England and
463. so I started off sleeping on one friends floor at one house but they're all living
464. with their parents you know so a few days here and few days there a few days
465. there eventually no where to sleep all the parents don't want me to sleep there
466. so eventually it was the park I sleeping on a bench in the park umm I went
467. down the job centre everyday tried to find a job but again a catch twenty two
468. situation where if you haven't got an address you can't get a job if you haven't
469. got a job you can't get an address yeah [(laughter)] and that's the problem
470. umm at that time with the social security you couldn't get any money as well so
471. I had absolutely no money whatsoever ((coughs)) money run out umm yeah and
472. I was very very hungry you know I (hadn't) eaten for a couple of days and so it
473. was that was the choice at the end of the day I had to move back to my parents
474. it was err yeah I really couldn't see any other way out other than doing that it
475. was a real problem at the time and err an experience I never want to go through
476. again [(laughter)] having absolutely no money and nowhere to live it's it's not
477. nice to be in that situation and I always feel sorry for people that are in that
478. situation to this day there's millions of people around the world with that
479. situation not just in England in Thailand as well and every other country lots in
480. America as well big big problem with homelessness and poverty so it's err yep
481. never want to go back there again [(laughter)] hopefully not ... oh a question
482. for you [(laughter)] so what would you like to do when you leave university
483. P: I'd like to be the flight attendant
484. G: flight attendant [(laughter)] ahh ok same as you yeah
485. K: err [(laughter)] [actually]
486. G: [yeah] I just saw the look there I thought ah
487. K: actually the thing that I would like to do really is not the flight attendant but I
488. would like to gain experience to be a good flight attendant
489. G: yeah
490. K: I would like to have my own business
491. G: umm eventually doing business in like what doing what exactly . your
492. business what would you like to do as a business
493. K: err I would like to . umm my family has my own err business so I would like
494. to you know continue our business and make them grow
495. G: what is the business that you do (?)
496. K: like a security business

497. G: security business
498. K: like umm . we have a guard and then we . like err security company that you
499. send the guard in each place
500. G: umm yeah ok so err security agency or
501. K: yeah yeah something like that
502. G: yeah good a good business a good business and I think it will grow in the
503. future and you wanting to be a flight attendant umm err for what reason what
504. would be your motivation ((mobile phone rings and researcher leaves the
505. rooms)) for that
506. P: err because of money [((laughter))]
507. G: because of money oh good that's a good reason that's a good reason because
508. of money ok and umm ok yeah money not to travel not to see other countries no
509. O: or the world
510. G: umm because it's nice you get to see the world and err what would you like
511. to do when you've finished
512. O: Tarn well actually I'm thinking about moving to England myself
513. G: ok
514. O: yeah
515. G: excellent
516. O: yeah so probably like getting (some kind of) a job and stuff like that being
517. waitress and stuff like that first see what people like get to know local=

518. G: yeah
519. O: =and then opportunity enough money and some locals can back me up I
520. probably have my own clothes shop stuff like that cause I really love dressing
521. and jewelry and stuff like that so I think it would be a good opportunity to
522. import and export things stuff ((lots of laughter and conversation in the
523. background))
524. G: ok but live in England doing this yeah not living in Thailand [yeah that
525. would be a good idea]
526. O: [got to travel] backward forwards stuff like that but I'm up for it
527. G: yeah
528. O: yeah probably around the world as well
529. G: really good really good err well that's a good ambition so I'll come and live
530. here and you can go and live in my county [((laughter))] we'll swap passports
531. yeah
532. O: yeah but I (don't know) in my life I still have to come back here and die here
533. because it's my home like and where (?)[((laughter))]
534. G: ok so you'll still keep still keep the strong ties yeah umm yeah if I die in
535. Thailand never mind (?)
536. O: oh yeah a question what is is it difficult for Asian to actually have their own
537. shop legally [in England]
538. G: [in England] no I don't think so at all no there's some a lot of Asians have
539. got their own shops in England
540. O: so why you've got money and address permanent address you can actually
541. have it
542. G: yeah umm I think I'm not quite sure about the laws now but you can
543. get British British citizenship a lot easier than for me getting Thai nationality (?)
544. O: for how long you've got to be in England for how many days you've got to
545. be in England
546. G: umm I th- I'm not sure but I think if you if you work in England if you're not
547. married or anything like that there's no thing of having a partner like a British
548. husband or whatever I think if you're single and you work there I believe it's
549. five years and you can apply for citizenship if you're married I think it's
550. something like two years or possible three it's two years there is a difference but
551. if you work there year in year out yes you can apply for British citizenship once
552. you've got citizenship in any country you can do what you want yeah you can

553. exactly what you want you can open a business whatever but I think the laws in
554. in England are a lot more relaxed
555. O: yeah
556. G: umm for the reason being the difference between developed developing
557. country in Thailand umm you know the Thai government has to protect certain
558. businesses certain activities from foreign dominance as such because it would
559. be easy for people from developed countries to take over business control
560. business too much in Thailand whereas the other way round I can't personally
561. see a lot of Thai people coming to England and domineering English business if
562. you know what I mean I don't think they're that worried about it so I think that
563. the laws are more relaxed on what foreigners can do within England yeah
564. buying house running a business things like that I'm sure you'll have good
565. success there
566. O: ((laughs)) thank you
567. G: cept watch out for the cold weather it's very cold in England
568. O: don't mind at all
569. G: don't mind at all ooh I do ((laughs)) and a question for you (?) what would
570. you like to do after
571. N: I was talking a lot
572. G: yeah I I I was asking (?) what would you like to do after your degree
573. N: I would like to work in err public relat- relation
574. G: ok yeah
575. N: yeah any kind of pub- public relation
576. G: that's the one ((laughs))
577. N: yeah ((laughs))
578. G: yeah
579. N: yeah and also I would like to be the you know secretary secretary secretary
580. yes
581. G: yep so a secretary in public relations
582. N: yeah something like that but you know if you would like to be you know err
583. executive assistant some somebody said this sucks when you graduate like
584. university degree and then you shouldn't be that thing it's not going to
585. develop your life and things like that yeah and so err I'm thinking that I might
586. just work in public relations
587. G: good
588. N: yeah
589. G: umm but I think there's good money in that as well if you become successful
590. yeah
591. N: if I become successful
592. G: yeah yeah there is money there is money it I've seen the jobs in the Bangkok
593. Post
594. N: I just like to communicate with other people I don't really care about money
595. that much yeah
596. G: umm and
597. M: M
598. G: what what about what about you what would you like to do after university
599. yourself
600. M: umm I am being doing my processing in attending my master degree
601. G: umm oh ok yeah
602. M: but actually I want to be a writer
603. G: oh good
604. M: uh I'm not sure if err I'm err apply for the the (career) of not sure
605. journalist
606. Y: uh journalist
607. G: umm
608. M: journalist or writer

609. G: yeah
610. M: but I think I have to maybe (expand) my studies first
611. G: yeah so that's the next step yeah [((laughter))] ah very good right that's a
612. good good ambition I think sometimes writers don't earn much money
613. M: yes I know
614. G: but you don't mind yeah [((laughter))]
615. M: maybe have to do my my business at my house at home
616. G: yeah
617. M: so along with my being writer
618. G: yeah
619. M: I have something to ask
620. G: yeah
621. M: do you know scone and I'm not sure what it's called scone
622. G: scorn S C O R N
623. M: no no S I I don't know how it's spelt my friend want me to ask you about
624. it he's he a he say that British people always have eat it with their tea in the
625. afternoon scone
626. G: oh scone scone sorry
627. M: he wonders [why]
628. G: [sorry] [S C O N E]
629. M: [he wonders why] British people always eat it
630. G: umm British no [((laughter))] British people no no we don't sit around eating
631. scones all day no umm
632. Y: [it seems to be more like this]
633. G: [umm yeah a scone] umm yeah a suppose a British habit err we umm yes we
634. do eat scones err do you know what they are ((murmuring from students))
635. they're like err I don't know what they exactly contain but there like a small
636. pastry like a very heavy bread a little bit sweet very heavy so big ((gestures
size)) and you slice them in half and we have a very traditional thing in England
637. called an English cream tea which is a pot of tea a scone clotted cream this is
638. very very thick sweet cream with strawberry jam on top and then people eat that
639. in the afternoon sometimes but I think s- scones and tea is a very old fashioned
640. thing from the Victorian ages [((laughter))] umm I haven't eaten many scones in
641. the afternoon in England and err I don't think many British people do today but
642. yeah that's a scone it's like a little err pastry like a very heavy type bread thing
643. I'm not exactly sure how it's made if you have a look on the internet you'll
644. probably get the recipe for a scone ((laughs)) and what about you what would
645. you like to do after university
646. Y: umm I'm think I'm going for the master degree right away
647. G: ok
648. Y: but then eventually I wanna be a teacher
649. G: uhu
650. Y: but before that I think I might do something else just like being a journalist
651. or doing some business
652. G: yeah
653. Y: and then became become a teacher after that because you know it's just
654. like there is nothing to loose when you are a teacher you can be a teacher and
655. you can be writer at the same time
656. G: yeah
657. Y: something like that
658. G: very good
659. N: (so you ask us question that what do you plan to do what about you)
660. G: what about me what would I like to do in the future
661. N: what is your plan (?)
662. G: umm umm well at present I'm a teacher in Thailand umm what I would like
663. to do in the future but it's very difficult for me to break into is actually get

665. involved in development work in Thailand or within South East Asia because
666. that my degree that's what I did South East Asian development studies but umm
667. so I err I have a passion in umm development umm in the future I'd like to get
668. into that but it's very very [difficult]
669. N: [but] what exactly would you like to do (?)
670. G: umm I'd like to do more to do with urban problems especially with low
671. incomes umm slum and squatter settlements homelessness that sort of thing I
672. wrote a dissertation on this topic about Bangkok's slum and squatter settlements
673. a couple of years ago
674. N: so you focus on that because I have a friend who is you know like you study
675. about the development in South East Asia and he he's from Canada but right
676. now he's doing the project in south of Thailand about the Muslim's problem
677. [and so I]
678. G: [ummm yeah] umm no that's interesting work I'm sure probably quite difficult
679. as well I think it's err
680. N: yes
681. G: a big problem in the [south of Thailand a big big problem]
682. N: [yes because yes] the police comes and like when he's (sleeping) something
683. and then they come and they ask where do you live where do you stay and then
684. at night they come and knock on the door it's very frightening
685. G: it's a bit worrying yeah to err be an NGO down there or whatever yeah
686. [((laughter))] very very worrying but yeah I'd like to got you know I think a lot
687. of people that want to do NGO work they err it's sort of quite fashionable to
688. work in the countryside working with agriculture problems and that umm lot of
689. people don't want to work in the urban areas because it is difficult that's where
690. you see I think a lot of the problems I mean you must see it yourself in Bangkok
691. yeah when you go round Bangkok places like Klong Toey you know you've got
692. these big beautiful posh high rise condos and then thousands of people there
693. living under rusty corrugated iron . why ((laughs)) that's the problem
694. N: and what about the orphan to be like orphanage or something [stuff like that]
695. G: [ummm yeah]
696. N: in Pattaya I heard that they got like an organization related to that are you
697. interested in
698. G: yeah there's umm yeah again yeah they've got a few in Chiang Mai I
699. visited an orphanage in Chiang Mai a few years back just with a friend who was
700. doing research in that field at the time umm again a big yeah a big problem it's
701. err I I think like the way my mind works is I'm more more inclined to work like
702. I say urban development
703. N: oh right
704. G: trying to get people out of those situations trying to build micro enterprise
705. things like that you know try to give people chances to earn their own living try
706. to create that opportunity that they can get out of that trap you know it's it's sad
707. to see don't you think when you're in Bangkok places like that
708. N: yeah
709. G: I think it's very sad it's umm yeah in any country there's rich and poor but
710. it's the what I don't like is the gap I've got nothing against capitalism I'm not a
711. socialist I'm not flying the red flag or anything like that but the err sometimes in
712. Thailand and in England as well the gap is a bit too wide I'd like to see that
713. reduced a little bit yeah help those people on the bottom
714. N: so in the future you'd like to work in that [field]
715. G:[yeah I'd like to] work in that in that field but again it's breaking into it
716. N: like if you don't have opportunity or if you not have opportunity sorry but the
717. umm like if you don't get a chance to to go and get involved ((telephone rings))
718. sorry
719. G: yes W [((laughter))] ...oh can one of you let W in he's been locked out
720. ((laughs)) yep somebody's coming ((T gets up)) don 't panic don't panic

721. N: actually he gave us his phone number in case we are locked out [((laughter))]
722. G: err what was I saying sorry I got lost there what was you saying sorry
723. N: umm if if you don't you know have a chance to get involved with this career
724. that you would like to to do as a foreign (?) then what would you like to do
725. like for the second (?) go on teaching [in the future]
726. G: [umm yeah] I think I quite like where I'm teaching now umm I like teaching
727. children I taught adults at Rajabhat err now I'm teaching children so a bit of
728. spectrum I also do some corporate teaching as well some private things as well
729. at the moment but umm I think there's a limit to the amount of years that I
730. would like to teach umm I was an engineer for fifteen years I got bored of that I
731. think being a teacher for ten years I'll be bored of being a teacher
732. N: yep
733. G: umm yeah I like I personally like change I like to do different things not just
734. do the same thing all the time
735. N: is there a chance that you go travel to another country like China [or Japan]
736. G: [err] maybe in the future when err like I say at the moment my children are
737. nine and twelve umm I want to wait until they are at least eighteen before I did
738. anything i.e. move from Nakhon Pathom to another piece of Thailand or go
739. abroad go to another country err I have considered it yeah for the future I quite
740. Australia yeah I've been I've been there before haven't I I quite like there
741. N: what do you like
742. G: what do I like about Australia err
743. N: [people oh]
744. G: [err the weather] the weather umm yeah it's just a big country I like the
745. space [you can travel here there and everywhere]
746. ((T and W enter room)) [((laughter))]
747. W: I'm back anyone hungry yet
748. no not yet
749. N: I am truthful I am truthful that I'm hungry
750. W: you're hungry ok well I'll bring some food it's alright you don't have to stop
751. talking (?)
752. G: but yeah I think err Australia would be umm err I good opportunity in the
753. future I've also always liked the idea of going to Canada has any has anybody
754. been to Canada
755. N: no
756. G: (no) I've never been I've always wanted to go
757. O: (it can be) quite cold and snowy [always]
758. G: [it's very] yeah it's very cold yeah but
759. O: (it's nice) to ski
760. G: but every Canadian person I've ever met is really nice
761. O: yeah [they are]
762. G: [every]=
763. N: yes [I do]
764. G: = [I've met] a couple of hundred in my life and they're always very nice
765. people I've not met any idiots from err Canada
766. ((W comes back in the room with food))
767. W: that one's for you ((gives two boxes of pizza to T)) [((laughter))] you have
768. to share them ((laughs))
769. ((students start to speak Thai to each other))
770. G: no they're mine they're mine [((laughter))] pizza chicken
771. O: actually I have a question I heard loads and loads of English people actually
772. don't really like Australian [((laughter))]
773. W: umm ...don't like Australian ((background conversation about food))
774. O: but still they end up going to Australia (?)
775. G: umm well I don't know I think umm it's I think I think British people like
776. Australians Australians don't like British people much I think it's [the other

777. way around]
778. O: [the other way around]
779. N: [the other way around] yes actually
780. G: I think it is yeah
781. O: (?) cause most of my mates they don't really like Australia (?)they all but end up at the end of the year they're coming out and basically going to Australia
782. 783. spend a few months there come back to England so like . yeah what happened to
784. you people
785. G: yeah umm hell a lot of Australians come to England but umm I spent six
786. months in Australia and
787. O: where about
788. G: I I traveled I bought a car and a traveled from Darwin to
789. O: you bought a car
790. G: yeah bought a car in Darwin which is in the north traveled through Alice
791. Springs to Port Augusta Adelaide err Melbourne to Sydney=

792. N: Sydney
793. G: =and up to Brisbane
794. O: the fact that I'm still have another year to go and the university next year so
795. have to be here so I'm like actually thinking about . going to Australia for like a
796. couple of months =
797. G: yeah
798. O: =for the summer break so since the fact that you've been there (?) so got any
799. suggestions
800. G: for Australia
801. O: yeah I tell you want to go to Sydney first get check in the youth hotel and see
802. what I'm gonna do stuff like that
803. G: well go to Darwin buy a car and drive down the middle of Australia
804. O: that would be a bit too much for me [((laughter))]
805. G: it's err . the the funny thing was when I when I I was twenty three when I
806. went to Australia and the my my sort of attitude of Australians round the other
807. side of the world I don't know about the culture about the way people are there
808. except that Australians hate English people [((laughter))] that's all I know ohh
809. I'll go to a country where they hate me
810. N: stereotype
811. G: yeah
812. O: stereotype
813. G: I got to Darwin I was there one day and ((end of video recording switch to
814. audio recording Time: 70:50)) we went to this pub me and my friend with I was
815. with a friend we went there and we met this guy in a bar who really did hate
816. English people really we- have you ever heard the term pommies
817. O: yeah [my mates called a pommie or something like that English]
818. G: [pommies yeah yeah yeah I don't] I don't like pommies [((laughter))] yeah
819. and he was a really big nasty looking guy and I thought oh no we- we're here
820. for months it's going to be like this all the time it was the only person I met in
821. Australia in all that six months that was like that everybody else was really nice
822. but the attitude of Australian people is very umm brash it's very hard you know
823. they they err they will have a joke with you
824. O: yeah
825. G: umm very much umm you have to react to it they'll call you all sorts of
826. names and you have to [give it back] they're sarcastic be sarcastic back=

827. O[(?)]
828. G: = and when you learn how to do that with an Australians fine
829. O: keep up the smile
830. N: they are quite sarcastic though
831. G: yeah the Australians very much yeah
832. O: I myself don't really like Australian either

833. G: sorry
 834. O: I myself don't really like Australian either
 835. G: don't yea
 836. O: no not really
 837. G: uhh oh I like Australians (72:12)
 838. N: would you like to get some piece of pizza
 839. G: err carry carry on you look really hungry all you lot
 840. O: err basically I got a couple of Australian friends and they act a bit like that so
 841. I basically like back off and said umm you're not really a friend of mine back
 842. off get away from me . still don't really like Australians (72:30) ((eating))
 843. G: (73:30) you seem to like British people yeah [((laughter))] I think cause you
 844. want to move to England but what about the rest of you
 845. O: I'm not saying I really like them but some- something in between [in the
 846. middle]
 847. G: [something in between] like you're ok with them yeah
 848. O: I'm ok with them
 849. Y: (?) ((jokes with O in English)) [((laughter))]
 850. G: what about the rest what about the rest of you
 851. O: (?) the fact that I've got English boyfriend doesn't prove it
 852. G: what do you think about British people
 853. O: a bit snobbish but they're alright
 854. G: they're alright good uhu [((laughter))] what about the rest of you what do
 855. you think
 856. Y: I'm afraid of British accent[((laughter))]
 857. G: umm not not afraid of it
 858. Y: I was like when when somebody starts talking to me with British accent I
 859. was like no I'm not going to understand you ((laughter)) no no
 860. O: (you have to) speak in American next time Ajarn W
 861. W: can you all understand British accents now [((laughter))]
 862. Y: I have to
 863. G: umm cause sometimes I have a problem listening to Americans I don't
 864. understand American sometimes umm yeah [((students murmuring in
 865. background))]
 866. Y: because I I had a bad time like listening to those movies like the old like
 867. very old movie in black and white one I was like I couldn't understand any of
 868. that I could only see the pictures and what was going on then I couldn't
 869. understand any words I was like ohh (74:57)
 870. ((eating))
 871. (76: 14) G: I must err compliment you all on your level of English it's very
 872. good by the way very good indeed
 873. Y: [you are the only one who says this]
 874. [((laughter and many short responses))]
 875. G: [yeah really]
 876. K: many teachers in our department say that we have poor English skill
 877. G: yeah
 878. K: especially on writing right? [((laughter))] (76:33)

Appendix 12

ICE 2 example - Yim, Kay and Rich

Participants: R = Rich, K = Kay, Y = Yim, W = Will

1. ((W enters room with K and Y introduces them to R))
2. ((K and Y read handout))
3. (7:29)
4. K: have you read this
5. R: yeah I've read it uh
6. Y: so which one do you prefer
7. R: oh fine I don't mind ((laughter)) any what what do you think...your opinions that
8. are important ... ((K and Y read handout))
9. K: do you agree with the topic number three I think ((laughter)) Thai student they just
10. think that
11. R: maybe the teacher the teacher doesn't know the real the real story ((laughter))
12. [he's too old]
13. Y: [I think so]
14. K: [I think W didn't he doesn't know]
15. R: I think one and three are err connected with each other certainly from my
16. experience but err
17. Y: so where are you from
18. R: err I'm from the the south of the of England I'm from where W comes from we
19. went to the same school together so err south of err England Bournemouth is the
20. nearest big big place it's about the size of Nakhon Pathom
21. Y: so you're in Thailand now
22. R: yeah err we're on a long holiday really
23. Y: yeah
24. K: umm
25. R: but we're just finishing err going back on Thursday yeah so it's just good timing
26. that I'm here
27. K: so how long will you will you stay here how long
28. R: in Nakhon Pathom or in Thailand
29. K: or in Thailand
30. R: err well we we came to Thailand in September err
31. K: very long
32. R: well no [we've not only been in Thailand]
33. K: [for a vacation]
34. R: yeah long vacation well I changed jobs I finished one other job and err my next
35. one starts err when I co- return to England umm so yeah we came to to Thailand but
36. we also went to Malaysia and Cambodia and Vietnam and Laos so we (?) I think in
37. Thailand in four weeks
38. Y: have been teaching as well
39. R: no no not here no I did spend some time teaching err about eight years ago umm
40. but it was always with companies with business companies not not a school or
41. university so .
42. K: before you err go before you come to Thailand I wanna know that you found the
43. differences between your old perception of Thailand and you come here you found it
44. different
45. R: umm I didn't I don't know it's difficult to say umm I've only re- Nakhon Pathom
46. is the only place I've been to where I'm not a tourist
47. Y: uh
48. K: uh
49. R: you know because everywhere you go you go to just even to Bangkok or one of
50. the island or Ayutthaya somehow you're always a tourist so you don't see much of

51. real life really so it's nice to have somebody who lives here who has a normal life and
52. can visit them and they have local people who they know and are friends with and
53. umm so I think I new what to expect from the tourist I knew what it would be like
54. because I've been to Asia before umm but yeah it's much more I think Thailand's
55. more developed than I thought it's richer more more it's closer to the West than for
56. example Vietnam or or or Cambodia or Laos economically and socially as well I
57. think anyway what what do you umm I'm being distracted talking about me
58. ((laughter)) what which one did you like do you want to start with number one or
59. number three or
60. K: umm number three
61. W: yeah number three ok ((laughs))
62. Y: yeah ((laughs)) umm . so how long have you been around here I mean like in
63. Nakhon Pathom [(around the univeristy)]
64. R: [in Nakhon Pathom] well we came for a few days in October
65. Y: uhu
66. R: err I think three or four days
67. Y: uhu
68. R: and we came here now again err on Saturday so in total probably one week
69. Y: uhu because I'm thinking if you have been around here for a while you will see
70. that like Thai students just like spend a lot of time at like alcohol shop or something
71. R:[yeah]
72. K: [smoking] but not taking drugs
73. R: ok ((laughter))
74. K: just like err yeah hang around err don't pay attention much on their studies
75. R: ok yeah
76. Y: yeah yeah but but it wasn't like this like a few years ago when we first got here
77. the pubs and bars and something like that were not around here you know they were
78. not very near the university
79. R: uhu
80. Y: but nowadays [they are]
81. R: [they are] ok so are you both from Nakhon Pathom or from other places
82. Y: no she is but I'm from the south
83. R: ok
84. Y: yeah
85. R: right
86. Y: so I find it a little different nowadays it's just like it has changed a lot
87. R: ok
88. Y: but one thing which is different is that err in the past the student can drink and
89. smoke in the university but today they are forbidden
90. R: ok [so]
91. Y: uhu [but] they they can just like move around
92. R: they just have to go outside the university ((laughter))
93. K: yeah do the same activities ((laughter))
94. R: yeah ok so they changed that it was more liberal before yeah [you could]
95. Y: [yeah]
96. K: and I think teacher and parents you know don't quite know about yeah
97. R: what their children are doing or what their grown up children are doing
98. K: [yeah]
99. R: yeah ok
100. Y: they'd be really shocked to see it
101. R: I think that's the same err in Europe as well err but I think in Europe parents
102. they
103. probably know what (?) you know the- if they were honest with themselves they
104. know that their children are drinking and going to parties and they may not like it
105. but
106. they accept it so is that the same here do you- they don't know anything at all or

107. Y: I don't think that the students let their parents know
 108. K: yeah
 109. R: ok
 110. K: because umm Thai people don't like the Western (character) yeah
 111. R: ok
 112. Y: they're not like those
 113. K: yeah and umm their children don't tell their parents about (it) (?) I don't tell
 114. them that I'm drink or
 115. Y: ((laughs))
 116. K: or hanging around and
 117. R: ok but do your parents also drink or not
 118. K: no
 119. R: ok so maybe that's a generational thing also
 120. Y: [yeah I think so]
 121. K: [and I think] umm many place and many university in Thailand (you will see)
 122. them like that and like this
 123. R: yeah ok so it's normal now [for students] so they go to pubs and ok yeah=
 124. K: [yeah it's normal for students]
 125. R: =it's certainly normal in Europe
 126. Y: yeah but I think maybe it is something about you know just like when we are
 127. with our parents like Thai Thai students when they are with their parents they
 128. can't do many things there are many things that they cannot do or are forbidden in
 129. the family so that when they get out of their family they get to live on campus or
 130. they get to live far away from their family they have more freedom
 131. R: yeah
 132. Y: and they don't really know how to control this
 133. R: ok yeah [so some people]
 134. K: [uhu]
 135. Y: so everything was is new to them and then they just wanna try it so if they
 136. are lucky they might try it and then they might not like it a lot and then they don't
 137. do it again but many of them do like it and just like keep going and keep doing all
 138. these kinds of activities at night
 139. R: ok
 140. Y: [yeah].
 141. K: [umm]
 142. R: so err what would happen for example if you were in a social situation with
 143. your family maybe you go to a wedding or something and people are drinking do
 144. do you have to like not drink or
 145. K: umm
 146. Y: ((laughs))
 147. R: or would that be different would that be acceptable [to your parents]
 148. K: [it's acceptable] that I drink yeah and my parents they know they probably
 149. know
 150. Y: ((laughs))
 151. K: but they don't know exactly
 152. R: they don't know how much or how often or
 153. Y: ((laughs))
 154. K: yeah I know- umm they know that I drink but they don't know how often
 155. R: ok
 156. K: yeah so if I go to umm party with them and I drink just a little bit they allow
 157. me
 158. R: ok yeah
 159. K: but I think umm I live with my parents until I finish my high school
 160. R: ok
 161. K: and then I go to university but one or two years in err in the university
 162. sometimes umm I think umm they quite have err many rules for me

163. R: ok
 164. K: like I am a children
 165. R: ok
 166. K: but in err third year or fourth year now they umm quite allow me to do a lot of
 167. things
 168. R: ok
 169. K: yeah they don't ask me so many questions when I ask her to go out with my
 170. boyfriend or umm if I would like to go to the party with my friends . they- she
 171. didn't say anything
 172. R: ok so they've- it's become more relaxed over the years
 173. K: yeah she seems more understand
 174. Y: ((laughs))
 175. R: yeah they can accept ((laughs))
 176. Y: but then I I I don't drink personally
 177. R: yeah
 178. Y: I I don't drink and go out at night=

179. R: ok
 180. Y: =every often so this is a little different and my parents are both teachers and I
 181. don't know maybe they have been teaching me a lot about this and I don't like
 182. really feel like I have to be with friends at night and spend times in the pubs all
 183. the time something like that and so I don't really like doing that myself
 184. R: ok
 185. Y: so yeah I I meet there sometimes with friends like socially but not very often
 186. R: ok
 187. Y: yeah so if if I am with them I don't think that there will be a chance for me
 188. to drink or get drunk or something
 189. R: uhuh ok ok
 190. K: umm it's very lucky for my brother because my parents accept what I do so my
 191. brothers they
 192. Y: they do the same ((laughs))
 193. K: yeah they do the same
 194. R: is he younger than you or older
 195. K: yeah younger than me
 196. R: is it different for boys and girls
 197. (18:17)
 198. Y: sure [I think so]
 199. K: uhuh [I'm sure]
 200. R: so they have more freedom in here
 201. K: yes
 202. R: or different
 203. K: umm because I'm a first child
 204. R: ok
 205. K: there are no controls and err give me many rules umm then when I don't umm
 206. follow their rules
 207. R: ok
 208. K: and so many times and then they accept so
 209. R: ok so you've done all the work for your brother
 210. K: yeah
 211. Y: ((laughs))
 212. R: you'll have to tell him make sure he appreciates it
 213. Y: [(?)]
 214. R: yeah probably difficult being the first child if your uhuh . and umm do you
 215. think umm do you think most young people if you they go to university here they
 216. expect to have this social life or is it do they think about it before err that it's
 217. going to happen or are they looking forward to or
 218. Y: I don't I don't think so I don't think they are expecting to see this kind of

219. thing around the university or like the alcohol is . s- I I don't think that they are
220. looking forward to like drinking and going out at night but then as soon as they
221. get here and they see that everybody is doing so yeah they might begin to think
222. about it
223. K: umm but some people I know they're tell me that umm they would like to
224. finish their high school as soon as possible because they would like to get
225. freedom from their families
226. R: uhu
227. Y: yeah((laughs))
228. K: they would like to stay away and you know have their own life to decide what
229. to do something like that
230. R: uhu uhu ok so umm how how normal is it in Thailand to ch- like you your
231. from the south so you're come a long way to a different part of the country to
232. study is that normal or the exception or
233. Y: I think it's normal
234. K: very normal in Thailand because
235. Y: not not many students from Nakhon Pathom is studying in Nakhon Pathom
236. K: yeah
237. R: ok yeah
238. Y: it's just like they just like (travelling) around
239. K: and in Thailand umm quite umm good universities or you know famous
240. university is located in
241. Y: in the middle of Thailand
242. K: yeah in [Bangkok]
243. Y: [in Bangkok]
244. R: ok close to Bangkok
245. K: uhu so many children from the South from the North would like to umm study
246. in Bangkok so they have to [(?)]
247. R: [they have to move yeah ok].
248. Y: but then the students in England they work right
249. R: umm
250. Y: students work
251. R: they they when I went to university umm you would work but during a
252. semester you would always work in err in the holidays so you get the long the
253. holiday in the summer umm eight weeks umm so most people would work for
254. that and some people would also in Chris- at Christmas and then of course some
255. people would also have part time jobs they might work as waiter or something
256. umm you know one one time two times per week umm but I think that maybe has
257. changed because err when I went to university umm you didn't have to pay for
258. studying and now you do
259. Y: uhu
260. K: umm
261. R: so I think there is more pressure on students in England now to to find money
262. from somewhere so I think that maybe has changed I didn't have to I always
263. worked in the in the holidays but never during the university time
264. Y: yeah because I think the differences between like Thai students and the Eng-
265. English students are in the students in some other countries that Thai students
266. don't work at all
267. R: no
268. Y: not many of them work or even though they work they can't really earn a lot
269. of money or enough money to you know just like (?) around just yeah
270. R: yeah if if you work in England it's just usually part time [maybe it's] enough
271. to pay
272. Y: [yeah] so that that's why it's not really appropriate for the students to you
273. know get drunk or go out at night because that's not their money
274. R: umm

275. Y: you know [that that's the difference] that so I think so that's why we don't=

276. R: [ok it's expensive]

277. Y: = really think that doing it is good or appropriate

278. ((22:20))

279. R: uhuh

280. K: umm

281. Y: but then yeah it's their right

282. K: really like to buying a lot of clothes or shoe or bag and it is mother's money

283. R: ok

284. K: I think she umm work a lot

285. R: uhuh

286. K: and you know give that money to me and you know ask me to umm study

287. R: you're supposed to spend it on books and ((laughter))

288. K: yeah I'm supposed to spend it books studying or [take course]

289. R: [or maybe a new computer] but

290. K: yeah

291. R: not shoes ((laughs)) not shoes

292. Y: but I I think that Thai students can you know we can go out at night we can

293. travelling around but then we might feel a little guilty about what we are doing

294. because yeah (?)

295. R: because your parents are supporting you

296. Y: yeah

297. R: yep

298. Y: so that's the difference that's why I think that yeah the students in some

299. other countries can do that

300. R: yeah you have a- so you feel you have an obligation to your parents

301. K: yeah

302. R: and you feel that you know you cannot spend all their money just on latte

303. coffee and and beer yeah

304. Y: uhuh

305. R: so in England you used to get err support from the government a long time

306. ago they use to give you a grant and now they give you a loan so you get the

307. money but you have to pay them back afterwards

308. Y: yeah

309. R: so it's not from your parents though [it's from the government]

310. Y: [yeah yeah (your responsible for this yeah)]

311. R: umm so you don't have this this connection to your parents financially

312. K: but the culture in Western countries that is it a culture that you have to earn

313. money to pay for yourself after you admit to high school [is that culture]

314. R: [umm] err yes and no it's it's normal that you when you leave high school

315. that you don't live with your family any more that's quite normal

316. Y: umm

317. K: umm

318. R: that's quite normal err whether you pay for yourself depends how much how

319. long you spend in education I guess so you know people who go to university

320. they don't work until after they've finished university so then they have to pay for

321. themselves and before that they as I said they either borrow or maybe they also

322. get help from their parents as well I think but they don't get all of the money from

323. their parents I don't think that is normal

324. Y: so like once the students leave their family for the university so does it mean

325. that they will never be back again you know just like be back like live with their

326. parents again

327. R: umm yeah that's it would be unlikely that you move back to your parents

328. house again

329. Y: yeah because in Thailand we just like we came here to study and then when

330. we finish we we can always go back to our family and then

331. R: yeah
 332. Y: and then maybe we can just have our own family with and then live with our
 333. parents or something
 334. R: yeah no it is a totally different culture in in Western Western societies umm
 335. although there is a varying you know in some parts of Europe for example more
 336. people stay with their families longer than in England or in- but umm but most
 337. people especially if they went to university they would leave the families when
 338. they go to university and after err whilst they are at university of course they visit
 339. them their families in their vacation they might it's quite normal err that they go
 340. home during the summer and then they have a job err that where the parents are
 341. err but after they finish it's not normal for them to go and live with their parents I
 342. think
 343. Y: ((laughs))
 344. R: I I suspect the parents don't want them to go back either [sometimes
 345. ((laughs))]
 346. Y: [yeah I know]
 347. R: they like the freedom they have
 348. Y: so like is it difficult to like live on your own in England like in Thailand it it
 349. might be very dif- it can be very difficult for us to like buy our own house [and
 350. have our own (room)]
 351. R:[yeah you would umm] I think it would be un- you would not live on your
 352. own
 353. Y: uhu
 354. R: you'd probably share an apartment with friends err or if you have a girlfriend
 355. or a boyfriend you might look for an apartment together you would not be able
 356. afford one just by yourself [it's too expensive] yeah you know a lot of people
 357. would maybe=

358. Y: [yeah ok]
 359. R: =umm if they moved to a different place if they for example if they get a new
 360. job after university and it's not from the town that they come from it's not the
 361. town where they studied so they would err go to that place and they'd have to find
 362. a room in a in a shared apartment so they (?) they'd live with err maybe strangers
 363. at the beginning who they don't know yeah
 364. Y: umm
 365. R: so no it's not possible to buy unless your very unless you have [a very
 366. wealthy family] or a highly paid job you would not be able to afford your own
 367. apartment or house on your own no . and then maybe as you get =
 368. Y: [((laughs))]
 369. R: = that situation will change and you you have more money you might if you
 370. marry somebody then you possibly buy buy your own house probably
 371. Y: uhu
 372. R: but not straight after university ((laughs))
 373. Y: ((laughs))
 374. R: not when you have to pay your debts from studying [you know]
 375. Y: [((laughs))]
 376. K: [((laughs))] and you say that umm English parents you know would not like
 377. their children to go back to live with them [why not]
 378. R: [I'm sure they'd be] oh why not maybe that's err a
 379. K: a way of life
 380. R: it's it's normal in our culture that you your children they grow up in your
 381. house err and then they go to school and they're young people and they start to
 382. become independent from you umm and even if they stay in the area umm if they
 383. stay if you grew up in a in a small town in England umm . and you get a job after
 384. school and you don't go to university still your parents will say to you at some
 385. time
 386. K: ((laughs))

387. Y: ((laughs))
 388. R: it's time for you to to find your own flat it's not because they don't love them
 389. it's just that they feel it's that they are now err adults they they should be hav-
 390. having their own life and also I think it's err maybe the parents want to also err
 391. have more time for themselves
 392. K: yeah it's different in Thailand cause my mom call me that K please come back
 393. [home] I do a lot of you know dinner for you what would you like to eat today =
 394. Y:[home now ((laughs))]
 395. K: = when I ask her to live in the university dormitory and she said why not why
 396. you umm (won't) live with me at home but she allow me to live here
 397. R: ok
 398. K: because she quite understand and she have to let me umm grow up [I think]
 399. R:[yeah] but she'd still like you to go home [yeah]
 400. K: [yeah]
 401. Y: [yeah]
 402. R: I mean for us of course it's acceptable for us to go home our parents would
 403. never say no you can not come back but it would [usually] be a temporary =
 404. Y: [(?)(laughs))]
 405. R: = situation you know umm like when I go back now err I will be at my
 406. parents because err I've changed jobs I've changed city so I have to go and stay
 407. with them for for a few a few weeks until I organise everything I have a new flat
 408. but all my all my furniture and my clothing it's all at my parents house stored
 409. Y: umm
 410. K: umm
 411. R: so it's ok for me to go there and stay for a few weeks but err
 412. Y: I think maybe Thai Thai parents concern more because you know you said
 413. that it is normal for you to like go out a bit live with some strangers
 414. R: yeah
 415. Y: or with your girlfriend or boyfriend something like that but in Thailand we
 416. don't usually do that just like we can't girlfriend and boyfriend are not supposed
 417. to [live together]
 418. R:[live before they are married]
 419. K: [(that's right yeah)]
 420. Y: yeah and then with strangers it's gonna hard as well it's just like our parents
 421. are not gonna let us stay with like [strangers]
 422. R: [yeah] it's not a situation people want
 423. Y: yeah
 424. R: you know umm of course with girlfriend and boyfriend umm forty years ago
 425. it was also unacceptable in Europe but it's changed very fast [so now it's normal]
 426. Y: [yeah]
 427. R: like before the second world war it would not be acceptable nobody could do
 428. that it would be a complete shame on their family and themselves if people do
 429. that and now they can it's changed and then the living with strangers it's not
 430. because you want to [it's because] it's an economic err necessity
 431. Y: [yeah I know] uh
 432. R: so before you when you start a new job you don't have any money you know
 433. you've just been studying for five years so fe- you would prefer to have your own
 434. place you know
 435. Y: yeah ((laughs))
 436. R: umm but you cannot do that so you look in the newspaper somebody whose
 437. got a room free in their apartment and they're renting it out so you'd go and visit
 438. the apartment and see how you feel about the person and they'd see how they feel
 439. about you you know whether they think it will work and then you move in and
 440. lots of times it doesn't work ((laughs))
 441. Y: I think that's terrible ((laughs))

442. R: so it can be quite difficult yeah
 443. Y: so you know like when our parents doesn't want us to live with stranger so
 444. they have to you know just like support us again and again and it's like yeah (?)
 445. R: yeah I guess it depends where you what you do after you I mean when you
 446. finish university will you go back to your home town to live
 447. Y: umm I don't think so
 448. R: you don't think so
 449. Y: there are not many things to do around there
 450. K: [yeah]
 451. R: [ok]
 452. Y: just like life is different like over there and here and then
 453. R: yeah
 454. Y: and everybody is wants to go for something better something different
 455. R: yeah ok
 456. Y: and maybe like at the end like at the very end I might go back there [be back
 457. there just can't really tell]
 458. R: [when you're older ok]
 459. K: cause in other part of Thailand you know in the North in the South or in the
 460. North Eastern there are not a lot of jobs [like here]
 461. R: [ok] so the jobs are all in the Bangkok area or in central Thailand
 462. K: yeah
 463. Y: the jobs over there are like agricultures or something like that
 464. R: ok yeah
 465. Y: so it's different from what we are studying
 466. R: yeah so if you studied you don't really want to do
 467. K: and Bangkok has a lot a lot of people (it's a really) packed city
 468. R: yeah
 469. K: everyone [(goes to yeah)]
 470. R: [not much space in Bangkok no]
 471. Y: [but but] it is still err a city of opportunities
 472. R: yeah
 473. Y: it's like you know but when being a teacher in Bangkok and being a teacher
 474. in other provinces have lots of difference you get more job in Bangkok you can
 475. just like teach here and then teach there you just you can walk around and find
 476. other places to like give you some extra extra money but then when you are in the
 477. South there is one university in my province
 478. R: ok
 479. Y: and then there are not many places where you can get just like have some
 480. extra money so it might be a better opportunity to be in Bangkok
 481. R: ok
 482. Y: yep
 483. K: umm in like umm education system educational system in Bangkok we have
 484. umm we have better school in Bangkok better university in Bangkok than you
 485. know the school in the rural area
 486. R: ok
 487. K: many people [try to] try to umm go to study in Bangkok to get umm the=
 488. R: [the quality]
 489. K: = better university to get a better job
 490. R: ok yeah so it's all collected together
 491. Y: yeah ((laughs))
 492. R: yeah . so you- your from Nakhon Pathom you say
 493. K: yeah
 494. R: yeah ok so a lot of people I think live they work in Bangkok and live here not
 495. so far it's not so far from (?) ((laughs)) but maybe that will change umm because I
 496. think err the situation I'm describing in Western Europe or in America has

497. changed not just socially but also economically so err that's also I think fifty years
498. ago people stayed in the area where they where they from you probably more
499. likely to work there and have a family there and stay there the town where they
500. grow up and since the war everything has been changed socially and people now
501. go to university so they're more educated and have more expectations yeah uhu
502. ((W enters the room))
503. Y: [(have some dinner)]
504. R: [ahh pizza time]
505. K: [I don't really think that there's enough]
506. W: yep this is the one for me the one for you is in the other room err yeah
507. whenever you're ready if you want to come down to the other room
508. K: yeah I'm ready actually
509. R: umm stop this
510. (34:32) ((end of recording one transcribe from recording two)) (32:40)
511. R: ok thank you very much
512. K: (?) a question
513. R: yeah
514. K: umm where do you can I ask you where do you graduated from
515. R: oh which university umm I've studied in a place called Bradford it's in the
516. North of England so it's a long way err from where I grew up err it's like a five
517. hour drive so when I left school I I moved to that that town umm and for me the
518. whole thing about moving away from my family and the freedom that I get umm
519. was definitely part of the decision
520. K: and umm you graduate from different universities it affect on the office job
521. opportunities
522. R: yeah umm there are some universities which are it depends on the subject of
523. course but everybody knows that Oxford and Cambridge you know if you study
524. in [Oxford or Cambridge] you'll have different different chances you know
525. Y: [yeah]
526. K: yeah same in Thailand
527. R: err yeah some companies will only take people who'd you know err a big
528. successful bank
529. Y: [(and big umbrella (?)]
530. R: [yeah they want take a student] they wouldn't take me because I'd studied in
531. Bradford but would only take the best people who'd studied in Oxford or
532. Cambridge so
533. K: like umm one of the one of the best umm companies in Thailand they select
534. people from only two one or two universities in Thailand
535. R: yeah but it depends a lot on the subject (34:10)

Appendix 13

ICE 3 example – Nami and Philippe

Participants: N =Nami, P = Philippe

1. N: and is that useful information that you're gonna give the teacher ((laughs))
2. no~
3. P: ((laughs)) ... oh my friend got motorbike accident
4. N: uh
5. P: my friend had a motorbike accident
6. N: and the other day you got a motorbike accident as well (the other day the day before)
8. P: no my friend alright not me
9. N: (?)
10. P: wrong guy
11. N: when we met another time
12. P: wrong guy
13. N: no
14. P: wrong guy
15. N: yes it's you you said your motorbike was
16. P: oh yeah fucked but not an accident yeah
17. N: oh that's ok
18. P: breakdown breakdown (?) last week also but my friend went to err a Chiang
19. Mai and I told him to follow the trip to Pai Pai is really nice
20. N: Pai
21. P: Pai
22. N: what is it
23. P: Pai it's a town in Thailand
24. N: /Pai/ ((pronounces it correctly)) in the north of Thailand right
25. P: yeah Chiang Mai
26. N: yeah and
27. P: and err he was with his friend but for some stupid reason that only him he
28. knows he decided to go by bike I told him before when we were in Koh Samet
29. last week I told him dude don't (?) I told him
30. N: that's yours
31. P: yeah oh Jesus
32. N: ((laughs))
33. P: and err I told him it's dangerous he has to be careful and err he been there and
34. he got an accident
35. N: cool
36. P: it's really cool now he's still in Chiang Mai [he's still in hospital yeah]
37. N: [(is he in hospital)]
38. N: he's getting married [(?)]
39. P: [no no no] no he's a crazy lawyer this one is crazy guy ugh
40. N: that's good what is it green tea
41. P: yeah but it's it's not what I like
42. N: I like (?) iced tea
43. P: yeah me too
44. N: why you ordered this
45. P: I don't know tried to do something different
46. N: have you been to France
47. P: yes of course
48. N: uhh
49. P: my mother is French
50. N: oh yes which city I mean you've been around France
51. P: yeah

52. N: yes have you been to Marseilles
 53. P: Marseilles yeah((pronounces it correctly))
 54. N: it's good
 55. P: yeah
 56. N: where is it in the south
 57. P: yes
 58. N: on the (other side) right it's far from Germany
 59. P: oh yeah you you want to see err boyfriend
 60. N: no
 61. P: it's far from Germany yeah
 62. N: it's very far from Germany
 63. P: ah yeah it is like two thousand three two thousand kilometres
 64. N: ((laughs)) I wanna meet my friends there he's French and handsome
 65. P: handsome
 66. N: handsome handsome
 67. P: so .
 68. N: he's not my boyfriend ((laughs)) I just know him
 69. P: ah this thing is running
 70. N: umm it's what
 71. P: it's running I didn't know
 72. N: it's what . growling
 73. P: it's on
 74. N: yes it's on yes of course
 75. P: Marseilles is really nice city
 76. N: no it's not it's not a culture or history things
 77. P: no Marseilles is really nice really nice city south of France close you have
 78. Nice Cannes it's really cool the food is amazing and they drink err (?)
 79. N: (?)
 80. P: they play err Petanque
 81. N: err
 82. P: Petanque
 83. N: Petanque ahh Petanque
 84. P: yeah (?)
 85. N: there's some there's some people from my school that
 86. P: you know that the French embassy they organise err a champion a
 87. championship every year in Thailand
 88. N: yeah
 89. P: I've been there a few times
 90. N: do you play
 91. P: ah
 92. N: do you play
 93. P: no . I'm shit
 94. N: you're really young ((laughs))
 95. P: I know you have to be really old to play that game
 96. N: no ((laughs))
 97. P: maybe I'm not old enough
 98. N: no at school a lot of young students play Petanque
 99. P: maybe they think it's cool ...uhu
 100. N: I thought we are supposed to talk or something it's just like normal there is no
 101. certain topic
 102. P: [I am shy]
 103. N: I don't think ((laughs)) you are shy
 104. P: ((laughs))
 105. N: you look my my cousin
 106. P: you told me that already
 107. N: no the other time that I saw you that you look my friends from New Zealand

108. and when like when I look at you again and you look like my cousin
 109. P: a girl or a guy
 110. N: guy
 111. P: good
 112. N: boy he has a curly hair (?)
 113. P: super handsome
 114. N: has the same eyes like you but I don't why he's Thai (but you know) . and
 115. you wear contact lenses
 116. P: yeah
 117. N: charming ((laughs))
 118. P: err so how's it going in err your school university no I don't like that
 119. N: you don't like kiwi
 120. P: uh
 121. N: you don't like kiwi
 122. P: actually I love kiwi
 123. N: why you say that
 124. P: I thought it was also a green tea thing
 125. N: no it's not (6:48) ...
 126. P: yeah it's good actually it is good
 127. N: yeah
 128. P: yeah
 129. N: can I try yours
 130. P: now I'm gonna get myself some other drink do they have normal drink here
 131. like
 132. N: they have strawberry
 133. P: oh no mean err water ((laughs))
 134. N: oh water
 135. P: like sparkling water but no nothing
 136. N: I think they have
 137. P: oh ah just when I was waiting for you right they are like outside there is like
 138. this podium and girls dancing singing
 139. N: where outside of MBK it's a cos play right
 140. P: I don't think so
 141. N: Japanese cos play
 142. P: I don't think so
 143. N: oh it's not (cool)
 144. P: no it isn't cause my friend my student would be there they're are crazy about
 145. cos play
 146. N: yeah my roommate too . yeah
 147. P: so you always stop people that you don't know in the street just to ask to talk
 148. to them
 149. N: yeah like you you know
 150. P: you're not scared or something
 151. N: scared of what scared of you
 152. P: err no me I'm fine all the others they're /baa/
 153. N: what I don't understand
 154. P: and you should refuse a drink drinks with them
 155. N: what I don't understand
 156. P: you don't ok why
 157. N: why
 158. P: you uhh ((laughs))
 159. N: yes ((laughs)) come to the point ((laughs))
 160. P: no it's just that I was just walking in the street and then you just called
 161. stopped me and
 162. N: oh I do I stop you on the street right
 163. P: yeah and you're not scared of it

164. N: no that's fine I just tried to chose the one who is less creepy than usual
 165. P: alright
 166. N: yeah
 167. P: and I'm a lucky winner whooo
 168. N: ((laughs))...((sighs))
 169. P: so you don't go out anymore you don't have sex anymore and err and you
 170. don't laugh any more
 171. N: laugh
 172. P: ((laughs))
 173. N: laugh yeah I'm laughing
 174. P: yeah that you were not not (?) broken
 175. N: broken
 176. P: broken
 177. N: broken no money
 178. P: uh
 179. N: I don't understand
 180. P: broken no money broken err (?) like (?) ah it's broken
 181. N: ah no
 182. P: break broke broken
 183. N: no why
 184. P: I don't know you told me that err on the internet
 185. N: yeah yeah
 186. P: yeah
 187. N: I forgot
 188. P: you don't go out
 189. N: I think I think I told that err because of study umm yes yes
 190. P: so now you've finished your studies fine I mean your exams
 191. N: mid term exam the final exam is coming soon
 192. P: yeah I know
 193. N: and then I will have a vacation
 194. P: holiday then you have to forgot about going to France
 195. N: uh
 196. P: you have to forget about going to France
 197. N: and if I go by plane
 198. P: cannot because the ambassador is my friend
 199. N: oh whatever ((laughs))
 200. P: (Monsieur Jean Louis) no she is not really a good person (?) ((laughs))
 201. N: ((laughs)) no
 202. P: she has connection with Bin Laden I don't know how
 203. N: you know how much it's gonna cl- cost
 204. P: oh (?) how much it's gonna cost you madam ((laughs))
 205. N: ((laughs)) no for the plane the plane ticket from Germany
 206. P: err from Germany
 207. N: from Germany from the border of Germany Frankfurt (?)
 208. P: you don't even have to take you don't even have to take err a plane from
 209. Germany to France you can walk there is a [border a natural border]
 210. N: [no my friends in Marseilles]
 211. P: ah to Marseilles err maybe it's .so you plan to go to Germany to see err guy
 212. number one
 213. N: ah no
 214. P: and then after you go to France to see guy number two
 215. N: ((laughs)) no I just want to travel
 216. P: ((laughs)) (if you want I) have a friend who lives in Italy
 217. N: I went to Italy too ((laughs))
 218. P: err it's gonna cost you less than ten thousand baht
 219. N: yeah

220. P: ah qui
221. N: how how round about in Euro
222. P: [it's been err] I don't know I've never used the Euro my dear between five
223. and ten thousand baht more or less
224. N: yeah
225. P: yeah it's expensive I think (?) more expensive than here
226. N: round trip or just one
227. P: you need the one go right
228. N: no I want a round trip
229. P: oh yeah you need to go back to number one err yeah round trip
230. N: round trip yeah
231. P: yeah
232. N: to Marseilles directly
233. P: yeah yeah yeah ah directly no you have to take a
234. N: train
235. P: no err yeah
236. N: yeah or no
237. P: yeah yeah yeah yeah a train I think the airport is Nice and you have make
238. Nice Marseilles by train
239. N: Nice
240. P: Nice like nice
241. N: oh Nice
242. P: no Nice
243. N: Nice
244. P: Nice
245. N: Nice
246. P: I wanna go to nice . toilet I remember I needed to go to toilet where's the
247. toilet do you know
248. N: why you are going to use the telephone
249. P: no I need the (?) I need the toilet
250. N: I don't know where ...do you understand Thai
251. P: you want me to take the thing to record when I
252. N: yeah (end 13:04)

Appendix 14

Extracts from journals

Por journal extracts

Interview with Emirates Airline

I walled-in Emirates interview on November the 24th at Jutamard building with one of my friend. I was kind of nervous being in a group of pretty boys and girls, which gave me a chance considering myself. “Pear you are pretty as those girl” I heard myself saying, =^_ ^= I got there earlier than my friend, Bookka. I made a lot of friends there in order to get rid of nervousness. I got number 28 which mean I was a 28th person getting there. There were not many people as I thought because I heard people said there were thousand people last time.

Emirates is well-known as the best airline in the world. Emirates or EK has gained the highest growth of airline business. That’s why girls like me want to be a part of the best international airline.

I did well considering my preparation, for example, grooming, attitude and interview. It was my first time applying for a job so I was worried what was going to happen. I dressed, painted my finger nails, got my hair done and put the make up on like real flight attendant. This airline likes red color very bad so I undoubtedly got my nails and cheeks in red. Getting there early helped me relaxed. Look at everybody, they were gorgeous. We went to the 6th floor to fill up the application form and made a group of 9 for group discussion with SASS agency. I was a representative of our group to collect all the forms and knocked on the door. Why me? I had no clue. We sat in a circle and Miss Linda called up everyone’s real name and surname. I imagined how hard she did that thing; our names may seem the same for her.

The topic we discussed about is “name 3 important things for recruiting flight attendant if you were me”. Miss Linda gave us about 10 minutes discussing about this. Our group was doing okay because an Indian girl talked a lot, hahaha. Discussion started but I didn’t realize it did after one of them asked for my opinion. OH MY GOSH, they talked almost everything, what should I say. I finally thought about what they missed and I said “I think we have to understand ourselves first so we can understand the others like other crews and the passengers” and “how about being patient?” when everyone seem they had nothing else to say and went silence. Finally, Miss Linda gave us the names of people who could go next stage. “If I say your name you can stay and the rest go outside please” said Miss Linda. I heard she called my name and another girl, Intira. I wondered why, what happened to an Indian girl. We looked at each other and Indian girl again and again like everyone had the same question. Why not her? Some said she probably talked too much and seemed like she wanted to be the only one who everybody could rely on. Being a flight attendant, team work comes very first and this can say she didn’t give anyone a chance and couldn’t work with people. Miss Linda failed her and told that girl the reason why she didn’t be selected “you have to go back and straighten your teeth then come back in 6 months” I was like “WHAT?” Next stage I had to reach 212 cm. high, while I could reach that high but another girl couldn’t, Miss Linda failed her. She gave me an invitation to attend another interview with EK in December 4th at Holiday Inn Silom Bangkok, 8.00 Hrs (sharp). We also watched VDO about Emirates and life in Dubai, which roused desire to be a part of Emirates after we left there

with weariness. It also gave me pressure the more I want to be a flight attendant the more I have to try my best.

Preparation for second stage in December the fourth

I prepared myself by reading the daily news and got to study about the airline. And collect what people talked about this airline and its process. Doing group discussion is quite hard but I got through the first stage so the second group discussion should be alright as well. I keep telling myself what I'll say should not be valuable not just speak out but mean nothing.

What I knew from what second stage

The most difficult thing for that day was listening to Lebanese andspoke English. Their English accent was terrible; I could figure it out after they said like two second later. They let us watch VDO and Q&A section came after that. Many asked useful question but some asked about if there is internet in the apartment in Dubai and kept asking about internet for five times. This was non sense, wasn't it? Their accent sounded nice indeed.

There were more people in the second group discussion, about 15 people. Firstly, EK representatives let us make friend and introduce a friend in the right hand to the group. That time I was trying to make them laugh so I could be outstanding and EK rep could remember me quickly. While we have a talk they called us to do reach 212 cm high again and asked us question from the information in the resume.

Time was up when EK rep got everyone reach 212 cm. and let us introduce our friend. I was the first person bring laugh to our group by doing some body language with smiley face and teased my friend a bit. That was what I thought, ok, I got the point.

The topic for the group discussion was "which you prefer being famous or wealthy?" EK representatives gave us like five minutes to talk about this but they walked away, they didn't even listen to what we had discussed. Later they came with the letters and put them on the tables in which wanted us to open our own letter. Before I went to the table I peeked my friends' letter and I found the lucky word as "congratulation" and unlucky word as "unfortunately". I opened my and I realized I got the lucky one to go ahead taking the writing and reading test in the next stage. There were 18 out of 60 allowed to take that test.

After the writing and reading test

I was dizzy after taking a test because of the 40 questions. They were not very hard but not easy to understand. It didn't test our knowledge but skill. Another part was writing about the skill I have been taught and I am still using it. I found the **problem** when one of EK rep read the question and she pronounces "skill" as "skin (l)". So one of us raised her hand and asked what she really said. She said "skin (l)" and she spelled this word s-k-i-l-l. This made me sick again. Another word she just could pronounce correctly was "taught"; some of us heard she said "told". And the same girl asked her to spell it for us.

I found this difficult to understand what they said and I imagine they didn't understand our English sometimes either. I sometimes think it was a variety of English accent mixing with there mother language. It should not be a problem if I gain more experience with native speaker so I could understand or guess what non native speaker speaking.

EK rep corrected our answer quickly and told us who could go to the final interview the day after. They called out five girl's names and separate them apart from the rest and then

told the rest to get in the room left five girls standing and being numb outside. I never known either imagine what was going to happen. I couldn't believe it, all of us about 13 people were called to get in because of telling that we failed, Oh my GOSH. They thought they were playing game or what. Okay, I left there and heard there were only 4 girl can passed the third group discussion and go on the final interview.

I have questions.

1. Why we had to do that many group discussions?
2. They wanted us to discuss, so why didn't they even listen to what we discussed?
3. How can I impress them within 2-3 minute? It's hard, isn't it?

Today I had fun though even they failed me. I have learned valuable from this experience. Thanks all the luck.

I don't like chatting with foreign friend anymore THEY ARE ANNOYING

Some of my aspect had changed. I found it's not interesting chatting with my foreign friends anymore. Since I started applying for a flight attendant, I was busy with preparing myself all about the grooming, interviewing and stuff. It made me completely blind and deaf because I was blocked from the news around me but pursuing my goal.

I chatted with one of the my new friend who added me from Hi5, an Australia guy who's teaching in Khon Kaen but now he's on vacation in Australia. He was funny and sometimes was a little bit too much. He knew Thai language well, so he wrote me in KARAOKE style like "khun tam a rai krub" as "what are you doing" and I found I had no fun chatting like that. Moreover, he wrote me in I-sarn dialect too. I realized that he wanted to practice his Thai and northeastern language with native speaker like me but I would love to practice my English and become pal but I found he was rude somehow.

He also send me his picture while he was at school with his student and college, I can tell he really enjoyed being in my country. He was still trying to talk to me today but I wasn't in a good mood so I just leave the chat room. I don't know why I found it was boring.

I may get bore of the junk email sending me about how is my friends in my HI5 doing. Hi5 let me know every time there is any change in people in my list. They are annoying I can truly tell. I deleted suddenly I saw it was sent by HI5 and Hi5 become spam for me instead of my informant. One girl added me from somebody else's list and treated me as I am a lesbian and has been sending me her picture in bikinis. I was like "go away, leave me alone." I wanted to tell her not to contact me again but I didn't dare to.

Another 3-4 guys also added me in their list and have been sending me their messages. I didn't really understand what was going on earth? What had happened? Why people knew me a lot? I found I don't like HI5 anymore.

I think we should use this media as useful as we can, not to abuse somebody like that. I get annoyed easily and won't go back to HI5 again. Whoever sent me HI5 message I would delete them and will let them know I'm not interested in HI5 anymore. SO LEAVE ME ALONE. GUYS!!

Yim journal extracts

“Welcome to My English Learning Journal!!!”

It is not easy to start this journal because I am asked to write about anything that involves with my English learning. I used to write this kind of journal for A. Will once, but this one is actually different because 2 years ago I did not use my English as much as I do today.

I can really say that nowadays besides communicating, speaking and listening, with the people around me, I no longer use Thai language. It might sound impossible, but it is true. As an English major student, I read books and write papers in English. Some jobs or volunteer work that I have accomplished require students who can speak English, so when I work, I am supposed to use English most of the time. Also I keep in touch with those people I know during the time I work by using English language. As a German minor student, I use English as a means to understand the lessons because German and English actually have a lot in common.

As a university student, I feel that my today is not very different from my yesterday and also my tomorrow could be pretty much the same. Therefore, I have decided that I am not going to write you a diary to tell what I do each day. However, I am going to write about anything that involves with my English learning in the separated topics and if there is something new, I will add it up later.

I really hope that “My English Learning Journal” will help you in one way or another.

PS. It is written that there is no need to worry about grammatical errors, but I do care about it. Therefore, if it is possible for you to at least underline the mistakes I make, it would be very useful for me. Anyway, if you have too much work already, please feel free to leave them behind...I understand.

CU-TEP on Dec.3, 2006

CU-TEP is an English test for those who want to apply for almost every program at Chulalongkorn University. As I am planning to do my Master’s degree right away, I have applied for 3 programs and they all require CU-TEP score.

Before I take this kind of tests, I always buy at least one book and try to finish it once or twice because, for me, it is important to know what I am going to be tested. I do not like being there without any preparation because it can be a waste of both time and money.

Unfortunately, although I meant to prepare for this test earlier, I did not finish the book this time because both business and laziness kept me away from reading it. Anyway, when it is time, I can not run away from it...

I had a big lunch after the test as eating can always make me feel better whenever I get stressful. The listening part and the writing part were not very difficult, but the reading part was my problem again. I am never good reading comprehensions. My problem is that I lack of vocabulary.

It seems like I know a lot of words, but those words I know are what I get to use in my everyday life. Whenever I learn a new word (the one that can be used often), I will keep using it until it becomes one of the words I write and speak. This is how I learn new words, but the vocabulary that exists on the test is different. Mostly, they are words that I have never used in my life and will probably never use again.

This is the reason why I don't know many English words that others know and there is no wonder why I can forget words easily after not using them for awhile. One good thing I like about my own way of learning new words is that I know how to use every word I know and I can use it naturally. I believe that it is better than knowing hundred words, but not being able to use only one of them correctly.

+ My CU-TEP score was sent to me today!!! From 120 questions, I got 90 of them right. (27 out of 30 for Listening, 39 out of 60 for Reading, and 24 out of 30 for Writing) Can you see the difference now??? Anyway, though I think I should have done a better job, the score is alright now. They make the score according to the TOEFL score and I got 600. As I need only 500 to apply for the programs, I doing just fine.

+ I took the TOEIC test on Jan.20, 2006 and my total score was 850 (410 for Listening and 440 for Reading) I should have done a better job if I paid more attention on it, but as I had no intention to become a flight attendance, I did not take it seriously. Can you just think of me being a flight attendance??? I can't even dare to think about it!!!

+ I went to the "3rd OCSC International Education Expo 2006" on Nov.11, 2006 and Knowledge Plus: The Bangkok School of English offered 100 people a chance to take the Knowledge Plus English Proficiency Test. My friend and I took it and my total score was 74 from 100 (34 out of 40 for Structure, 10 from 20 for Vocabulary, and 30 out of 40 from Reading) Vocabulary and reading again!!!

My Friend is going to the US!!!

Why do I have to be excited about my friend's going to the US??? No, I am not excited actually, but it means she has some work for me to do. My closest friend has just got her Bachelor's degree in Architecture and she is going to the US for her Master's degree next month. I have been translating a lot of papers for her both for the courses, the applications and others.

At first, when my friend worked on her portfolio, I had a hard time finding all the technical terms in architecture field. However, after awhile I got better and it took me less time to work

on it. As a good friend who was so proud of me, she sent some of her friend's papers for me to translate as well. She is very nice, isn't she??? I am just kidding...We have been friends for more than 10 years, so I am willing to help both her and her friend actually.

I can't really say that my friend is the one who gets all the benefits from what I have done because I have been learning a lot from her papers. I had no idea what I need for applying for the Master's degree abroad, but now I know. Therefore, it's actually good for both of us and at least before she leaves, I will have someone pay for my big dinner!!!

+ The last 2 letters that I had to translate were the statement of purpose for my friend and her friend. For my friend's letter, there was no problem because we have been working together on it for awhile. However, her friend's letter was a little bit confusing and some parts of it did not make sense, so I gave her a call. Then she asked me to write it myself and though I don't know whether it's the right thing to do, I have just finished writing her letter and sent her an e-mail already.

+ As my friend is leaving on Jan.3, 2007, she keeps calling me almost everyday now. I know that she is scared of her new experience, but she will be alright. The only thing I can do is talking to her and warning her about anything that I know. I tell her about both the language and the culture which I hope that it will help her in the new environment. Life is going to be different for her over there, but my life in Thailand will also be different without her.

My Job: Translation

I have translated some papers from English into Thai for those who personally ask me to do it for them, but I don't really call it my job. Business and friends are different stories, so as long as they are my friends, I prefer to do it for free. However, there have been once in awhile that some people I don't know give me a call and ask whether I can do it for them. I would say "Yes" if I can and "No" if the deadline is too soon.

However, I can actually say that translating the papers is my job now because it seems like I am getting a lot of money from doing it. On Dec.1, 2006, a woman from Pailom temple called me and asked whether I could translate the book for the temple. I was surprised to hear the question because she got my number from the French teacher whom I have never known. I decided to meet her first and when she repeated her question, it actually gave me a hard time.

One thing I like about this work is that I get to translate it from Thai into English which is what I prefer. However, this is a real work and I have to take it seriously now. I thought about it and told her that I would try first and if it worked, I would finish it. However, it didn't seem like she listened to me as she took me to the temple and introduced me to Luangpee Namphon and other officials. I had no choice at the end. I just have to do it my best.

In the book, there are both poems and texts for me to translate. If they are poems, I will try to translate them into English poems as well, however, if it is too difficult, I don't have to (which

is what they tell me). I find it difficult to translate those beautiful Thai words into English because some of those Thai words are even difficult for me to understand. Anyway, it's getting better now as Luangpee Namphon (in the book) is 15 years old. I do have fun reading and translating it.

+ Last week I got 3600 baht for the last 24 A4 pages. Many people say that I should have asked for more money because translating, especially from Thai into English, is very expensive nowadays, but I don't want to take advantage from the temple. I will get 22,500 Baht for a whole book and it's too much already. However, you can see that there is still a long way for me to go. I will have to work harder down.

+ One of my German major friends is working for a computer company and she passes on some of her translating work to me lately. Sometimes, she asks me to translate the whole paper and sometimes, she asks me to edit the papers she has translated herself. Her English is pretty good, so when it comes to the time that I have to edit her work, I don't have any problem at all. About the money, she does pay me when she can because she says that it makes her feel better, but when she can't afford it, it's not my problem either...Now I get to learn more about computer!!!

Oy journal extracts

Sat, February 17, 2007

Ticket

Need to reserved the ticket now and it is booked on 5th March, and I had to take it or I will have to wait for another month cuz it is all booked out and I have to talk to aj. Will to take final exam before the due date!! Gosh I don't like doin it at all but I cant wait either or have to be a month and away and more expensive, my mom will be pissed for sure. Joe belled again, doing that loads now, don't really know what came over him, turned him like this, he has never been like that before lol naah he is a proper gentleman and sweet. Oh yeah! Had final exam in some subject I don't really know the name of it, fact I didn't even know I am taking it! It was not hard at all but still I don't know, beyond words. Traffic was mental and Bangkok went hectic!! It took me 2 hours to get back from Campus to Pinklao!!! Only 10 mins from Pinklao to Sathorn, that is mad!!!

Wed, February 14, 2007

Vs Day!

Joe belled as usual like it wish I was with him in oz now honestly cant wait for that it is only like less than a month, till we meet again, started packing my bags already... feel like moving home. It is different from Europe though, I don't need those thick fat jackets jumpers anymore just plain tops and shorts with a pair of flip flop!

Keep thinking of Joe, his face started to be on the pan and pots while I was buying food and watching the big tank with a big fish in it which was amazing how big the fish could be. This is my guestimate I think that fish must be approximately the same seize as I am and probably can eat me up!

Modern Novels presentation went well, am glad =) my part got A so that makes me real happy. New adventure!!! It was my friend time taking a big boat back to Charoenkrung, Amp's place, surprisingly, it took only 25 mins !!! cracked me up, a big laugh with Aor my mate who came along with me. Joe phoned at exactly the time her ozzi boy phoned her and we were about to get off the boat! The boat itself was basically swinged and unsettled, a bit scary but funny, we ate all the way there though, just felt like so starving, like been locked up in the cave for ages!

Tue, February 13, 2007

Interview and Benjie

Had a kind of interview thing with Aj.Will, it went great, basically it was just having a conversation with my best mate, Benjie, oh yeah he has got scholarship to study in German for a month, He is real good in languages! It was great to know what is going on with him at this very precisely moment. Fact I have not had a chance to talk to him openly like this no one but us two. Either he or I always is surrounded by people, our friends or he has to spend his time with his girlfriend, who to me still is a child needs all attention and care from him!?!?

Anyways, rushed back to Bangkok after that don't know why I had to I feel a bit dono lonely at campus. I guess because everyone is graduating and have their own things to do so do I although most of my time spend on the phone and books, comics. Siggghhh have class

tomorrow and I still am a big lazy bum! Have to prepare Aj, Thunghip presentation, I think I will just neatly tell the summary of the Hobbit cuz I have heard that loads of class mates have not even started it yet! So I will do them a favor

Thu, February 8, 2007

A simple and normal day

Joe belled again but I like it and appreciate for what he has done, he got me a box of TWININGS four red berries!! Hope aint going to send it off....but u never known, I once said, Joe and I are like two peas in the pot! Some people thought we have been married for decades once they saw us having conversations. Time flies and it is only not to long before I will be in Australia !! I might not take that Hospitality operation course. I deserve a big holiday break... so what I am going to do is that, I am going to take yoga class and be a real fit bird on the beach!!

Valentine's is coming up, to me am not that extremely excited. It is, well, just another day for me. If I want to make him happy I could do it anytime I want, I know that it is a special day and only once in a year but it doesn't going to prove that love will be last forever, only time will tell and action speak louder than words. Loads of my mates are expecting to receive gifts tho while I will be just cool =)

I went to Silom road a couple of days ago, just for a bit of a walk with my mates. I bought Joe a new wallet which has a tiny pocket to keep chip and memory card. Joe always lose this kind of stuff so it will be useful for him, hope he will be grateful! *lol*

Friday, February 3, 2007

Home again

I just got back from Amps, always spend my time there I don't really know what it gotta do with that place but I like smoking at the balcony late at nights, I can see another part of this busy city. It is completely different from the day times. Across the place is one of the most expensive international schools in Thailand and it is always busy, traffic and hundreds of angle faces like walk around every mornings and afternoons but during the nights everything is so simple and quiet, the wind blowing on my face, although it thrills me a bit but I still like it loads.

Joe belled me today though, he does it almost every days now if he doesn't have to work at night. I quite like it, I enjoy the conversations we have, looking forward to see him again in the real time soon. The chat always got a bit of carried on, 15 mins to 30 mins and now it is an hour every days! I belled him weekly though.

One big thing, I had IELTS test today, went ok but I got distracted again! So screwed up in listening and reading parts well cant help it just me..!!! hope it will go ok =)

Wednesday, January 31, 2007

IELTS

am so excited, it is dated on this saturday and its bloody hard for me. I lose my concentration easily..that is my weakness...!!! i still cannot complete my Modern Novels registration, that is a bit of a silly fool!!

today 1st Feb is Amps birthday so wish all the best and happiness in the world for ya sweetness... =) luv ya loads

Thank to Aj, William who got my a copy of ielts excercise!

phoned joe today, he seems to be a bit over stressed but sorted it out already, i should never done that...should be at least true to my feeling and not being so distracted, uncertained.. .that would hurt his feeling a bit... am sorry babe  cant wait to see you, it is only a month from now!!I am now only worries abt my VISA...keep fingers crossed!

Saturday, January 20, 2007

stressed!

for christs sake i have not applied for my visa yet but am so scared that it will be rejected!

I am now feeling restless and distracted in regard to my nokia 6630 and I want to get new SAMSUNG which i will before i get to Australia !! woo hooo only they can copy all of my smses to that SAMSUNG then i will get it if not then no!! muuuhaaa

The worst thing of all is that now I cannot stop thinkin of him and that he has not texted me yet! I need a little bit of belief and faith!! having mobile on is just literally distracts my attention from all the things so i now i will have to be disconnected from it and concentrate on my missions which are sleepin eatin reading and talkin to my mates on landline phone (the last mission seems a bit crap and soo nonsense) So from now on, anyone who wants to contact me please do it via myspace or email coz am not going to answer any calls, Thursday, January 18, 2007

home sweet home

sorted out loads of shit papers today hope to get to oz soon, am missing joe even more and more now, I should not be upset over that small thing, when it is obvious that he care for me, actions speak louder than words, but i still cannot help it. I should not be, i miss you loads mate!

just got back home today, was sweet and sound as usual, had a long chat with my beloved mother, nan is in the hospital i should visit her soon. Wanna smoke a snout badly but no i have to suppress that shh or i will lose all of my lungs! Cant dl the bloody winmx psp hate that thing now! and my laptop actin weird!

Went to bed club on tuesday, was luvly and classy still like it but, to be honest it is a bit pricey for 600 2 drinks to get in! it made me like being in the bloody spaceship tho! and am lazy to shower but i aint smell!

my phone will be switched off

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