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CULTURAL BIAS IN CONTEMPORARY ENGLISH LANGUAGE TEACHING

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Introduction

This PhD project examines English language teaching (ELT) from the perspective of the issues that have arisen out of the language's evolution from that of a foreign language which was traditionally learned for the main purposes of interacting with Anglophone native speakers, to its contemporary status which is an international lingua franca and involves communications with other cultures of which native speakers may be a minority. In a modern context, English is as likely to be learned in order to be used as a global language among second language (L2) speakers from non-Anglophone countries in non-Anglophone settings than for the purposes of visiting or living in an Anglophone country. The consequences of this evolution is that the language can no longer be considered as belonging exclusively to native speakers, nor should the institutions of ELT (educators, publishers, etc.) continue to fail to acknowledge the change in this nature of how the language is used in current times by neglecting to recognise that people of non-Anglophone cultures may:

- be speakers of English in their own right.
- when learning, require a different approach to methodology, less Anglophone content and culture in favour of more local context, intercultural skills to interact with a variety of cultures, materials and content that serve the needs of intercultural communication and avoid any kind of Anglophone enculturation, and a language teaching model whose outcomes do not rest on the mimicking of native speakers.

The goal of this project is to identify ethnocentricities and cultural bias inherent in ELT and to demonstrate how it can be refocused to be inclusive of all learners of English in its contemporary form as a lingua franca. This can be achieved by first acknowledging the ethnocentric bias in ELT that stems from its historical roots in colonialism and the fact that the advance of English brings political and economic benefits for Anglophone countries, namely the UK and USA. Next, the traditional over-focus of Anglophone culture and content in methodology and lesson materials should be investigated. The needs of contemporary

learners should be examined, in addition to investigating the intercultural skills (needed in L2 to L2 communication) required by both teachers and students. Solutions can then be put forward as to how to rebalance the overemphasis of Anglophone content and methodology in favour of a more localised and intercultural context, and accommodate the skills needed by contemporary learners whose motivation is more likely to be to interact interculturally in the language instead of exclusively with Anglophone culture as has been in the past.

i. Background to the research problem

The research problem arose out of my own experience as a native English speaking teacher of English as a Foreign Language (EFL) in Poland. As I embarked on my early career, initially in the private sector, there was something about my observations of EFL that seemed not quite right, though, before my research, it was hard to identify exactly where the root of the issue lay. Such observations were:

- My ELT training courses actively discouraged the employment of any local language (L1) by trainees or learners, did not contain any intercultural skills training, appeared to award a lower final grade to trainees who did not enthusiastically employ aspects of the Communicative Approach that involved games and entertaining activities at the expense of deeper-learning methodology that was regarded as 'outdated'.
- As a native-speaker of English, it seemed I was given privileged status as a teacher despite, especially at the beginning of my career, having fewer qualifications and less experience than most local Polish teachers.
- Meetings were held in English (in Poland) when organised by Anglophone institutions such as examination providers or publishers, despite all or the majority of attendees being Polish.
- Local English speakers were often embarrassed by their Polish accent; those who mimicked Received Pronunciation the most successfully were perceived to be of a higher standard.
- The English language was generally always represented by a British flag, sometimes American.
- Polish learners were often given English names in classes; their Polish name was often perfectly pronounceable by foreigners.

- Coursebook topics often centred around stereotypical British institutions such as The Queen, the Houses of Parliament, etc. When culture was represented it was that of the L2, more precisely, British.
- Coursebooks practised Received Pronunciation exercises; my own pronunciation was often different from the models given which was difficult to explain to the learners and challenging to teach.
- Language and grammar contained in materials was often not that used in real life, and sometimes superfluous to practical communication.
- Dialogues in coursebooks generally exclusively involved native speakers; occasionally an actor portrayed an L2 speaker who was always portrayed as a less competent English speaker.

To sum up the above observations, the whole ELT industry (particularly in the private sector) seemed to accommodate me, an Anglophone native speaker of English, and less so the local English teachers, or indeed any non-native speaker who worked in the same industry.

ii. Rationale to the research problem

A good deal of the observations in the background to the research problem outlined above did not seem to accommodate the actual needs of learners. As to those needs and motivation for learning English, while a contingent of learners would use their English in order to emigrate to the UK, for example, that was not the primary goal for the majority. Younger people were preparing to pass high-school or university exams, others taking regular courses were doing so for the purposes of travelling abroad and/or conducting business with bordering European countries and beyond. Placing native speakers and their culture (or a version of it) at the centre seemed counterintuitive to some of those needs. That is why an enquiry into why such a status quo existed and continues to exist in ELT seemed pertinent, as it would have the potential to place the actual needs of learners at the centre of ELT as its solution.

iii. Research questions

Taking into account the issues outlined above, this thesis will address the following research questions:

Q.1	To what extent is there ethnocentricity and cultural bias contained in ELT?

Q.2	What are the needs of contemporary English learners, particularly with regards to culture and the kind of language they will learn?
Q.3	How can ELT be more interculturally aware and better address the needs of contemporary learners?

iv. Outline of the thesis

The thesis is divided into nine chapters. Some contain studies to add empirical weight to the issues discussed and conclusions drawn. In part one, the first two chapters investigate the main areas of ethnocentricity and cultural bias in ELT, chapters three to five in part two consider the needs of contemporary learners and a better way forward in terms of lesson content and methodology, while the final four chapters in part three look at implementing solutions to the issues found.

More specifically, part one, chapter one takes a historical look at the early spread of English to its contemporary status as a global language. It examines the extent to which this has been a natural occurrence or influenced by political and economic interests in exploring the concept of Linguistic Imperialism. Chapter two looks at the methodology of Communicative Language teaching which is most common in contemporary ELT training courses, publications and classrooms. The chapter examines whether, as a Western approach, it is adaptable to universal cultural contexts and intercultural communication.

Part two, chapter three discusses ELT coursebooks and their cultural content, in particular those that are produced in Anglophone countries and marketed internationally. Academic criticism of such publications is presented in addition to scholarly recommendations on how they could better meet the needs of the contemporary learner. This chapter includes a study that examines a first edition (1996) and an up-to-date edition (2020) of the same book title to examine what changes one publisher has made to cultural content and its proportions from one edition to the next. Chapter four, in seeking to examine the requirements of contemporary learners, refers to the role that culture plays in ELT and explores the need for Intercultural Sensitivity and its related concepts when dealing with the multicultural context of modern ELT. It includes a qualitative study of opinions from a group of Chinese students studying in

Europe as to their views on the proportion of their own and other cultures that should be included in their English lessons. Chapter five looks at the traditional native-speaker model of ELT and examines whether other models should be considered. It includes a study that analysed opinions offered on the subject on a discussion web site and compares them with the views of academics.

Part three, chapter six, in an attempt to move towards resolving intercultural issues in ELT and address the needs of contemporary learners, considers Intercultural Communicative Competence as a necessary skill that should be included in the English language classroom. It looks at the obstacles to attaining such skills encountered by both teachers and learners. Understanding these obstacles enables the integration of ICC skills in English language lessons thus improving the effectiveness of intercultural communication which is especially important in L2 to L2 interaction. Chapter seven investigates the implementation of methodology that would enable the integration of intercultural skills into lesson content. It finds that such considerations may be integrated into current mainstream methods without any radical overhaul of practices, curricula, etc. Chapter eight attempts to address the findings to all three research questions pragmatically by constructing a concept English language lesson that endeavours to eliminate ethnocentric bias, reduce excessive native-speaker content and Anglophone culture, and provide learners with the practical tools, language and intercultural skills that are needed to communicate in English with a variety of cultures which include native speakers. Finally, chapter nine comprises an Action Research study which examines students' reactions to the lesson content produced in chapter eight, in an attempt to ascertain whether such content is useful in the 'real world'.

PART ONE

Background to the evolution of English as an international language and mainstream methodology

Chapter One: English as a global language: Accident or design?

Chapter Two: The Communicative Approach to ELT from an intercultural perspective

This part examines the recent evolution of the English language into that of a modern lingua franca and identifies sources of cultural bias in contemporary ELT. English spread with the expansion of British territories and ELT originated from the need to educate locals in the language of their rulers. Chapter one demonstrates how the expansion of English has not always been benign and has benefitted Anglophone countries both politically and economically. Furthermore, culturally biased assumptions continue to exist in contemporary ELT as demonstrated by the concept of Linguistic Imperialism. Chapter two demonstrates that the main methodology of ELT, Communicative Language Teaching (CLT), itself is a product of Anglophone culture, suited more to Western styles of learning, and has its origins in teaching learners from an L2 culture to interact with native English speakers which renders it less conducive to the L2 to L2 interactions of a more contemporary lingua franca communication.

Chapter One

English as a global language: Accident or design?

1.1. Introduction

No one would argue against the fact that English has brought great benefits to those who have acquired it as a foreign language. It enables people to communicate and share information in a lingua franca across a globalized world, facilitates trade, travel, research and learning, just to mention a few of the great advantages. The aim of this chapter is not to dispute the above attributes, rather to explore whether the global language we ELT teachers bring to our students is as benevolent, well-meaning and fruitful to their lives as we assume it to be. Or is the teaching of it infused with the baggage of the remnants of colonialism, cultural dominance and advanced by market and political forces? To do this, it is necessary to first explore how we got to the point of English as a global language, the degree to which its spread was organic, i.e. happening naturally over time, and how much the above mentioned market and political forces might have been responsible for its success. This is achieved in large part by David Crystal's work (2003) describing how English arrived at its global status, and Robert Phillipson's concept of Linguistic Imperialism (1992) which makes a strong argument that the spread of English and ELT teaching has neither been a natural process, nor benign in nature. Once these questions have been addressed, the findings can be used to explore the implications for modern ELT and how such knowledge can be used to ensure it pivots less around the Anglophone centre in favour of a pluralistic approach.

1.2. A brief history of the emergence of a global English

There is nothing inherent in English that makes it an ideal candidate for a global means of communication. Indeed, other languages have been used in the past to communicate between different cultures. Greek, Latin, Spanish, and French which was the language of the

aristocracy in Europe and the language of diplomacy until after the first world war (Crystal 2003: 102; Phillipson 1992: 32). Neither is English easier to learn, its grammar is not simpler than other languages, and its vocabulary is not smaller in amount. As Crystal notes (Crystal 2003: xii), until the 1950s, there was no sign it would evolve into the omnipresent language of today. In the 1600s it was still but an insignificant language (Troike 1977: 2 as cited in Phillipson 1992). In the four centuries that have passed it has become the main medium of international communication in the world.

Crystal (2003: 30) describes the language as having spread westwards and northwards into areas in which the Celtic languages had been spoken: Wales, Cornwall, Cumbria and southern Scotland. Trudgill (1984: 2) describes this process as having begun as far back as the fifth century. In Ireland, from the twelfth century onwards, Anglo Norman rule became well established and spread to three quarters of the island (Ó Riagáin 1997: 4). Ireland in fact, is a typical pattern of how the language would go on to take root and become established as the dominant language in a country. Amongst the general population, the Irish language was still the principal one in the sixteenth century. At that time a policy of planting, replacing the old, catholic aristocracy with a new protestant, English-born one was implemented. From that period onwards, English became firmly rooted in the military, administration, law and education (Ó Riagáin 1997: 4). A major act in the demise of the Irish language (Gaelic) came when it was banned in national schools in 1831. Teachers were not allowed use it as a medium of education and pupils could receive corporal punishment for using it within the boundary of the school (Ó Ceallaigh and Ní Dhonnabhain 2015: 182). If these policies represented the stick of the political system, the carrot was that English was the language of social mobility, of education and a better position. At that time in Ireland, in what was to become an unprecedented period of mass-emigration, English also facilitated a new life as an émigré in the United States and mainland Britain.

David Crystal in *English as a Global Language* (2003: 31) describes the subsequent conquests of the English after Ireland. On the North American continent, English outposts were established from 1607 and by 1640 25,000 English settlers had arrived. Later, huge waves of immigrants would arrive from Ireland in particular. Slave traders in the Caribbean purposely kept slaves of different languages together in an attempt to reduce communication and therefore the possibility of revolt. This resulted in the development of pidgin English as a common means of communication between slaves and sailors. James Cook discovered

Australia in 1770 and later followed New Zealand. Penal colonies were set up in Australia due to prisons which were overcrowded in the British Isles. Crystal goes on to state that 130,000 prisoners were transported in the first 50 years of establishment. These convicts were mainly of London and Irish origin. He goes on to outline the eventual control of South Africa in 1806, India, Pakistan, Sri Lanka, Nepal, Bhutan, Singapore, the territory of Hong Kong, large swathes of Africa and parts the South Pacific.

By the nineteenth century these conquests had developed into what became known as the British Empire. School children of the empire would be familiar with a map of British territories, an empire upon which it was often said the sun never set. The natural implication here for the spread of English is that the language followed as the empire expanded.

In parallel with the occupation of territories by English speakers, there were other factors that influenced the expansion of the language. Throughout the nineteenth century, Britain was the most industrialized nation in the world and a centre of global trade; in no small part due a readily-available market for its goods throughout the empire and beyond. Crystal (2003: 80) continues that the majority of innovations of the industrial revolution originated in Britain. By extension, those who wished to import, install and maintain the technology needed to be able to communicate in English. As an aside, it is worth noting that this would become true of the USA in the twentieth century. The systems of education throughout the empire would be based on the English model with Crystal (2003: 56) providing the examples of the Universities of Bombay, Calcutta and Madras being established in 1857 with 'English as the primary means of instruction'. By the early twentieth century, the language still remained within the sphere of influence of the UK and USA. Perhaps though, as a sign of what was to come, Phillipson (1992: 32) describes the agreement that both English and French would be the languages used at the Treaty of Versailles, marking the end of the First World War. This strikes as an interesting moment in the trajectory of the language, at the dawn of great societal shifts arising from the war's impacts, as up to this point French had been the international language of diplomacy. The League of Nations was set up in 1920, the first of multiple international organisations that would be established in the twentieth century; English and French became its two official languages.

Crystal (2003: 10) describes further developments that helped strengthen the popularity of the language in the early to mid-twentieth century: 'The telegraph, telephone, radio, multi-national organisations, the growth of competitive industry, international marketing and mass-entertainment industries'. The first radio broadcasts were in English. The BBC was launched in 1922, the BBC world service in 1932 (this was originally called The Empire Service and as its name suggests was capable of broadcasting across the empire). On the other side of The Atlantic, The Voice of America was established in 1942. In the century that would become America's, Crystal (2003: 99) describes Hollywood's dominance of cinema from the 1920s. It is remarked that even to this day, it is unusual for a blockbuster film to be in a language other than English. It is a similar situation with music; American music such as jazz and Glen Miller were popular before the Second World War, and popular music increasingly dominated the international airwaves after the war. It must be noted here that the American influence on popular and mass media, especially in Europe and places under its sphere of influence, like Japan after the Second World War, cannot be underestimated. The war and the emergence of the USA as a superpower was a huge factor in the exposure it gave to the language and by extension increased contact with Anglophone culture. Bands such as the Beatles became popular worldwide in the 1960s and the social movements of that period onwards were also aligned with the music of the time. Crystal remarks that the first time many people heard English would be on the radio.

Whereas the nineteenth century was a British one when it came to power and influence, and hence the spread of the English language, the twentieth century belonged to the US. The American superpower dominated economically; Crystal (2003: 10) summarized, 'the language behind the dollar was English'. He also goes on to describe how mass tourism became more popular in the twentieth century. English became the language of the sea and aviation. More recently, the developments in ICT and globalisation have meant that it has become much easier to do business, travel, study, etc. abroad. Faster and cheaper digital communication platforms, information, entertainment, markets, etc. are universally available via the internet which increases the benefits of a lingua franca.

The benefits of English as a global language

There is no doubting the power and benefits of English as an international language. There is no denying the following: Knowledge of the language enables travel abroad; communication with people in many different countries where it is used as a modern lingua franca; the research of information on the internet where the dominant language tends to be English; education where progress is dependent on English grades; international study where it is a requirement; research where published works in the language are more prevalent; the gaining of employment where it is often a necessity in an increasingly globalized work environment. In addition, Hollywood blockbusters can be watched in their original forms, the biggest worldwide musical hits and stars of popular music can be understood with all the nuances that are only apparent in their original language. The arguments for its acquisition as a language that opens doors, of progress and social mobility are obvious and unarguable.

1.4. Linguistic Imperialism

By the end of the Second World War, the British empire was in retreat and its influence had begun to wane while American economic, military and political power, and influence on popular culture increased. It is at this point the concept of Linguistic Imperialism that Robert Phillipson refers to in *Linguistic Imperialism* (Phillipson 1992) begins to take on a particular pertinence when it comes to the continued path of English to global-language status.

So what is Linguistic Imperialism? Phillipson provides the definition: 'the dominance of English is asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages' (Phillipson 1992: 47). His essential argument is that English has been advanced often not merely for the well-meaning benefit of local populations, but rather to profit the commercial and political interests of Western powers, namely Anglo-American. Thus far, this chapter has already established that the diffusion of English until the mid-twentieth century stemmed in great part from Britain's imperial past. Crystal (2003: 112) goes on to explain that from the 1950s 'ELT has become a major growth industry…'. Phillipson (1992: 4) describes ELT as 'a billion pound business'. If we consider the training and export of native teachers from Anglophone countries, the publishing of ELT materials, foreign students studying at UK and US schools and universities, this is not at all hard to imagine.

Phillipson (1992: 32) looks back to colonial times and refers to 'missionaries who descended on Africa (who) were strongly nationalistic as well as being interested in the souls of the natives…' implying here that they were as keen on inculcating them in the culture and ways of the empire as they were religious instruction. Golding and Harris (1996: 57) relates to this by stating that on the African continent colonists, particularly the British, understood that maintaining power once a territory was taken often lay the provision of education, what we would today refer to as soft-power, than the potency of the military. British Council was founded in 1934 at a time when there were signs that the power of the empire was not what it once was. Phillipson refers to a key policy document a few years later in which the organisation identified the need for a recruitment drive for English teachers (Phillipson 1992: 31). The implication he makes here is that teachers of English would take over from missionaries in the conversion of the locals; not so much to a religion as to the way of life and values of the UK. Phillipson (1992: 14 –19) goes on to outline that both the Americans and the British have vigorously promoted the language since the 1950s and discusses the tendency for the USA since its independence to consider it its mission to impose its values abroad. He supports this by stating that included in British and American aid packages to third-world countries are provisions for English teaching, including teacher training. It is not hard to see that in obtaining aid and learning the language, people would be instilled with an appreciation of the culture and values of Anglo-American ways which is ultimately a good investment for corporate interests. There were many criticisms of such policies. For example, Day (1981: 78-83) describes a situation on the US Pacific Ocean territory of the island of Guam where an ESL programme was contributing to the decline of the local language of the Chamorro indigenous people.

British Council

British Council currently has offices in more than 100 countries. A clear achievement for the promotion of the English language and ELT, they boast that in 2019-2020 they connected with 80 million people directly, and indirectly a further 791 million through 'online, broadcasts and publications' (Internet: britishcouncil.org, accessed 25/1/21). Phillipson offers particular criticism of the organisation in its role as the ambassador and promoter of ELT for the UK; both in its policies of the reinforcement of cultural links with the UK and the amounts of revenue it is able to generate in doing so. In fairness to the organisation, its website is very transparent to its activities, and revenues are publicly available. Some of its purposes according to its own website (Internet: britishcouncil.org) are to: 'promote a wider

knowledge of the UK…', 'encourage cultural, scientific, technological and other educational cooperation between the UK and other countries…' In addition, 'We strategically align our work to the long-term international priorities of the UK government…' This final statement is a solid affirmation that the link continues between British Council and UK politics. Its revenue for the year 2018-2019 was 1.25 billion pounds sterling (Internet: britishcouncil.org). These statements and figures by the organisation itself support the argument for Linguistic Imperialism and the market and political bias that it attributes to English Language Teaching, a billion pound industry. Indeed, Phillipson (1992: 5) also refers to the increasing monetisation of higher education in the UK with over half a million foreign students attending foreign language schools and ELT becoming an important contributor to the British economy. We must also consider the contributions of top publishers and exam-providers such as Cambridge, Oxford, Pearson-Longman, etc., the details of which are beyond the scope of this work.

English and Power

Pennycook (2017) in *The cultural Politics of English as an International Language* also refers to the links between ELT and inequalities of power and culture. He makes the point of the inevitability of the influence of politics in education: '…all education is political, that all schools are sites of cultural politics…', and discusses the provision of ELT in the form of Third World aid that has been criticised as having the dual purpose of creating dependency on the West. The very idea of an international world, he states, is one of the West's invention for exploitative reasons and he criticises Crystal's celebration of English's global status as not considering the inequalities involved and the imbalance of benefits tilted towards the Anglo-American centre (Pennycook 2017: 180). Phillipson (1992: 10) describes how the British government reacted to the fall of communism and the Soviet sphere of influence in Central and Eastern Europe. The British foreign secretary in 1990 expressed the aim of replacing Russian as the primary second language with English. A cursory look at school curricula in contemporary Poland, for example, would reveal the policy to have been a huge success; English has largely replaced Russian. To illustrate this, Reichelt (2005: 217 -226) provides a figure of approximately 20,000 English teachers in Poland by 2005, compared with a mere 1500 in the pre-1990s.

The dominant effect of English

A central principle in the concept of Lingusitic Imperialism is that the spread of English should not come at the expense of other languages, especially when learning a local language might be more useful or practical than English. Phillipson (https://www.tesolacademic.org, accessed 20/1/21) refers to the terms of Linguicism and Linguistic Human Rights. Day (1981: 78) uses the more drastic term Linguistic and Cultural Genocide when referring to the Chamorro on the island of Guam mentioned earlier. As a further example of the West's imposition of its language and culture, Phillipson refers to universities from the UK and USA being exported to China, The Middle East and Europe. This Western-style education often disregards the need for the more local features of education such as local law, local culture and local solutions to local problems, etc. Phillipson (1992: 5) argues that the use of one language is naturally going to lead to the exclusion of the other. To illustrate this with an example, if a multi-national company located in a non-Anglophone country uses English as its working language, as often happens, only those people who speak English will get employment there. In fact, there may no longer even be a need to recruit the local population anymore in favour of English speaking migrants. In addition to the costs on other languages, Crystal (2003: 124) states that giving English a favoured status in society creates a world of haves and have-nots; in the sense that those who do not have the means to be educated in the lingua franca may suffer in terms of upward mobility.

Then there is the pressure on those to use English even when they might not feel an internally motivated need to acquire it. Crystal (2003: 115) refers to the widely quoted statistic that 80 per cent of the information on the internet is in the English language. Therefore, those who wish to use the internet to its full potential in areas of research, etc. would need English. Indeed, with the main software of the ICT revolution coming from the USA, such as Microsoft, Apple, Google, Facebook etc., it is easy to concur. Phillipson (1992: 6) refers to the privileged position of English in science, technology, medicine, computers, research, books, periodicals, aviation, diplomacy, international organisations, news agencies and educational systems. It is clear to see the pressure that is placed on anyone wishing to advance in these areas. Additionally, when it comes to research, there is a dilemma that Crystal (2003: 125) refers to: the potential worldwide audience a researcher will reach by publishing in the English language at the risk of sacrificing her/his cultural identity. Finally on a societal level, national institutions such as l'Académie Française struggle with maintaining the integrity of their national language when dealing with products in shops with

English names and instructions, product marketing with whole sections in English and aimed exclusively at a specific customer profile, web browsers and web sites that are English language only. This also acts as a force to learn the language or face exclusion (www.theguardian.com, accessed 17/7/22).

The influence of Linguistic Imperialism on ELT methodology

Phillipson's five tenets of Linguistic Imperialism:

English is best taught monolingually
The ideal teacher is a native teacher
The earlier English is taught, the better the results
The more English is taught, the better the results
If other languages are used much, standards of English will drop
Phillipson (1992: 12)

All of them are misconceptions, he says. Lightbown and Spada (2013: 96-98) discuss the 'younger the better argument' and research that shows starting learning English as a second language does not necessarily assure success. Granted, native speakers start from birth; however, as a second language there are other factors at play, such as the new language hindering their acquisition of their first language. In addition, the more advanced cognitive development of an older child allows them to learn more at a faster pace too, resulting in those who start later at the ages of 10-12 being well able to catch up with those who started earlier. As to the monolingual argument, Lightbown and Spada (2013: 175) find that results can be better both in English and the subject matter being taught when learning occurs with the assistance of the first language. Personal experience has confirmed this when, particularly low-level, learners can be observed successfully working out the meaning of a word or phrase in their first language. As to the final tenet, Michael (2013) who conducted research in Nigeria, wrote of a case study of 100 students of the University of Ibadan that showed no difference in the results of an English test between students who lived in English-speaking homes and those who lived in homes where local languages were spoken.

Phillipson refers to the native speaker fallacy in *ELT: The Native Speaker's burden?* (Phillipson 1992). The White Man's Burden, a reference to 19th century colonial missionaries which have been discussed earlier, is immediately evoked along with the parallel assumption that the native speaker is the model from which to learn. In the modern era of English as an international language when there are more 'non-native' speakers of English than 'native speakers' (Crystal 2003 ; Graddol 2006: 87), there is little practical justification for so-called

experts emanating from the Anglo-American centre. ‘While historically the spread of English was integrated into the process of colonisation…English no longer stems from such epicentres…’ (Modiano 2001: 343). Ben Rampton (1990) brought into question the term ‘native speaker’ itself as it is such a nebulous concept and Medgyes (2001, 2020) demonstrates how both ‘native speaker’ and ‘non-native speaker’ English teachers are equally effective in their own right, though with different teaching characteristics which will be discussed further on in chapter six . In spite of this, it is still possible to find job positions that advertise for holders of British or American passports only, for example, proving that such fallacy still exists. Phillipson, in fact, refers to the native teacher as a menace if he/she is insufficiently trained or qualified and that merely being a native speaker of the language is not a qualification to teach it. He describes the ideal teacher as one who has near-native competency, who has learned the language herself/himself through the eyes of someone who comes from the same culture and first language as their learners. At that point, they have an in-depth knowledge of where English differs from the local language. In this respect, a native speaker would be deficient.

Considering the historical origins and the wide reach of the ELT industry and its organisations, it is easy to see how Phillipson’s tenets could have been promulgated and become ingrained into methods, materials and beliefs. Suresh Canagarajah (1999: 12) in *Resisting Imperialism in English Teaching* sums this up in describing a great deal of contemporary methodology that is based on the foundations of ‘educational philosophies and pedagogical traditions which can be traced back to the colonial mission of spreading Enlightenment values for civilizing purposes…’. Canagarajah’s work illustrates how alien and out-of-context the British content of their English classes appeared to students in a periphery country, war-torn Sri Lanka, and the strategies that need to be employed in order to contextualise such content. The implication is that methodology and learning material produced by one culture for another culture which the learners cannot identify with is not necessarily going to bring about the best learning outcomes. This aspect will be discussed further on in chapter two and three.

1.5. Discussion

Some academics disagreed with Phillipson’s arguments. Bisong (1995), for example, argued that periphery countries were not understood correctly, particularly by those who come from

monolingual linguacultures. He provided the example of Nigeria which has up to 450 different languages of which people may use up to five. There, a parent may send their child to an international school to learn English for no more than the pragmatic advantages that knowledge of the language can provide. He further argues that 3-4 hours of English classes could never threaten their L1. Berns et al. (1998) were more forceful in their disagreement with criticisms of Phillipson's zealous rhetorical style as well as what they perceived as inaccuracies and generalisations such as Scandinavia is a country and Japan is poor and oppressed. In addition, they found him to offer no solutions which led them to question whether, in fact, he was suggesting the cessation of ELT altogether in the countries in question. Although Canagarajah's work agrees with the central points of Linguistic Imperialism and the power inequalities English as a foreign language carries with it, he criticises the concept's

'orientation to domination is too simple and unilateral as it ignores how linguistic and cultural conflicts are highly mediated encounters with the values and traditions of the local communities filtering or negotiating dominant discourses in unpredictable ways'.
Canagarajah (1999: 207)

In other words, we may choose to interpret a community's use of English either as a submission to domination as per Phillipson, or a pragmatic use of a linguistic tool as per Bisong. Canagarajah notes also that periphery communities find ways of resisting the imperialistic aspects of English while holding on to the beneficial aspects. He ultimately takes a more balanced view than Phillipson. 'The position of English is complex and many sided' Pennycook (2017: xi).

When it comes to the teaching profession, Canagarajah (1999: 3) makes the point that 'few ELT professionals have considered the political complexity of their enterprise'. The cases put forward by Canagarajah, Phillipson and Pennycook, for example, certainly provide an argument that they should. Phillipson more recently, between 2008 and 2013[1] (https://www.tesolacademic.org), noted that ELT organisations do not take seriously the arguments of Lingusitic Imperialism, and there is evidence of not much having changed in the profession. This can be observed by British Council's continued link with government, discussed earlier, course materials which still focus on the centre (Vettorel and Lopriore

[1] The exact year could not be determined from the recording.

2013; Mishan 2021), and training courses too (Gallagher and Geraghty 2021). Rajagopalan (1999: 205) concluded that teachers themselves do not need to feel guilty about the imperialistic aspects of ELT because languages will always compete with each other and be associated with issues of power. However, Canagarajah (1999: 213) states that Rajagopalan's rationale does not release them from certain responsibilities to overcome oppressive aspects of ELT, nor allow them to be passive technicians, in the sense that they follow lesson materials without first considering the potential inequalities contained within. Modiano (2001: 339) discussed '…a need to gain a better understanding of those aspects of the ELT practitioner's behaviour which can be perceived as furthering the forces of Linguistic Imperialism', and perhaps educators should reflect on their own practices and whether they are done out of habit or acculturation, furthering those forces. Pennycook (2007: 90) in *The Myth of English as an International language* states that '…we don't have to accept all of Phillipson's imperialistic claims to nevertheless acknowledge that there are widespread social, cultural, educational, economic and political effects…', and we must adjust our methods and materials in acknowledging and avoiding the potential for cultural inequalities and imbalances of power between the L1 linguaculture and that of English, the L2. Modiano (2001: 340) advises that teachers must have an 'ecology of language' mindset. Both Pennycook (2017: 300) and Canagarajah (1999: 19) advise the practice of critical pedagogy in the English language classroom. That is, not following the course content passively, rather questioning and confronting issues of inequality and power imbalance, etc. when they arise.

With regard to the language itself, Modiano (2001: 340) questions 'the pressure to attain near-native proficiency' which learners experience from centre-method ELT that relies on Standard English as the model. Advocates of English as a Lingua Franca (ELF) subscribe to the view that ultimately this is not achievable for the learner and places the L2 speaker of English in the category of a second (lower) class speaker of the language. Jennifer Jenkins' (2009: 200) definition of ELF is 'the common language of choice among speakers who come from different linguacultural backgrounds'. That is why ELF (to be discussed in chapter five) is an attractive concept to those who wish to use English as an international language as it focuses on L2 to L2 interlocutor's achievement of mutual comprehension rather than Standard English proficiency. This also has the effect of removing the power from native English speakers. 'When inner-circle speakers participate in ELF communication they do not set the linguistic agenda' (Jenkins 2009: 200), which is why ELF is seen as non-controversial and overcomes the criticisms of Linguistic Imperialism.

1.6. Conclusion

It cannot be denied how pragmatic a global language is and English has fulfilled that purpose. As to how much the rise of English as a global language can be proportioned to either accident or design, this chapter has shown that the answer is cloudy and complex. The origins in its expansion lie in British territorial conquests and the British Empire. The rise of American power in the twentieth century further enhanced its potency. While the American influence on cinema, music and popular culture, along with new technology such as radio, TV, and internet exposed the language to more and more people worldwide, there were other factors at play too. Linguistic Imperialism presents a very solid argument that Anglo-American promotion of the English language after the 1950s was ultimately of commercial and political benefit to Western powers and their neoliberal ideals through organisations such as British Council and TESOL. The five tenets of Linguistic Imperialism imply Western-centric misconceptions that extend into the teaching and methodology of ELT. There are further implications too, such as Anglophone culture and the English language usurping local ones, as well as imposing themselves, for example, on people who want to publish research, use the internet, etc. This chapter would conclude that all stakeholders in ELT should acknowledge that the rise of the English Language to a global language has not always been benign. Issues of inequality, power imbalances and cultural domination mean that a great deal of intercultural sensitivity should be employed in policies, methodology and materials in order to ensure that English as a global language is a truly benevolent one for all who wish to learn it.

Chapter Two

The Communicative Approach to ELT from an intercultural perspective.

2.1. Introduction

A large number of native-speaker ELT teachers work in all parts of the world outside their own linguaculture which is Anglophone, and their education has more than likely been obtained in a Western country. This cultural background distinguishes and differentiates them from their non-native counterparts. International ELT training courses, Cambridge CELTA and TrinityCertTESOL are highly regarded and universally accepted qualifications. Anderson (2020: 1) describes them as the two most popular worldwide. Both are Western-orientated in approach and origin, and place a great emphasis on Communicative Language Teaching (CLT). This chapter will argue that while the practitioners and pedagogy of CLT bring many positive attributes to the English language lesson, particularly as their approaches have arisen out of the deficiencies of older methodologies such as Grammar Translation and the Direct Method, there is often an underlying assumption that their methods are supreme and that those who do not practise them are somehow deficient. What is often not taken into account, however, is that the qualifications themselves, the materials and methodology used in them and the instructors who teach them have their origins in Western, Anglophone countries such as the UK, USA, Canada, Australia, etc. There is often a cultural conflict when a one-size-fits-all, Western-centric approach is taken to methodology and not enough consideration is given to local contexts, cultures and styles of learning that may not be receptive to Western teachers' didactic presumptions that their methods can be supplanted outside the Anglophone sphere and Western culture. Indeed, the needs of the contemporary learner of English as a lingua franca may not be satisfied by CLT in its traditional form. Some suggestions will be put forward as to why such traditional methods can be inappropriate culturally and how ELT teachers, both native and non-native English speakers, should adjust their methodology to local, multinational, and indeed classroom context.

2.2. Communicative Language Teaching (CLT)

Brandl (2008: 2) describes the Grammar Translation Method as having been the main means of language acquisition throughout the nineteenth century and well into the twentieth. It comprised lists of vocabulary, rules of grammar and translation-type exercises. The Direct Method (Berlitz Method) and Audio-lingual methods followed. All involved activities that were behaviourist in nature; teacher-led classes based on memorisation, paid strict attention to form and had little in terms of what could be considered as practical type activities. Holliday (1994: 167) in reference to these earlier approaches, describes the student viewed through these methods as '…an empty vessel which a teacher can arbitrarily fill with new knowledge or behaviour…' The disadvantage of such an approach is that it does not deal properly with meaning and practical activities can be 'mechanical' (Swan 1985). Swan (ibid) describes resulting learners who were 'structurally competent' but unable to undertake a communicative task, which he calls 'communicatively incompetent'. CLT or the Communicative Approach arose out of these perceived deficiencies (Kumaravadivelu 2006: 61). Brandl (2008: 5) describes CLT as not a method in itself; it is learner-centred with emphasis on understanding meaning, the use of authentic texts, classroom activities that are based on real life situations and tasked orientated with an emphasis on learning-by-doing. Hymes (1972) describes the goal of CLT as the attainment of Communicative Competence. Communicative Competence is further broken down into:

- Grammatical competence (utterances with correct grammar, vocabulary, etc.)
- Sociocultural competence (cultural codes)
- Discourse competence (meaningful language)
- Strategic competence (effective communication, paraphrasing, checking, etc.)

(Canale and Swain 1980)

Some further features of the Communicative Approach in its learner-centred style are authentic materials, props, role-play, etc. where pair and group activities are highly advocated. Group work (Long and Porter 1985: 105) increases the quantity of talk-time per student, allows individualised instruction, improves the quality of the discourse, reduces stress and increases motivation. It is worth noting at this point that in the 1970s/80s English had not yet attained its contemporary status as the global lingua franca and ELT was conducted within the framework of English for speakers of other languages (ESL), which implied limitation to interactions between L2 and native English speakers. This will be

discussed further on. Such has been the success of CLT that Mishan (2021: 11) describes it as having become 'the unquestioned, default pedagogy in the classroom as well as in the coursebooks used within them' over the last five decades. CLT practitioners have been so ingrained in the approach that it can be difficult for them to look at it critically.

2.3. International qualifications

To illustrate the popularity of CLT qualifications, a short survey of job advertisements on Tefl.com (tefl.com, accessed 27/2/21), a popular website for those who wish to teach English abroad, revealed the prominence of the Cambridge CELTA, for example. Filtering the results for 'non-freelance positions', with the aim of finding the positions of longer terms and better status, revealed that eight out of the first ten of them mentioned the above qualification as a specific requirement. The remaining two required the generic TEFL cert which is a general term for equivalent certificates obtained from institutions such as Trinity TESOL. A further filtering for university positions revealed only two on the day analysed; however, both required a CELTA. A Central/East Europe search produced five out of six posts requiring a CELTA. The financially attractive Middle Eastern positions produced four jobs, each requiring a CELTA. Cambridge's website (cambridgeenglish.org, accessed 26/5/21) provides the figure of 12,000 candidates per year taking the CELTA alone. Such courses are described as International qualifications with 'native speaker orientation' originating in Anglophone countries. Their methodology is expressed as CLT; the establishment of a good rapport with students, 'collaborative learning' and 'pair and group work' (Anderson 2020: 1).

2.4. Criticisms of CLT

It is not the aim of this work to find fault with CLT per se, rather to point out that it has ethnocentric traits and these may not be conducive to its intended worldwide universal application without consideration or indeed adaptation to cultural and contextual variations. Bax (2003: 279) describes a scenario of a young (native speaker) teacher arriving in a foreign country 'armed with CLT' which she/he has presumably gained from one of the training courses described earlier. Ellis (1996: 213) outlines some of the roles designated to 'expatriate' English language teachers:

- Teacher and model of the language
- Representative and interpreter of the language
- Learning facilitator

- Friend and counsellor

It is from this perspective that intercultural and contextual issues become may become apparent.

CLT's assumed superiority

Bax coins the term 'CLT Attitude', providing the example of teachers (sometimes inexperienced with fresh qualifications) who perceive other (local) educators as failing in their approach (Bax 2003: 279). Countries where CLT is not widely practiced are perceived as out-of-touch and old-fashioned. Bax (2003: 281) reinforces this by stating 'CLT Attitude' is common in both teachers and trainers. He also refers to criticism that the methods of other countries are regarded as remaining in the 1950s if these countries do not practice CLT. 'The methodology is king, the magic solution for all pupils' (Bax 2003: 281). In spite of this, he counters, these countries produce English speakers quite successfully. It gives some pertinence to Swan's (1985: 2) reference to the Communicative Approach as a 'dogma'. Bax (2003) criticises further that 'CLT Attitude' is also apparent in materials and course books which are produced for the international market. The crux of the matter here is that there is a certain ethnocentric arrogance inherent in CLT and a disregard that other methods may have been working just as well without it.

Transfer of irrelevant knowledge and Lingustic Imperialism

The content of the materials used, either published by Anglophone companies or locally with CLT methods, may also be of issue when it comes to their international application. In his criticism that CLT lessons are in fact often not that communicative, Kumaravadivelu (2006 :64) states that 'CLT offers perhaps a classic case of a center-based pedagogy that is out of sync with local linguistic, educational, social, cultural and political exigencies'. Hofstede (1986: 302) refers to this aspect when he describes the 'transfer of irrelevant knowledge', questioning whether what is taught in the classroom is actually pertinent in the home-country. Ellis (1996) reinforces this ethnocentric side of the criticism by going against the notion that Western culture has come up with an ELT methodology that is universal in its application. This he believes can be no more than conjecture. Holliday (1994) considers this aspect to be Linguistic Imperialism, discusses 'destructive ethnocentricity' and refers to conflicts of interest within different groups; curriculum developers, teachers etc. He also makes reference to the rejection of those who criticise the centre-method, mainstream approach. It is easy to 'close ranks' on teachers, students or an institution which resists 'modern methodology'

(Holliday 1994: 6), which has inevitably originated from centre Anglophone institutions and publishing houses. The notions of Linguistic Imperialism and conflicts of interest also allude to the commercial benefits that come to countries which export their teachers, methods and materials (as discussed in chapter one), and why it is profitable to market them as the benchmark. Hofstede (1986: 302) makes the point that it is usually the richer nations who take on the role of teachers and those of the poorer, receiving nations, the part of learner in programmes for economic development where provision for education is made. This example further reinforces the assumptions of superiority by those promoting the Communicative Approach and supports the ethnocentric portrayal of Western methods being best, creating the conditions for the likes of 'CLT Attitude'.

Authenticity and context

Swan (1985: 2) refers to the authenticity that the Communicative Approach claims to bring. He argues in fact that 'real life' is a 'fallacy' when it comes to materials. O'Neill (2000) in suggesting that a different approach other than CLT might be needed, says that 'Communicative goals are exercises in illusion rather than reality' in that it is impossible to replicate a real-life situation with all its nuances in the classroom. The kind of interaction practised with a partner in class of buying bread in a bakery, for example, would be very different in real life due to factors such as stress, unexpected language and external stimuli such as interruptions, etc. Additionally, what is authentic in one culture may not translate to another as Canagarajah (1999) demonstrated how out-of-context classroom content that depicted life in Britain appeared to students in a war-torn Sri Lanka. The implication is that it is very difficult to create authenticity within the classroom itself, especially when it comes to internationally produced material.

Other cultures and CLT

When it comes to the application of CLT outside its origin in Anglophone and Western contexts, Alptekin (2002: 57) describes Communicative Competence as a 'native- speaker-based notion' and uses adjectives such as: 'utopian', 'unrealistic' and 'constraining'. This is because the cultural suppositions on which it is based do not transfer well to other cultures.

Hofstede (1986) focuses on this cross-cultural dimension by looking at the difficulties that can arise when a teacher and student come from different cultures. Countering the assumptions implied in 'CLT Attitude', described earlier, he argues that in such an inter-

cultural interaction it is the teacher (and by extension the pedagogy) who should make the effort to adapt. Hofstede refers to differences between cultures such as social positions, and expectations in terms of teacher/student, student/student interaction, for example. Four of his original cultural dimensions in particular come into play in multicultural teaching situations:

- Individualism vs. collectivism (loosely integrated, tightly integrated)
- Large power distance vs. small power distance
- Strong uncertainty avoidance vs. weak uncertainty avoidance
- Masculinity vs. Femininity (traits considered important in society: achievement vs. caring etc.)

Hofstede (1986)

He provides the humorous anecdotes of inter-cultural discomfort between an American teacher working in China who exclaimed 'You lovely girls, I love you.' and the 'Indian professor at an African university who had to admit a student who arrived six weeks late because he was from the same village as the dean' (Hofstede 1986: 301). My own personal anecdote is my Chinese student who felt the need to explain to me after a lesson that my group had such a high respect for me as their teacher that they would not answer collectively to my question of 'How are you all?' when the reply had been an awkward silence. I would need to ask members individually, he explained, and sometimes on a one-to-one basis to avoid any loss of face. Hofstede (1991: 69) explains this culturally by saying that those from a high uncertainty avoidance culture will be hesitant to volunteer opinions in the classroom. Hofstede (1986: 301) also points to differences between cultures in the relationship between teachers and students. In my example above, my students held me on a higher level in terms of respect than their European counterparts might. Hofstede (ibid) refers to the Chinese Confucian tradition of teaching as being the most respected profession.

There are also cultural issues of expected behaviour and norms when it comes to student-teacher interactions and socio-economic differences between one group and another might influence factors such as the esteem either party holds for the other. Between cultures, Hofstede (ibid) also points to differences when it comes to the level of involvement of the government or indeed the church in the curriculum. It can be imagined that either of these institutions might insert content into the syllabus that could be culturally alien to some parties in a mixed-culture group such as the ELT classroom. Cognitive abilities too can be very

much influenced by the environment in which a person was raised (Hofstede 1991: 394). This may also become apparent as differences in the ways cultures learn, causing the possibility for misunderstandings between teachers and learners, with implications for methodology too. Kramsch and Zhu (2016: 12) illustrate this aspect of cultural values with the 'can-do mentality' of American native speakers who use vocabulary such as 'challenges' and 'opportunities'. They question the ability of learners to acquire such cultural values just by learning those words themselves. Atkinson (1999: 630) describes the Japanese cultural traits of 'tradition, homogeneity, group behaviour' compared with the Western characteristics of 'individualism, self-expression, and critical thinking'. In referring to CLT and Communicative Competence, particularly from the sociolinguistic aspect, Alptekin (2002: 58) describes learning English as a form of 'enculturation' with teachers as the 'gatekeepers', as class activities inevitably involve cultural aspects. Alptekin (2002: 59-61) refers to ELT instructors teaching their students how to mimic the behaviour of an English speaker; assuming body language and intonation, etc., and indeed questions how necessary it is in fact for a non-native communication to acquire British politeness or American informality, for example. In addition to focussing on the target culture at the expense of the L1 linguaculture, ELT tends also to disregard the learner's native language (Aguilar 2007: 61). It is for these reasons that Kramsch and Zhu (2016: 15) state the need for language teachers to possess intercultural competence, in agreeing with Hofstede's assertion earlier that rather than learners adapting to the culture of the methodology, it should be the other way round. This would enable the pedagogy to become more sensitive and react to the potential imbalances of power and cultural influence contained within the methodology.

Cultural differences and methodology

Differences in cultural traits and values can also be viewed through local context, conventions and traditions when it comes to pedagogy and further explain why a Communicative Approach may not always be appropriate. As mentioned earlier, Canagarajah (1999) provided the example of students in a periphery country, war torn Sri Lanka, struggling to engage with materials of a British context and the coping mechanisms they employed. Ellis (1996: 214, 215) in reference to the Communicative Approach placing more importance on meaning than form, says that characteristics of CLT disregard the rituals of 'collectivist societies' and the high esteem they apply to the 'mastery of individual linguistic forms…'. Swan (1985: 2) adds that CLT additionally does not take into consideration the knowledge and skills that learners have already been practising all their lives in their L1 such

as negotiating meaning that may not need to be relearned in the classroom. Ellis (ibid) states that teaching/learning situations in the tradition of Chinese Confucianism are generally teacher-centred. Burnaby and Sun (1989: 220) describe a traditional Chinese approach as 'focussed on academic study of grammar, literature and in-depth analysis of literary texts…memorisation, discussion, grammar-translation, intensive reading…', they also state 'Chinese don't think the way most Westerners think…'. In addition, class numbers of 50-70 students would pose problems for a Communicative Approach. Kramsch and Sullivan (1996: 204-207) describe the classroom setting in Vietnam as more resembling a family whereby students often live, study and play together, forming close bonds that remain long after university. The learning environment is one of collaboration; when asked a question the whole group is likely to reply in unison. Learning occurs through listening to the teacher followed by experimentation with different responses in what is described as a 'rich oral tradition' with 'quick and clever oral responses…verbal volleying'. Word play is used to make learning effortless and entertaining. In Confucian tradition the teacher may hold even more respect than parents. They warn that dividing such students into subgroups would not be productive. Sulaimani and Elyas (2015: 22-26) in criticism that courses such as the CELTA lack a cultural dimension, refer to Western teaching courses as training teachers to prepare lessons that provide for the 'sociolinguistic and communicative' needs of their own learning culture (as opposed to that of the learners). In the context of Saudi Arabia, class sizes are large and learning is teacher-centred. Where the language is seen more as a necessary means of surviving in the world of business and education, a qualified CELTA teacher will face resistance when trying to implement a Western-style teaching approach. The reasons provided are:

> 1. Students do not realise the need for communication, they merely want to pass the subject.
> 2. The monitoring of a large class is not so simple
> 3. Students used to a teacher-centred class may not perceive the teacher as doing his/her job properly (following CLT practices)
> Sulaimani and Elyas (2015: 26)

It is not only a Western vs. non-Western issue either. Holliday (1994: 12) states that it is sometimes difficult to implement the Communicative Approach in Western Europe. For example, Hofstede (1991: 205) recounts that Germans would perceive anything that comes across as not posing too much of a challenge to understand as suspicious in the academic

sense. The games and entertainment-type activities of CLT may not come across as serious to those who value study in a more academic form. Neither is it developing countries vs. developed, as Holliday (1994: 12) gives the example of Japan having similar issues with Western approaches. This small sample of cultural learning characteristics gives us some indication as to how the methods and materials of a Western-style, Communicative Approach might be perceived in the eyes of a culture with different values and expectations from a learning environment. The implication is that students may fail to engage in that approach which will affect or even negate learning outcomes. Holliday (1994: 12) summarises that the problem (with CLT) is one of Anglophone countries implementing their methods and materials elsewhere (where cultures and pedagogic norms are different).

Other countries' attitudes to the adoption of CLT

In China, where English is seen as an important skill to the economic system, Burnaby and Sun (1989: 229) describe a study which found that Chinese teachers did appreciate the aspects of CLT that were 'dynamic, creative and individual'; however, they perceived that these characteristics would be difficult to apply to the cultural context of China. Large classroom size was once again stated as well as the perception that a good deal of the activities in the CLT classroom gives the impression of being more like games than 'serious learning'. Indeed, Ellis (1996: 215) refers to CLT's focus on oral skills may in some contexts do students a 'disservice', for example, in the context of students preparing for an exam. In a study of experienced Egyptian teachers who took a CELTA course, Anderson (2020) found that they generally appreciated the learner-centred CLT approach; however, as with the Chinese example above, they would need cultural adaptation in order to work in Egypt or Saudi Arabia, where some of the teacher participants worked. Li (1998: 677-703) in a study of the issues South Korean secondary school teachers had adopting CLT, found difficulties such as lack of training in CLT, misconceptions about the approach, lack of know-how and time for preparation of materials, insufficient level of English, lack of motivation from learners, examinations based on grammar and large classes. Li also points to the problem of how to assess the outcomes of communicative activities. Anderson (2020) concludes that these findings have implications for the likes of Cambridge ELA and Trinity College London who market these qualifications internationally. That is, in their current form they do not fully cater for teachers working in other (non-Anglophone) countries. This applies not only to the qualifications but the materials too. Kramsch and Sullivan (1996: 203) illustrate this with the Vietnamese 'classroom as a family' context described earlier. When using the most popular

course book in Vietnam, teachers need to adapt the singular use of ‘you’ in questions to a plural ‘you’ in order for the class to respond as a group. It is clear to see that the newly-arrived native teacher, described at the beginning of this chapter, with a Cambridge CELTA or TrinityCertTESOL certificate may neither comprehend, nor appreciate this need for adaptation. Ellis (1996: 214) refers to it as the need for modifying ‘new knowledge to learners’ worldview’.

2.5. Discussion

Findings from studies such as Burnaby and Sun’s (1989) and Anderson’s (2020) show that CLT clearly does have attributes that are attractive to non-Western cultures, mainly those that focus on meaning and communication which have freed learners from the arduous, rote-learning techniques that existed in earlier methods such as Grammar Translation. However, the studies supported the argument for a strong need for cultural and contextual flexibility, and adaptation when applying the methodology outside its origin, the Anglophone centre. When it comes to native English teachers (or a non-native teacher working abroad), who may not have much knowledge of the local culture, Ellis (1996: 217) advocates that the ELT teacher should try to become a ‘cultural mediator’, one that moves from the ethnocentric perception to a ‘non-dualistic, metacultural perception’. In other words, native English teachers should possess and be instilled with the intercultural-awareness skills that allow them to adapt their materials and methodology to the local culture. CLT Attitude demonstrates that the inverse as is often the case.

Lingua franca

Another factor to consider is the continued evolution of English as an international language involving interactions that do not involve native speakers at all, and therefore question the need for any centre influence in ELT in the first place. Data shows that the number of non-native speakers of English has passed those of native speakers. Figures reveal L1 speakers of English to be 369.9 million while those of L2 speakers are 978.2 million (Ethnologue 2021 as cited in Wikipedia.org, accessed 25/3/21). This reveals a truly global language that is no longer learned for the exclusive reasons of contact with L1 speakers. The sociocultural aspect of Communicative Competence in the era of Hymes (1972) regarded L2 to native English speaker interactions as the standard. This no longer valid. The dominance of such representations in the pedagogy can no longer be regarded as authentic when the majority of

English communications are L2 to L2, and when it is being learned for that purpose. Sulaimani and Elyas (2015) criticise the CELTA as not regarding English in this contemporary light. Furthermore, the mainstream model of English language teaching whose ultimate leaning outcome is the achievement of a native-speaker level of Standard English is rarely achievable, so the learner or L2 speaker is always perceived as a deficient speaker (Seidlhofer 2004; Aguilar 2007). Indeed, Kramsch and Sullivan (1996: 199) discuss the idea of 'authentic language' itself and how difficult the concept becomes when we deal with English as an International Language. These facts support the argument that L2 speakers and learners should be better provided for. It would seem that this in fact is a large part of the issue in that courses like CELTA and TrinityCertTESOL remain aimed at training teachers to teach English as a Second Language (ESL). This implies teaching those learners who want to live and work in an Anglophone country which was traditionally the most popular reason for learning the language for reasons described in chapter one. English as a Foreign Language (EFL), on the other hand, suggests teaching to those who need it to communicate with other (mainly) non-native speakers and is served less well by these courses as their trainees are not given the skills to adapt to a more intercultural EFL context. To take the example of Poland, data shows that immigration to the UK reached a peak of over 1 million people in 2017; however, the flow has decreased continually since then as the local economy has improved (www.statista.com, accessed 15/7/22). Brexit may also influence current and future migration data. This means that common contemporary learner goals are more likely to be passing exams, studying and conducting business internationally, travelling, etc. The implication here is that the time has come for these courses, methodology and materials to take EFL into account too with stronger emphasis on intercultural communication skills. As to where ELT pedagogy fits in with these current circumstances, there is argument to support the conclusion that there is by no means conclusive evidence that the Communicative Approach or any other one for that matter works best anyway (Holliday 1994: 10; Bax 2003: 279). Kramsch and Sullivan (1996: 199) assert that the correct methodology will prepare students to function in English both locally and globally as opposed to exclusively in Anglophone countries.

Suggestions for a successful pedagogy

Both Canagarajah (1999: 213) and Pennycook (2017: 297) advise an approach of critical pedagogy, particularly for teachers using lesson content originating from centre sources. This involves comparing and contrasting the material critically and dealing with any issues of imbalance of power, L2 over local culture, context, etc. as they may arise. Alptekin (2002:

61) puts forward that the solution to these issues might be to design materials to cater for students' own culture. In recent years, locally adapted versions of internationally marketed course books have become more popular. Hurst (2017), for example, found significant improvements in Portugese produced ELT course books with regard to 'cultural representation' between 1989 and 2006. Chapter three will investigate this aspect in global coursebooks. Thornbury (2013: 231) asserts though that this (local) approach does not necessarily overcome the underlying issues of approach or design. This is because of the overwhelming influence of centre methods which may result in even locally produced materials following an exonormative approach. In arguing that by focussing on 'generating communication', CLT loses sight of the context in which the lesson is taking place, Bax concludes that a Context Approach is needed:

- We must consider the whole context
- Methodology (including CLT) is just one factor in learning a language
- Other factors may be important
- Other methods and approaches may be equally valid

Bax (2003: 281)

He argues that teacher training courses should, in addition to methodology, concentrate on the whole context of the classroom. Factors such as national culture, classroom culture, local conditions, class needs or indeed individual student's needs are to be taken into account.
In referring to a postmethod approach, Kumaravadivelu provides a microstrategic framework:

- Particularity (context sensitive, location specific)
- Practicality (relationship between practice and theory)
- Possibility (socio-political consciousness, identity formation and social transformation)

Kumaravadivelu (2006: 68,69)

López Rama and Luque Agulló (2012: 182-187) in considering the part grammar plays in the Communicative Approach, explore a post-CLT approach. In an EFL environment of non-native to non-native communication, the notion of Communicative Competence may be the minimum that is needed. Intercultural communication skills would need to play a larger part, for example. A post-CLT approach includes task-based teaching, focuses on form and includes communication through content. It allows the teacher the freedom to make decisions with regard to which approach is going to work best in the particular classroom based on

context. Not confined to a specific methodology, its assumptions and expectations, the educator is able to work in an environment of adaptability.

There are other aspects which can be considered too such as learning style. Not all students work well in groups (a common characteristic of the Communicative Approach); for example, some are introverted, have different interests and approaches to their personal learning, etc. Recollection of my own CELTA course was that in the expectation for so much of the lesson to be activity-based and students grouped particularly in pairs, there was little provision to the extent of discouragement to those who benefited from individual work, time for independent reflection, or even traditional 'book work' as the particular classroom was purposely arranged free of desks to encourage mingling and interaction. This style tended to suit the extroverted students, less so those who appreciated a quieter learning environment. Running counter to regular CLT classroom practices, some may simply learn better working alone while others may benefit from a more traditional teacher-centred approach, particularly if these are standard practices in their culture. In short, there is no one-size-fits all. Holliday (1994: 11) gets to the crux by adding that what is important is what happens between the teacher and class, again indicating the merits of a tailor-made approach to the particular context of the classroom.

2.6. Conclusion

One of the features of ELT teaching is the employment opportunities it offers particularly (though not exclusively) to large numbers of native-English speakers from Anglophone countries. The majority of these are educated through Western education systems and their ELT training is done through courses such as Cambridge CELTA and TrinityCertTESOL. Such courses are largely based on CLT. Course materials by international publishers follow the same methodology. The Communicative Approach is based around the concept of Communicative Competence, with a focus on learners' understanding of meaning and being able to cope in real-world situations which lesson activities attempt to replicate. Features of the Communicative Approach are that it is learner-centred and learners practice activities through group and pair work.

This chapter has acknowledged the merits of CLT, however, criticisms arise when it is applied universally in multicultural situations. This is because the approach's origins lie in

Western, Anglophone, culture. ‘CLT Attitude’ is described as a frame of mind common in both teachers and trainers that is characterised by feelings of the superiority of their Western-style, Communicative Approach. Further criticisms are that the concept of ‘authentic’ situations cannot truly be recreated in a classroom and indeed the conditions which are appropriate in an Anglophone country may be irrelevant in the local culture. Furthermore, contemporary authenticity is more likely to be in the form of L2 to L2 communications which is inclined to be overlooked in traditional CLT. Communicative Competence itself may be somewhat alien to cultures who place value on the study of form, and it does not take the need to communicate interculturally (L2 to L2) into consideration. Hofstede (1986) points to differences in values and behaviours of cultures themselves with implications for multicultural teaching situations, student/teacher interactions, etc. When it comes to applying a Communicative approach in other countries, aspects such as pair/group work may cause inter-cultural problems, and games and activities may not be taken seriously. In addition, less of a focus on form may not be of value to learners who need to pass certain exams, etc. Studies show that while teachers from other pedagogical backgrounds do appreciate aspects of CLT, they feel the need for adaptation to local culture. Proposals for solutions to these issues rest on Western methodologies, trainers and materials starting to view ELT more from the perspective of EFL and a Lingua Franca than ESL. With this perspective in mind, classes can be taught with an eye on local culture and context rather than strict adherence to a particular methodology. In a nutshell, the methodology should adapt to the learner rather than the other way around as might have been previously expected.

PART TWO

Analysis of materials, cultural requirements and models

Chapter Three: Global ELT coursebooks: An analysis of evolution of cultural content

Chapter Four: Intercultural Sensitivity: How much of the students' own culture should be included in the lesson?

Chapter Five: Models of English for a lingua franca

This part looks at the requirements of a modern ELT. A study in chapter three demonstrates how coursebooks can be culturally biased by containing an overwhelming amount of Anglophone content. The modern learner is more likely to be one who communicates with many cultures through English and therefore benefit more from content that is both local and multicultural in context. Chapter four looks at the need for Intercultural Sensitivity in ELT. In a study involving a class of Chinese students, it explores the needs of learners with regard to the proportion of content in terms of culture. Finally, chapter five considers the traditional native-speaker model of ELT and the extent to which there are suitable alternatives that can accommodate the learning requirements of contemporary learners.

Chapter Three

Global ELT coursebooks: An analysis of evolution of cultural content [2]

3.1. Introduction

The coursebook is a central feature of the ELT classroom. It is invaluable to a busy teacher and contains pre-planned lesson content which is both attractive in design and systematic in terms of pedagogical framework. Global coursebooks are internationally marketed textbooks which are produced for worldwide distribution. This chapter will examine the use of such materials, particularly with regard to cultural content. Their value as a teaching resource cannot be discounted, however, they have been criticised over the years; mainly in terms of appropriacy, cultural sensitivity and relevance when distributed internationally. This is due to the fact that a book produced in the UK, for example, containing Western cultural content and based on Western-style pedagogy risks being irrelevant, sometimes inappropriate and/or even difficult to implement in a foreign culture. There are now more people who speak English outside native-speaking countries as a lingua franca than Anglophone native speakers (Graddol 2006: 87). They increasingly do not need the language specifically to communicate with native speakers or live in an Anglophone country. They therefore may not consider it necessary to learn English within an Anglophone-centric context status quo. Has this aspect been addressed in global textbooks? These factors will be elaborated upon and discussed along with relevant research which has been previously conducted on the subject. Furthermore, publishers are no doubt aware of the various criticisms. Have they taken notice of them and amended their content accordingly over subsequent years? A comparative study of content analysis was carried out on a first edition of English File Upper Intermediate (Latham-Koenig and Oxenden 1996) and (at the time of writing) the current fourth edition

[2] A version of this chapter was published as a paper in Branigan, S. 2022. *Global ELT coursebooks: A comparative study to examine if there has been any shift in proportion of cultural content in a 1st and 4th edition of English File.* CONCORDIA DISCORS vs DISCORDIA CONCORS: Researches into Comparative Literature, Contrastive Linguistics, Cross-Cultural and Translation Strategies, (14), 29-56.

English File Upper Intermediate (Latham-Koenig et al. 2020), in order to examine what if any changes have occurred with regard to the proportion of cultural content included in them over the 24-year period. The findings will be discussed along with publishers' motivations for their actions. Finally, some proposals will be offered as to a way forward in providing learners more contextualised content that would represent the target culture more accurately, employ more localised topics and recognise L2 to L2 communication as genuine in its own right.

3.2. Global coursebooks

Global ELT coursebooks are generally attractively designed materials in a magazine format which is appealing to students both in look and feel. They are written in English which means the teacher does not have to be local, the class may be multilingual and they may be used in any country. These textbooks are organised into unit form and contain a sufficient pedagogical mix to fill an entire lesson. They are also systematically planned to cover a wide range of vocabulary, listening, reading, writing and grammar exercises in a variety of situational contexts. The accompanying teacher's book contains answer keys, step-by-step advice on how to conduct the lesson, listening scripts, as well as extra resource activities and testing materials. The full set also includes audio tracks and more recently, video and multimedia content, website resources and mobile phone/device applications. Top publishers include: Cambridge University Press, Cengage Learning, McMillan English, Oxford University Press, PearsonELT. For these publishers and others, global coursebooks and related content represent a multimillion dollar industry. It is difficult to find exact financial details; however, Hadley (2013: 206) describes them as a 1 billion pound industry which makes up to 50% of Cambridge University's profits.

There are many good reasons for an educator to use textbooks in general in the ELT classroom. The main advantage to the teacher is that lesson materials are pre-prepared which saves on planning time. Teachers may be confident that they have been developed by experts in their field who have had the time to research and source appropriate learning material. To independently formulate a lesson including such a diverse range of multimedia and activities would require huge amounts of planning time, not to mention expertise on behalf of the teacher. In textbooks there is continuity from lesson to lesson and students have all their main materials in one unit (the book). Global coursebooks also familiarise learners with the target

culture, an important aspect to the learning of a language (Byram 1986). Garton and Graves (2014) provide the following advantages:

- They give structure to lessons and to the course.
- They save time.
- They give a sense of security to the teacher
- They promote autonomy in learners (they can be used outside the classroom).
- They are reliable – written by experts and well-known publishers.
- They give a sense of professionalism
- They offer different perspectives (different cultures, places, etc.)

Garton and Graves (2014)

While this chapter focuses on particular criticisms of global coursebooks with regard to their cultural representation when marketed globally, it does not criticise them as a concept in itself because of the above attributes. In fact, Hadley (2013: 230), in a study involving 700 learners over a 6 year period found that overall they helped rather than hindered learning.

3.3. Criticisms

Criticisms arise mainly with regard to the contemporary status of English as an international language. As stated in the introduction, there are now more non-native speakers of the language than native speakers, a fact which has changed the nature of ELT. As discussed in the previous chapter, ELT in the past was more focussed on an ESL context; a learner who needs the language to live and work amongst native speakers. Nowadays, it is more likely to be conducted within an EFL context (in their L1 country) and/or practised as ELF (Seidlhofer 2004; Jenkins 2007), whereby it is used as a lingua franca in L2 to L2 contact in the countries Kachru (1985) describes as outer and expanding-circle countries. The native-speaker model of the past is no longer realistic (Graddol 2003). This also has the effect of reducing the need for the target culture (Jenkins 2000) as learners may not need to live in Anglophone countries or develop deep L2 sociolinguistic competence.

Globalisation and neoliberal content

In the era of globalisation, Hadley (2013: 208) refers to the "corporatization of universities" whereby such institutions are required to conduct themselves as businesses would; employing efficiency, fiscal management and monetisation of activities. Block (2002) coined the term

"the Mcdonaldization of language teaching" which has become "pre-packaged, predictable and controllable." Gray and Block (2014) point to the growth of the global textbook industry as having arisen in parallel with the start of the neoliberal era from the late 1970s. This is associated with financial markets that were deregulated and the reduction of trade barriers. The global coursebook fits into this broader context in its ready-made format by which the teacher may simply follow the rubric. The delivery and format of the lesson will not vary if the teacher is substituted; a form of standardisation which is common in business methods. Furthermore, Gray and Block (2014: 3) criticise the global textbook as "little more than a celebration of neoliberal ideology." Vettorel and Lopriore (2013: 487) refer to the content itself as most often globalised in nature. Coursebook topics incorporating areas such as success, foreign holidays, getting on the career ladder, consumerism; with titles including "Confessions of a cyberchondriac", "Act your age" (Latham-Koenig et al. 2020), at the expense of 'real-life' issues such as unemployment, access to healthcare, being able to afford a home, etc. reflect the aspirations of this neoliberal ideology. Futhermore, this subject matter very much identifies with a Western, Anglophone culture which a learner from another society might not identify with.

Culture contained in global textbooks

With regard to the culture content in global textbooks, it has been criticised as being predominantly target culture related; this effectively disregards the L1 culture. McKay (2004) argues that culture needs a different approach in EIL (English as an International Language) than in ESL (English as a second language) because there is less of a need to learn the cultural norms of an Anglophone country. Mishan (2021) refers to the coursebooks as those that have been written in an Anglophone country, by native speakers, intended for an international market. This relates to the point that Alptekin (1993) makes; textbook writers inevitably write materials within and reflective of their own cultural worldview. When a learner starts to learn a new language there is a conflict cognitively between cultural aspects of the L1 culture and that of the new target language. Gray (2002: 152) adds that ELT coursebooks are "cultural constructs and carriers of cultural message" in parallel to their intended purpose of the teaching of the language. This has the effect of taking learners out of their local contexts (Hadley 2013). Vettorel and Lopriore (2013: 496) criticise often-used topics such as English breakfast, the royal family and the British parliament which are exclusively target culture. These subjects may be irrelevant or even objectionable on the grounds of cultural imperialism in other cultures. They found that global English and the

legitimacy of L2 to L2 in its own right are rarely referred to except in sections which are sometimes included on cultural and intercultural communication. Additionally, they observed that when foreigners are represented it is often with a fake accent by a native-speaker actor.

Arikan (2005: 29) points to the visual materials too; photographs and illustrations, which can be highly representational of culture and "transmit and strengthen stereotypical thinking." In fact, an image is what the reader's eye will first be drawn to and images can be very powerful. Chao (2011: 189) found evidence of cultural bias favouring the side of the target culture and referred to an unconscious acculturation of learners into the target culture from working with international materials. Furthermore, learners may even feel an obligation to take on the L2 culture when it is intertwined with linguistic content. Cakir (2010) criticises this approach by stating that the aim of textbooks should not be to explicitly teach the target culture, but rather increase students' cultural awareness and experience (of both cultures). That is not to say that all learners are opposed to the target culture or feel that it is irrelevant. (Sardi 2002: 102) refers to a cohort of learners who may in fact wish to become more assimilated into Anglophone culture as they become alienated from their own and/or wish to embrace the target culture which may be new and exciting. It has already been acknowledged that some culture is necessary to learn a language given their mutual inseparability. "Language is the vehicle of culture…" Hofstede (1986). The point is that global coursebooks need to have the intercultural sensitivity to acknowledge and cater for those learners who do not consider the target culture necessary or who feel it imposes on their L1 culture. As a foreign language classroom is a multicultural context, the pedagogy used should employ Intercultural communication competence; defined by Chen and Starosta (2000: 3) as the attainment of "communication goals in intercultural interactions". Bruton (1997) points to the need for students to "be themselves" and that learning be "genuinely contextualised", in the sense that placing them in a foreign or even alien culture (the textbook) is not doing this but forcing them to become someone else.

Misrepresentation of target culture

Further to the above criticisms, there are claims that the target culture itself is misrepresented. Mishan (2021) observes that even though the books have a "superficial international gloss", they are ultimately British, and criticises that what they portray is a "fictionalised Britain". They reflect middle-class, Western values and do not portray the cultural diversity of the UK. Gray and Block (2014: 1) refer to a "progressive editing out of working class characters…"

Gray (2002: 159-161) points out, for example, that lesbian and gay characters are excluded from content and makes the point that genuine, authentic situations such as a student having a problem with a visa or trying to rent accommodation are rarely included in favour of middle-class, aspirational content.

Sanitised content

Moreover, Gray (2002: 159) refers to the practice of sanitising the material of objectionable content when it is intended for the international market. He refers to the PARSNIP acronym (politics, alcohol, religion, sex, narcotics, isms, pork), a list of topic areas that publishers advise their writers to avoid. This, he argues, results in an avoidance of serious topics in favour of content which is "sanitised". Melliti (2013) adds to this list with such diverse topics ranging from Israel to AIDS. It is understandable that publishers may wish to be culturally sensitive by avoiding these issues. On the commercial side, including potentially offensive material is not good for sales and the global success of the product. However, Mishan (2021) concedes that after these exclusions, writers are left with "innocuous, inoffensive topics" which may be dull and bland. It is not hard to see how this could result in a lack of cognitive engagement in learners which could in turn reflect in learning outcomes, or lack thereof. Bruton (1997: 275-283) points to the tendency of publishers to include topics that are predictable, with liberal characteristics and offer nothing new in terms of content, and refers to a "sameness" in publishing and marketing criteria which discourages innovation. Melliti (2013) found that 62% of students reported that the contents of the coursebook were not relevant to them.

Methodology

Culturally, the methodology used in global coursebooks may also pose a problem. Canagarajah (2002) refers to methods as "cultural and ideological constructs with politico-economic consequences." As discussed in chapter two, the pedagogy widely used in Western ELT is the Communicative Approach based on the target achievement of Communicative competence (Hymes 1972). It employs authentic topics and materials, collaboration, learner-centred activities and has many merits within a Western context. However, it has been criticised as a one-size-fits-all approach (Swan 1985; Hofstede 1986; Ellis 1996; Alptekin 1993; Bax 2003) when it is used in other cultures. Mishan (2021) refers to a "Communicative CLT dictatorship", referring to a sense that the approach is imposed on those who wish to learn English by institutions and publications. The types of activities in CLT such as learner-

centred lessons, students offering personal opinions in class, group work and game-like activities may run counter-current to what learners in other cultures are used to and may be ill-prepared cognitively to learn from. This applies particularly to those whose learning experience is teacher-led, where the learner is expected to be quiet in class, take notes, memorise and carry out grammar translation-type activities. It is true of China, for example (Cortazzi and Jin 2006), an aspect which has the potential to cause both practical difficulties and culture-conflict for learners which may lead to resistance. That is not to say they will never appreciate the benefits of a more communicative approach; however, at least initially they may not be open to it as it may be alien to them.

Legacy of imperialism

Returning to "politico-economic consequences" (Canagarajah 2002; Baleghizadeh and Motahed 2010) point to further reasons some educators and learners may reject the proportional over-representation of Anglophone culture in textbook content. Baleghizadeh and Motahed (2010) advise that learners should be informed as to the links English has with global balance of power and inequality as discussed in chapter one. Mishan (2021) refers to the historical connection ELT has with imperialism. Linguistic Imperialism (Phillipson 1992), Linguistic genocide (Day 1981), issues of political power and dominance (Pennycook 1994), roots in the colonialism of the past (Canagarajah 1999; Kumaravadivelu 2003) all point to the nature of ELT as not always having been benign and therefore a valid reason for some learners to reject its culture saturation in favour of localised content. In some learners' minds it may still be the language/culture of the oppressor. In fact, a confrontation of this aspect in textbook content might clear the air of the language's past to allow for its present role as a language of international communication.

3.4. Localised content as a possible solution

One way to overcome the previously discussed issues is to include more localised content which would tilt the cultural imbalance of content, methodology, ideology, etc. towards the source culture context. Due to economies of scale, this is generally less cost effective for the publishers than the one-size-fits-all product. It can be done either by using local ELT publications or by global coursebooks which are adapted to localised situations. Gray (2002) refers to the "glocalization" of ELT materials which is localised versions of global textbooks. Ministries of Education, particularly for pre-tertiary learning, may have stipulations with

regard to the proportion of local content and choice of textbooks which may be used. Cakir (2010: 182), for example, states that in Turkish elementary schools coursebooks are chosen by the ministry of education which are written by non-native speakers and therefore avoid over-representation of the target culture. There may be disadvantages to locally produced textbooks in a multicultural classroom though, particularly if elements of them have been written in the local language. Furthermore, the power, due to huge marketing budgets, and influence international publishers have over methodology often mean that even local producers publish homogenous material (Mishan 2021). Canagarajah (2002) links this to issues of power and monopoly by Western institutions that have the resources to conduct sophisticated research, using superior technology, then use their influence to popularise the knowledge "through publishing networks and academic institutions." He advocates that just because it is produced abroad, does not mean it is better. McKay (2004: 12) expressed surprise at this exonormative view whereby in many non-Anglophone cultures educators prefer to use target culture content rather than local culture. Canagarajah (2002: 136) points to "centre methods…may limit critical thinking and impose homogenous values and practices." Vettorel and Lopriore (2013) in an Italian survey found that only one coursebook out of ten analysed was "locally suited". All of this illustrates that even localised content will follow centre methods (and culture), preventing innovation, if the powerful publishers are unprepared to take the lead by trying something new or taking consideration of the academic criticism.

3.5. Publishers' response to criticisms

Gray (2002) refers to an attitude of "if it ain't broke, don't fix it" on behalf of the publishers. According to Mishan (2021), publishers have not reacted to criticism by academics over the years with regard to the content of global coursebooks. One reason for this she claims is interdisciplinarity; she points to the fact that authors are not scholars, implying that they do not necessarily follow academic criteria in their writing of textbooks. Vettorel and Lopriore (2013) came to similar negative conclusions in their article which examined whether the changes in the movement of English towards a lingua franca had been reflected in coursebooks. A logical conclusion to draw is that publishers pay more attention to book sales; these figures do not appear to indicate there is a problem. Nonetheless, there does seem to be a dichotomy between commercial success and pedagogical best practice.

3.6. The study

It was in an effort to examine whether publishers had made any improvements with regard to the criticisms contained in this chapter that it was decided to conduct a comparative content analysis on two different editions of a popular global coursebook that were published 24 years apart. The academic disapproval outlined above can all be linked to an overrepresentation of the target culture. Therefore, it was decided to examine what, if any, changes had been made over that period with regard to proportion of cultural content contained in the materials. Other related studies had looked at: shifts with regard to ELF (English as a Lingua Franca) (Vettorel and Lopriore 2013), differences in British vs. American textbooks (Baleghizadeh and Motahed 2010), social class representation (Arikan 2005), culture-specific elements (Cakir 2010), cultural bias (Chao 2011) and global content (Melliti 2013).

The coursebook

Headway Intermediate (Soars & Soars 2003) was the object of some of the previous studies due to data showing its huge sales (Mishan 2021). Sales figures are difficult to obtain. However, another prominent global textbook mentioned by Mishan was English File (Latham-Koenig et al. 2020) which is reported by her as having sold over a million copies in China alone. This popularity was the reason for choosing English File as a representative of global ELT coursebooks. The above mentioned studies had used Intermediate level and lower. In this case it was felt that an Upper-Intermediate, CEF B2 level book would contain more content density than its lower-level counterparts and therefore would make a better choice. Additionally, at this level and age group educators are more likely to be free to choose from the open market and not be under Ministry of Education regulations, making it more widely accessible internationally. English File is written entirely in English and is aimed at adults; evidenced by the absence of children's themes.

Method

In this pilot study which may lead to a full analysis of all four editions, 50% of the content of each student's book (comprising 232 categorised items) was taken into consideration. This proportion was considered sufficient to represent the book in its entirety. Content Analysis was used in order to categorise the items found. In order to maintain focus on the cultural element, Moran's (2001) five dimensions of culture were employed as determiners: products,

practices, perspectives, communities, persons. Culture referred to national culture, though in the case of Anglophone culture it extended to those countries in which English is spoken as an L1. A variation inspired by the categories referred to in Cortazzi and Jin (1999) and Chao (2011) whereby the content was categorised into: Source culture, Target culture (British specific), Target culture (wider Anglophone, Western), Intercultural interaction and Universality across culture was utilised.

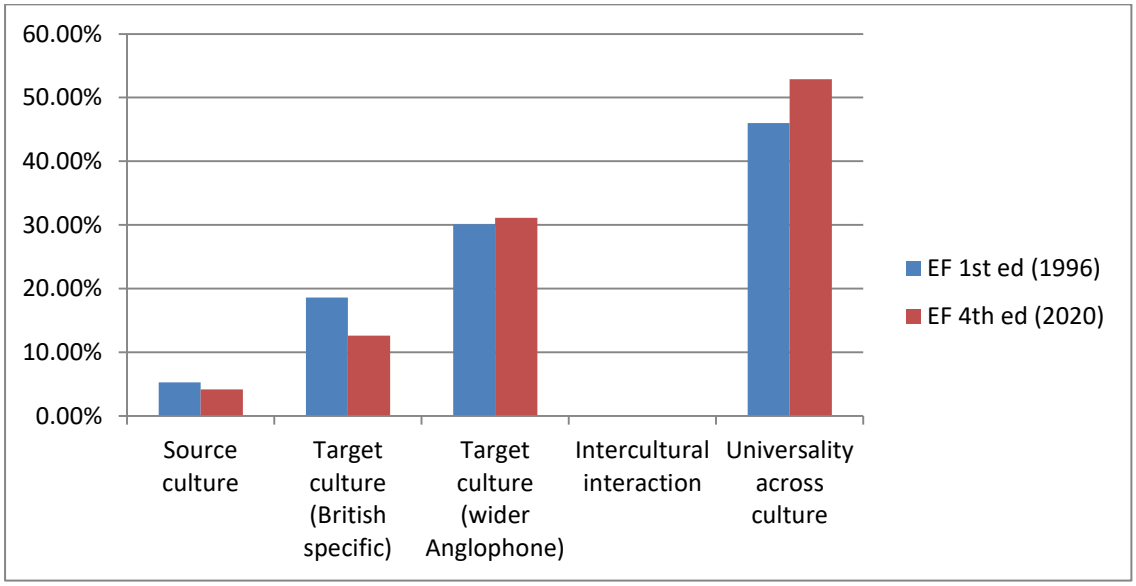
Cultural Categories	**Description**
Source culture	Any content that relates to the learners' L1 culture.
Target culture (British specific)	This is British specific content. 'The Queen', 'a British pub', 'an interview with a British celebrity', etc.
Target culture (wider Anglophone)	Items from wider Anglophone culture extending into Western culture; neo-liberal values, consumer culture, pop culture, etc.
Intercultural interaction	This is specific L2 to L2 communication or items that examined cultural differences.
Universality across culture	These items were ones considered equally relevant, though not exclusively, in many cultures outside and including Western/Anglophone. They often comprised factual information; 'Holidays' is an example. While sometimes associated with consumerism, most societies accept the need of a break away from their normal routine. 'The weather', 'scientific facts', 'cities', 'crime', 'music', etc. are all examples.

While the coursebooks were divided into units often organised around a general theme, it was decided not to focus on the unit per se, rather the individual exercises and images contained within them. For example, A reading exercise on 'holidays' could be considered universal across cultures, however, an accompanying photograph of white Anglo-Saxons on a shopping weekend to New York would be very much of a Western context. That way a sharper focus on single items was able to be achieved. Each exercise was referred to as an item and categorised. These were examined for cultural bias, characterisation and messages. A decision was made on the cultural category of each item based on its cultural origin and/or how it might be perceived as to its cultural representation by the non-Anglophone learner. Images were studied as separate and additional items from their related exercise. Deeper, implicit linguistic content contained in vocabulary, grammar, pronunciation and methodology in the metalinguistic sense was not examined and exercises on these topics were excluded.

All items were placed within their categories on a Microsoft Excel spreadsheet (see appendix 1), counted manually and finally the resulting data were condensed into a graph.

3.7. Findings

The results are indicated on the graph below.



Source culture content appeared in the form of 'in your country' questions exclusively. For example, "How do people spend their holidays in your country?" The above graph shows that between the 1st and 4th editions there was only a slight reduction from 6% to 4.9%. This was not considered to represent a significant change. In British specific content, however, there was a marked reduction from 19% to 12.7%. The wider target culture (Anglophone) remained generally the same from 31% to 29.4%, while there was no evidence at all of any L2 to L2 communication in either of the textbooks, both at 0%. Finally, in items that were categorised as having universality across culture, there was an increase from 44% to 52.9% which was considered significant. This is culturally neutral content and often represents the "sanitised" material discussed earlier. The changes that were regarded as significant do represent a noticeable shift in the proportion of British specific content (6.3% reduction) to universality across culture content (8.9% increase). There are fewer items such as an interview with a British personality (Toyah Wilcox) on p.33, for example, or a photo of Mr. Bean (a British character) on p.16 (Latham-Koenig and Oxenden 1996), and more of neutral themes such as "Medical Myths or First-Aid Facts" on p.16, discussion about strange experiences on p.11 or "personality test" on p.12 (Latham-Koenig et al. 2020). This may represent an acknowledgement on behalf of the publishers that international learners need

more universal content and less British content. However, when it comes to Intercultural interaction, it is very clear that ELF (English as a Lingua Franca) has been disregarded entirely which agrees with previous research that not much has changed in that context.

3.8. Discussion

Challenges occurred when attempting to assign an item to its appropriate cultural category due to the blurred nature of 'culture'. An example is the band, Abba. Should they be categorised as a Swedish band (source culture for Swedish students), an English-language-singing symbol of Western pop-culture (target culture), or a global institution loved across cultures who have access to their music (universal)? Additionally, Western culture could not be considered exclusively Anglophone as it encompasses outer-circle (Kachru 1985) countries too, such as Europe for example. Other content fit neatly into defined categories such as the Queen of England which was clearly target culture (British specific). Images sometimes posed problems and required a degree of interpretation. Moreover, my own cultural background had the potential to skew the data as worldviews are so ingrained that they may impede the accuracy of one's critical evaluation of one's own culture. Cortazzi and Jin (1999: 202) acknowledge this aspect of cultural evaluation of textbooks often "reflect their authors' interest and awareness in culture". Acknowledging these factors, I relied on my own substantial intercultural experience as someone who has lived among an L2 culture for many years, has learned two foreign languages and self-evaluates as having achieved a positioning on the higher end of the ethnorelative stage of Bennett's Developmental Model of Intercultural Sensitivity (Bennett 1993). Furthermore, it was necessary to examine the cultural representation of the items from the perspective of my own internationally diverse students; most of whom learn the language for lingua franca purposes. Due to these considerations the analysis was consistent. Moreover, the research revealed that in examining individual items such as an exercise or an image, while some items may be blurred when it comes to cultural category, they do form a clear picture when synthesised, rather like the pixels coming together to make an image on a computer screen.

This study has found that there has been little noteworthy shift in the proportions or patterns of cultural content apart from a reduction in British specific material. It largely supports previous literature (Gray 2002; Vettorel and Lopriore 2013; Mishan 2021). Of significant note is that in both the first and the fourth edition, no content related to intercultural

interaction has been included; this effectively disregards L2 to L2 communication as an authentic situation in its own right. There are few opportunities for the ELF learner to utilise localised context in order to fulfil sociolinguistic aspects of learning as their proportional need for Anglophone-specific culture is reduced. Additionally, when it comes to avoided topics, Melliti (2013) points to how discussion of controversial issues in class can improve argumentation skills. It appears that the bypassing of PARSNIPs and other issues may be depriving learners of practical and linguistic skills needed to attain communicative competence in the learner's real world. Mac Andrew and Martinez's (2002) *Taboos and Issues* is an example of a textbook which makes use of exclusively controversial content for the purposes of generating debate in the classroom. My personal experience is that when treated with sensitivity this usually-avoided subject matter can encourage learners to critically examine both source and target cultures. It can also engage them more cognitively, increase cultural awareness, as well as practice skills and linguistic content that might not have been otherwise available in more sanitised content. Moreover, in the case of global coursebooks, where including localised content may prove impractical, any activity which encourages learners to compare L1 and L2 cultures automatically brings localised content into the lesson. This also has the effect of simultaneously educating learners on the L2 culture in a multicultural rather than a monocultural context.

3.9. Conclusion

Global coursebooks are a useful tool in the ELT classroom. They are attractively designed, reduce planning time for teachers, as well as incorporate a range of multimedia activities into the lesson. In spite of this, they have been criticised due to deficiencies in their content when it comes to their proportional representation of culture. As the end user of this very successful commercial product, the contemporary learner is nowadays as likely to be a person who wishes to use English in L2 to L2 communication as one who wishes to live in an Anglophone country. For these ELF learners, the traditional high proportion of British and Anglophone culture in textbooks may not be what is needed. Furthermore, the inclusion of content which is more middle-class and aspirational than authentic and real-life, may give them a false picture of the target culture itself. The aim of this study was to examine whether publishers had acknowledged this changing picture in ELT and reflected it in their content over a period of time. Other related studies found that they had not. A comparative content analysis was carried out on a first edition and fourth edition of a textbook to identify changes

in the proportions of content contained regarding culture. The findings generally agreed with other research. However, when like-for-like was compared over the 24 year period, there was evidence of a distinct movement of proportion of content from target culture, especially the category that was British-specific, to universality across cultures. This was interpreted as an acknowledgement by publishers that less British culture was required in favour of neutral content. It was argued that not only could publishers go even further by representing the target culture more genuinely, but that they include more content that considers the ELF learner. This could be achieved by including situational material that users would have more practical use for, as well as utilising more localised content. The latter is not always practical or cost effective in a global coursebook. However, publishers could include content that would encourage debate, argumentation and increase students' cultural awareness both of their L1 culture and the target culture.

Chapter Four

Intercultural Sensitivity: How much of the students' own culture should be included in the lesson?[3]

4.1. Introduction

The aim of this chapter is to examine the roles both L1 and L2 linguaculture play, and by extension the need for intercultural skills, in particular that of Intercultural Sensitivity (IS), in the ELT classroom. This will be achieved by first overviewing meanings and definitions of the term Intercultural Sensitivity and related concepts, followed by some methods by which it can be measured. While the literature is convincing that IS should be practised throughout ELT by all teachers, particular attention is paid to the native-speaker EFL/ESL teacher in this work. This is due to the fact that the native speaker is more likely to have grown up in an Anglophone-centric environment and therefore may be less culturally aware than her/his non-native counterpart. Concepts that criticise the native-speaker model of ELT will be used to illustrate this. Some proposals will be put forward as to how Intercultural Sensitivity can be practised in the classroom. One solution is to include more of the students' L1 linguaculture in the lessons. The question is; how much? This was posed to a group of Chinese students studying in Europe. They were asked to provide details on how much of their own culture should be included in the topics, materials and teaching methodology of their English learning programme. The results of the qualitative study will be interpreted and compared with previous related research to form a proposal as to how much of the students' L1 culture should be included in classroom topics. The implementation of the findings can aid the teacher to act as an intercultural mediator, rather than a native speaker who is focussed exclusively on the target-language culture which has been criticised in the past.

[3] A version of this chapter is forthcoming as a paper in Language and Literary Studies of Warsaw

4.2. Culture

As discovered in chapter three when trying to assign textbook items to particular cultures, the word ‘culture’ can be blurred and difficult to define. This chapter would like to use the working definition of: specific belief and behavioural characteristics that we learn rather than are born with that differentiate us from other groups of people. When referring to national culture, this study will acknowledge cultures within cultures and the three points below:

- Culture and nation – there are different cultures within a nation.
- Culture and race – race is inherited, culture is learned.
- Culture and ethnicity – Americans, for example, may identify as Irish, Italian, etc.

Spencer-Oatey (2012: 18-19)

Nevertheless, Hofstede (2009) argues that when it comes to cultural differences, there are considerably more variations between societies than within them and that is the basis for referring to national culture in this work. The link between culture and language is also acknowledged; ‘Language is the vehicle of culture and it is an obstinate vehicle’ Hofstede (1986: 314).

Language teaching encounters obstacles such as potential clashes of L1 and L2 cultures in areas of teacher/student/teacher interaction, lesson topics and material, methodology used and classroom environment. There is also a dilemma as to the proportion of L2 culture required/needed, or even desired in order for the learner to reach their language competence target. To what extent does the learner expect to be acculturated into the L2’s culture, or would they prefer to attain the L2 within their L1 cultural context? This will be addressed further on.

4.3. Intercultural Sensitivity

It is inevitable when teachers and students from different national cultures are brought together in a multicultural classroom that there is the possibility for cultural misunderstanding if no attempts are made by either side to understand and accommodate each other. Some examples of lighter misunderstandings between teachers and students were provided in chapter two. Zarzyka (2019) provides more serious examples between students which can lead to conflict in class. One such example is an African student in a Polish language class,

who when his wallet disappeared ordered the classroom to be closed and everyone to be searched. The result left an Arab woman seriously upset as in her culture for a woman to be suspected of theft would be a huge dishonour.

In our modern inter-related world or 'Global Village' (Crystal 2003), issues around cultural interactions are discussed within different contexts such as business, international travel, etc. Fantini (2009: 196), in a review of the literature, found terms such as: multiculturalism, cross-cultural adaptation, intercultural sensitivity, cultural intelligence, international communication, transcultural communication, global competence, cross-cultural awareness, global citizenship and more. All of these expressions indicated to him that there were no standard terms in use; however, 'intercultural (communicative) competence' appeared to be establishing itself more. This chapter deals with Intercultural Sensitivity and its related concepts. Chen and Starosta describe three interrelated though individually distinct terms that are often confused:

- Intercultural Awareness (noticing that differences/obstacles may exist)
- Intercultural Sensitivity (Involving emotions, empathy and understanding)
- Intercultural Communicative Competence (attaining successful cultural interaction)

Chen and Starosta (1996, 1998)

To attain Intercultural Communicative Competence (ICC) (Byram 1997), which will be examined in more detail in later chapters, and achieve a successful intercultural interaction, that doesn't disrespect either culture, a person must first have developed Intercultural Awareness and Intercultural Sensitivity. Chen (1997: 5) describes Intercultural Sensitivity as 'an individual's ability to develop a positive emotion towards understanding and appreciating cultural differences that promotes an appropriate and effective behaviour in intercultural communication'. They further divide Intercultural Sensitivity into six elements:

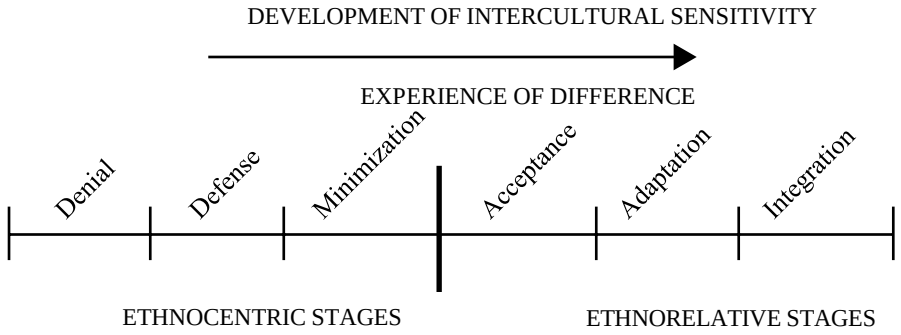
1. Self-esteem (people with self-value and self-worth are better equipped to deal with alienation, frustrations, etc. that may occur in intercultural interactions)
2. Self-monitoring (the ability to regulate one's behaviour according to situational constraints)
3. Open-mindedness
4. Empathy
5. Interaction involvement (responsiveness, attentiveness, perceptiveness)

6. Non-judgement (the ability to avoid jumping to conclusions without sufficient information)

Chen & Starosta (2000: 4)

Chen and Starosta (2000: 4-10) developed a method of measuring Intercultural Sensitivity based on a set of statements and a five-point Likert scale which ranged from strongly agree to strongly disagree. Following a review of academic research, they formed 44 elements which they considered important to Intercultural Sensitivity. They then asked a group of 414 students to rate the statements which allowed them to further reduce the amount of elements to 24. The final version of the scale contains 24 statements which are divided into 5 categories: Interaction engagement; Respect for cultural differences; Interaction confidence; Interaction enjoyment; Interaction attentiveness. While they acknowledged that their study was limited to a specific sample of the population (white university students), they considered it to be a reliable instrument for measuring Intercultural Sensitivity. Findings from the research revealed interculturally sensitive people to be more attentive, empathetic, possess high esteem and are able to self-monitor. Additionally, they show a 'more positive attitude towards intercultural communication' and are 'more effective in intercultural interaction' Chen and Starosta (2000: 12).

Bennett (1993) describes and measures the attainment of Intercultural Sensitivity in terms of a developmental process.



The Developmental Model of Intercultural Sensitivity (Bennett, 1993: 153)

The Development Model of Intercultural Sensitivity (DMIS) illustrates the progression from an ethnocentric stage of initial denial of the need of consideration towards another culture, to defence that one's own culture is the legitimate one, to minimisation of the intercultural challenges. It progresses further to an Ethnorelative stage beginning with acceptance that valid cultural differences exist, to adaptation in which one attempts to see matters from both

cultural perspectives, to the final one of integration whereby one is able to fully experience both worldviews and is able to move between them as the context requires.

An interculturally sensitive person is attentive to their counterparts in the interaction and has the ability to self-monitor and adjust to accommodate the cultural context in order to achieve a successful intercultural communication. Fantini (2007) describes some ways of achieving this status, such as learning the language (and culture) and participating in intercultural experiences. Spending time in the culture involves a degree of immersion leading to knowledge and understanding. The ERASMUS student exchange programme in the EU is an example of this. Hofstede (2009) notes that knowledge of the characteristics and peculiarities of one's own culture is an important step towards achieving Intercultural Competence. Within the classroom environment, including lesson content that involves aspects of both L1 and target linguacultures naturally leads to examination and understanding of both cultures.

4.4. The native teacher

The native speaker ELT teacher is often assumed to be the ideal model from which to learn from (Phillipson 1992; Alptekin 2002). She/he was born into the Anglophone culture, speaks the exemplary form of the language and has usually been educated within a Western system and methods. We have seen that ELT itself since it origins has been conducted within the context of ESL (English as a second language), under the assumption that the purpose of a learner's acquisition of the language is to live and work in an Anglophone country. Within that assumption there has been a need of a certain degree of cultural assimilation too. Criticisms of this native-speaker model came in the form of concepts such as Language ecology (Haugen 1972), Linguistic genocide (Day 1981), Linguicism (Skutnabb-Kangas 1988), Linguistic Imperialism (Phillipson 1992), issues of political power and dominance (Pennycook 1994) and Native-speakerism (Holliday, 2005). Of particular relevance to this study, Linguistic Imperialism (Phillipson 1992), outlined in chapter one, furthers the hypothesis that the expansion of English into the language of international communication that it is nowadays has not been entirely natural or benign in nature. Chapter one also looked at ELT's roots in the colonialism of the past (Canagarajah 1999). Pennycook (1994: 172) added a further dimension by pointing to relationships with the spread of ELT and the maintenance of (Western) power and dominance by means of assimilating other cultures into

English, the ‘superior’ culture. Native-speakerism (Holliday 2005) and the Native Speaker Fallacy (Phillipson 1992) criticise the native-speaker model. Reasons are:

- The dominance of the British Empire in the nineteenth century and the American superpower of the twentieth century may lead the native speaker into a bias that their Anglophone culture/language is the superior one.
- The native speaker is less likely to have learned a foreign language to a proficient level as their non-native counterpart has (by virtue of learning English in order to teach it), and therefore may not be familiar with the challenge the structures and nuances of English pose to the learner.
- They may not have familiarity with the students L1, culture, methodology, education system that the students’ non-native teacher compatriot has.

Furthermore, the notion of English as a Global language (Crystal 2003), a worldwide Lingua Franca, in a continuous expansion of Kachru’s (1985) outer circle of countries, means that learners nowadays require the language more for the purposes of communicating with each other than for migrating to an Anglophone country. The native speaker ELT teacher by virtue of his/her origins is most likely to have been trained through Western methodology. Their methodology is likely to be based on the Communicative Approach. Local students, particularly outside Europe and the Anglophone sphere, may be accustomed to and learn more easily from the methods of their home-country’s culture. Western methods and materials may be difficult to apply or irrelevant in their culture.

When it comes to Intercultural Sensitivity and native speakers, the same criteria for the presumptions that their heritage, ownership of English and their cultural associations make them more qualified than their non-native peers may in fact put them at a disadvantage. Furthermore, a criterion for Intercultural Sensitivity, they have a lower motivation to learn a foreign language (and by extension culture) (Phillipson 1992: 5; Fantini, 2019: 24). When everyone else is learning English there is less incentive for Anglophone countries to place a huge emphasis on foreign languages as part of their language policy. For example, a large-scale study on motivation of UK school pupils by Coleman et al. (2007) found ‘while individual and governmental commitment to the learning of foreign languages is growing throughout most of Europe…it is stuttering in the United Kingdom’ and evidence that language was eliminated from parts of the core UK curriculum. In fact, these reasons and the

native-speaker's cultural prejudice when it comes to training and methodology may necessitate a degree of 'unlearning' (Anderson 2020) in order to become more interculturally sensitive.

The previous paragraphs provide a strong argument that the native-speaker ELT teacher faces more specific challenges in acquiring the skills of intercultural sensitivity than his/her non-native teacher counterpart if she/he is to avoid the dominance of their own culture in the classroom. While there are opportunities abroad, the non-native teacher is more likely to be found teaching in their L1 country in a monocultural classroom and not face the same challenges. For example, while there are multicultural classrooms everywhere, most elementary and high school education provided by the state will be conducted by a local teacher. That person will have grown up and experienced education (and culture) in a non-Anglophone country, successfully learned a foreign language (English) and is therefore more equipped to resist the parallel acculturation of their students into English according to their own judgement. That is not to say that all students resist L2 culture. As mentioned in the previous chapter, there will be learners who may in fact wish to become more assimilated into Anglophone culture (Sardi 2002: 102).

4.5. Implementing IS in the classroom

It has been shown above that maintaining the traditional native-speaker model has the effect of holding ELT in a monocultural status. Byram (1997) proposes the teacher take the role of 'cultural mediator' and the language classroom should become one of intercultural speakers (Byram 2009). That approach would make ELT more interculturally sensitive. The intercultural speaker is one who has acquired five *savoirs*:

1. *Savoir* – Knowledge of the social groups and how they function.
2. *Savoir comprendre* – skills to interpret and relate one's own culture to other cultures.
3. *Savoir apprendre/faire* – skills to acquire new knowledge of a culture and apply it in interaction.
4. *Savoir être* – attitudes and the skills to see one's own culture from others' perspectives.
5. *Savoir s'engager* – the skills to assess one's own culture critically

Byram (1997)

In this model of Intercultural Communicative Competence (ICC) the teacher assumes the position of cultural mediator rather than being a model of the L2 culture exclusively. Class activities involve exploring and comparing both cultures for similarities and differences, and stereotypes are able to be critically analysed. In this model there is less of an assimilation of learners into Anglophone culture as has been criticised in the past, it is interculturally sensitive. There is more of learning an appreciation of both cultures in which the learner may choose the degree of acculturation they are comfortable with. Furthermore, there is also the additional benefit of the teacher acquiring sociocultural knowledge from the students, thus developing empathy and understanding, some of the previously discussed elements of ICC. Knowledge of the local culture may have the effect of aiding a foreign teacher to move from an ethnocentric stage towards a point of ethnorelativism. Needless to say, an interculturally competent/aware teacher may assist the students to acquire the same skills. It would be advisable for internationally produced course books to include activities and methodology to support this concept.

This all leads to a conclusion that a good deal of the learners' own culture should be included in their English learning. Results of the study further on will show that L1 culture is a reference point when the L2 culture is unfamiliar. That said, it is not so simple to assume that the majority of students are receiving a disservice with regard to the sociocultural aspect of current ELT methods. Fantini (2019: 22) points to learners who learn a language and have no interest in the L2 culture. Conversely, there are those interested in a foreign culture that never learn the language. Furthermore, while some who wish to learn English as International Language may want to reduce the influence Anglophone culture has on them, there are those who may want to embrace the 'Anglo-American world' (Sardi 2002: 102). The point being made here is that the classroom approach should allow the learners autonomy to decide individually how much of the target culture they wish to acquire rather than it being imposed upon them.

4.6. Aim and rationale of research

The aim of this pilot study was to put the question directly to the students themselves as to how much of their own culture should be included in lesson activities. The rationale for this was that the learners, having been through a substantial EFL education, would have formed firm opinions on aspects of the sociocultural side of ELT. Therefore, they would have ideas

on what form and proportion they felt they needed it in their acquisition of the language. Other studies have put similar questions to the learners themselves. Sárdi (2002) conducted a study on 50 Hungarian undergraduate EFL students whose level ranged from elementary to intermediate in order to examine their attitudes towards the cultural content in their courses. She found that a low proportion of students had intentions of living in the UK or USA. Three fifths of students considered that a focus on cross-cultural issues was important. Devrim and Bayyurt (2010:4) in their study noted that the opinions of the learners themselves are rarely sought on issues such as culture. They examined the attitudes of three hundred and eighty five high-school students in Turkey on the role of culture in their EFL courses. They additionally sought information on what students thought of the differences in characteristics between native and non-native teachers. Findings revealed that while students valued L2 culture content, they also wished to learn the differences between Anglophone countries and Turkey. Native-speaker teachers were highly valued, however, with the caveat that they speak some Turkish and be familiar with the local culture. This author's study wished to focus on students who possessed a higher level of English, as the language itself was the lingua-franca medium of the research. Furthermore, in order to examine the intercultural aspect, a sample group that was as far possible on the other side of the spectrum of Anglophone/Western culture was sought. Additionally, as previous discussions with the chosen students revealed they had had little past contact with native speakers, it was decided to focus on methodology rather than on those who employ it.

A group comprising 21 students of exclusively Chinese nationality studying in Poland, all coming from roughly the same region (Sichuan province) was chosen. Due to the Covid pandemic, they were forced to remain in China as classes were held live via Microsoft Teams. They were all second-year students in the age-group 20-25, studying English in Public Communication at the University of Opole. The English level of the class was officially CEFR C1, though in reality it ranged from a minimum of B1 to C1. The level was significant as it was felt that by C1 they had had considerable ELT training and experience which would have formed strong viewpoints on whether their sociocultural needs were being met. At this level they were also able to express their opinions relatively accurately in the English language. The class was a 60 hour, current events, discussion-type class in which students mainly practised speaking, presentation and debating skills. The methodology generally followed a Communicative Approach with student-centred, collaborative activities, in a learning-by-doing environment. The research took place at the end of the summer

semester; this is significant as students had become less inhibited by then and felt freer to express their opinions.

As stated previously, another reason for choosing this particular group was that it was felt that the Chinese culture is considerably far apart from Anglophone culture in terms of worldview compared to a Polish group, for example, whose culture might be considered very much 'Western'.

Pedagogy is considerably different in China than in Europe. It is very much based on the Confucian tradition (Li 2009; Hofstede 1986) which values respect, honouring one's family and moral perfection. Lessons are highly teacher-centred, emphasising academic study, memorisation, and grammar-translation-type methods of learning English. Motivation tends to be extrinsic in which learning is conducted with a high focus on passing exams. Students are expected to be quiet, listen and not offer opinions in class. Observations of this particular group throughout the academic year confirmed these traits which differentiated them from the European students. In addition, apart from a few individuals, the group as a whole displayed some of Hofstede's (1986) cultural characteristics, notably: collectivism (they resisted individual work), large power distance (high deference was shown to the teacher), strong uncertainty avoidance (there was a reluctance to answer questions for fear of losing face). A Western-style Communicative Approach which is learner-centred around pair and group speaking activities is not only alien to them in terms of pedagogy, but difficult to implement because of large class sizes in China.

As to the research, the students were asked to write an answer of between 100 and 300 words to the open question 'How much of your own culture should be included in the topics, materials and teaching methodology of your English language learning programme?' In order not to influence their answers in any way there had been no particular discussion about the topic beforehand, nor were explanations given with regard to the particular vocabulary. The respondents were assured anonymity, had the option to respond anonymously and were allowed opt-out of the activity if they did not wish to take part. Some answers had to be discarded later because of misunderstanding of the question – this was seen as a positive aspect and proof students did not feel they had to produce an answer that was 'expected'. Others expressed appreciation and noted that by writing a reply they were able to express themselves more freely in overcoming the social anxiety of having to speak in class, the latter

they felt was a product of their own education system. This was seen as further proof that they felt comfortable expressing genuine opinions without any loss of face. Lesson topics in the months preceding the research had attempted to be neutral in terms of culture bias and had included both Asian/Chinese and Western (Europe, USA, etc.) content equally. Following the written answers, there was a discussion period whereby 5 students confirmed and expanded upon their opinions orally.

4.7. Findings

The results were that out of 21 replies, 3 had to be discarded because of a lack of understanding of the question, no clear opinion offered, or indefinite answer such as writing about their personal culture or other aspects of the lessons that were not question-related. The relevant passages of the remaining texts were collated into those that were for including Chinese culture into class content and those that were not for including it. The resulting table (see appendix 2) showed 13 entries for inclusion compared with 4 entries for non-inclusion of Chinese cultural content. Percentage values were given by respondents in 5 answers, ranging from 30% - 50% in terms of their recommended proportion of Chinese content.

Students' rationale, when given, is presented in table 1 below (respondents' English mistakes are left unchanged). Their reasons fall into three categories: Familiarity to aid understanding, arouse interest and motivation, familiarise Europeans with Chinese culture.

Table 1

Familiarity to aid understanding	…will make us familiar and active. …knowledge that I am familiar with… I use Chinese to learn English when I learn English more… …I need my own culture…to help me understand what I am learning now. …for comparison, it's better for us to understand…
Arouse interest and motivation	…will also make us very interested… …it will attract our attention.. …will arouse more passionate participation…
Familiarise Europeans with Chinese culture (this was mentioned by one additional student in a contradictory part of a statement)	…we hope to introduce Chinese culture to more people. …great prejudice against China…political lies. I hope we can let foreigners know more about real China in class. I can also tell Europeans my own culture…

There were 4 entries for non-inclusion of Chinese content (table 2). While they all generally express a wish to experience European culture, they can be divided into two categories; adaptation to a new cultural situation and wishing to experience a new culture.

Table 2

Adaptation to a new cultural situation	...when in Rome, do as the Romans do. When in Rome as Rome does…
Wishing to experience a new culture	I'm here because I want to be educated in foreign style …the purpose of studying in another country is to experience different cultures…

When it came to inclusion of L1 methodology (table 3), only 9 students referred to it in their answers and some responses overlapped the part of the question on culture. Once again, this was not regarded negatively as it indicated they did not feel pressured to provide their teacher with a 'right answer'. Opinions offered were two that fell under the category of Western methods focussing on practice over deeper knowledge, and one which referred to familiarity with Chinese methods.

Table 3

Western methods focussing on practice over deeper knowledge.	…we are more accustomed to letting teachers teach knowledge instead of discovery… In foreign countries…they directly skip the learning of English itself…enter the next stage of more practical…
Familiarity	…the learning method of the continuation of the past is a safe way of learning…

Those not in favour of using their own methodology pointed to negative characteristics of the Chinese approach of focussing on deeper knowledge; teacher-centred, rote-learning, etc. Others appreciated characteristics of Western methods, for example, student-centred, task based, discussion-type lessons. And one, which overlapped with the culture part of the question, expressed a desire to experience new methodology as part a new culture.

Table 4

Dissatisfaction with aspects of Chinese traditional methodology.	…I hate the traditional Chinese teaching methodology…teacher centred passive teaching system. …have to obey the teachers' instructions…just mechanically learn what their teachers mechanically teach. …pay too much attention to the use of textbooks…rarely talk about topics outside the textbooks.
Appreciation of characteristics of western methods	…I think it is a good way to learn through communication and discussion… …through fun and understanding…I will learn by comparing the differences between the tow countries.
Wishing to experience a new culture	…the purpose of studying in another country is to experience different cultures and different teaching methods…

Discussion afterwards mainly confirmed and expanded upon the written replies. Students felt more able to engage with Chinese topics because of a general lack of knowledge of content

outside their own national culture. Nevertheless, they displayed an interest in learning about Europe and its culture too. The respondents displayed insight into their own learning needs, one reasserting: 'Second, I'm Chinese. I may travel to Europe in the future, but I don't necessarily [want to] settle in Europe, so I think it's conducive to my future career development by including my own culture in English learning.' This could be linked with the ESL/EFL/ELF debate discussed earlier.

Additional unexpected findings substantiated issues discussed in this study such as learners' need for aspects of their own culture due to familiarity, relevance and subject-knowledge. Familiarity was often mentioned along with 'safety', displaying a strong Uncertainty Avoidance as per Hofstede's cultural characteristics (1986). They also acknowledged the need to learn aspects of the L2 culture. The respondents provided practical insight into aspects of Intercultural Communicative Competence, with a desire to educate others on their own culture, reduce prejudice, etc. There were also comments on wishing to see their own culture from different perspectives. The statement 'I will learn by comparing the differences between the tow [two] countries.' seems directly relevant to Byram's (1997) Intercultural Speaker. With regard to methodology, although Chinese teaching practices were sometimes criticised as teacher-centred and exam-focussed, their attention to knowledge versus practice (or deeper knowledge first, practice later) was valued, it is also what the students were used to, so it was within their comfort zone. Western methodology was sometimes appreciated too as a good way to learn through communication and discussion, though sometimes criticised for forcing students to learn independently and focusing on the practical at the expense of 'knowledge' which is interpreted as a deeper academic study of the language. A final unexpected finding was the desire to educate Europeans on Chinese culture, mentioned by four students, representing 22% of the valid responses. It hints at somewhat of a reversal of the linguistic imperialism phenomenon discussed earlier and may be worthy of further study and debate.

4.8. Discussion

The overall findings generally agreed with the previous studies discussed earlier. Csilla Sárdi's Hungarian study (2002) found that three fifths of students would like to focus on cross-cultural issues and did not agree that their learning should place emphasis on the target culture alone. This study found that approximately 70% of respondents wished to include

aspects of their own culture. Devrim and Bayyurt's Turkish study (2010) found that students agreed that (L2) culture should be taught with language; those that did not, referred to 'cultural imperialism' and preservation of their own culture. Native-speaker teachers should speak some of the local language and be very familiar with the local culture. While this study did not address the same questions, there was agreement that L1 culture should play a part in the course. It was not possible to address the native speaker question; however, this study showed that native-speaker models of methodology would need to at least consider that students may be used to and have come to rely on the methods used in their own country. Both this study and Devrim and Bayyurt's (2010) agreed that students would like to study both L1 and L2 cultures to examine differences and similarities. Finally, the conclusion drawn from all three pieces of related research generally agrees with what has been discussed throughout this chapter. It also highlights the fact that the students themselves often have a firm idea of their own cultural needs even if it contradicts what is prescribed by the methodology and course books.

4.9. Conclusion

This chapter has looked at the role culture plays in ELT and examined the need for inclusion of aspects of the learner's own L1 culture. It has been done within the frame of Intercultural Sensitivity, a concept which is important in a multicultural classroom. This is to avoid degrees of undesired acculturation or Linguistic Imperialism (Phillipson 1992) for which ELT has been criticised in the past. It has been argued that the native-speaker teacher of English faces different challenges in acquiring the skills of Intercultural Sensitivity than their non-native counterpart because of their Anglophone cultural background, and training which has been carried out more in the context of ESL than EFL. That is, very much monocultural in focus which little considers the learner's L1 culture. A solution to this issue is that the teacher be reframed in the role of a cultural mediator which gives learners the autonomy to choose the degree of acculturation into Anglophone culture they are comfortable with. This is achieved by including cultural content from both L1 and target language in lesson topics. As to the question of how much L1 culture should be included in classroom content, it was posed to a group of Chinese students studying in Europe as to how much they considered appropriate. The results of the qualitative research were generally in favour of including a substantial amount of their own culture for reasons of familiarity and a lack of knowledge of topics outside their L1 culture. The findings generally agreed with previous related research.

The conclusion drawn is that students support and value the inclusion of and reference to their own culture in the ELT classroom and that not doing so would in fact be interculturally insensitive and doing them a disservice.

Chapter Five

Models of English for a lingua franca [4]

5.1. Introduction

The changed nature of the English Language into that of an international language of communication has had implications for traditional models of English Language Teaching (ELT), which follow native-speaker norms. It has been established that those who learn the language in order to use it as a lingua franca in L2 to L2 communication may have different sociolinguistic and pedagogical needs from their English courses than, for example, learners of the past who may have learnt the language to live and work amongst native speakers. The use of traditional models may be interculturally insensitive to these contemporary learners and moreover ill-serve their needs. The aim of this work is to explore the options available to them. The models of Standard English, Nativised and English as a Lingua Franca (ELF) will be examined; their advantages and drawbacks will be discussed. An analysis was conducted on the opinions of contributors to a discussion which took place on two Reddit discussion communities. Members comprised those interested in discussing matters related to linguistics, teachers and learners. Their responses to the question: 'Which model of English should we teach?' were evaluated qualitatively in order to examine if the 'opinions on the ground' agreed with academic findings. These opinions are further matched with scholarly advice in an attempt to conclude which models of English are appropriate in an era of English as an international language of global communication, along with some recommendations on appropriate pedagogy.

[4] A version of this chapter was published as a paper in Branigan, S. 2022. *Which model of English should we teach?*. Półrocznik Językoznawczy Tertium, 7(1), 98-117.

5.2. The changed role of English

As has already been discussed, there are now more non-native speakers of the English language than native speakers (Crystal 2003; Ethnologue 2021), and that 'fewer interactions now involve a native speaker' (Graddol 2006 :87). Furthermore, the language itself is changing in unknown ways when those who use it are doing so 'as a second language' (Graddol 1997: 4). At the same time, the study of World Englishes (Kachru 1986; Jenkins 2006; Kirkpatrick 2021) gives consideration to the localised varieties that deviate from what is regarded as 'Standard English'. This has challenged the notion of a monolithic English with native speakers at its centre. Therefore, it has also changed the nature of ELT. For example, Baumgardner (2006: 664) refers to it being 'necessary for teachers of English outside English-speaking countries to infuse local culture into their English language classrooms'.

This change has not been taken notice of by some of its stakeholders, however. Kirkpatrick (2021: 252) points to the notion that the native speaker variety as the best model 'has proved remarkably resilient'. Further evidence of this disregard is that international ELT coursebooks are still formulated to native-speaker norms (Gray 2002: 152; Vettorel and Lopriore 2013:487; Gray and Block 2014:3; Mishan 2021). Modiano (2006: 224) also illustrates this aspect by pointing to publishers supplying Europeans with 'an army of Standard British English grammars, dictionaries and supplemental materials'. Moreover, the most popular training courses such as Cambridge CELTA and Trinity TESOL are monolingual and do not include content on students' (L1) culture (Holliday 1994; Ellis 1996; Jenkins 2017; Gallagher and Geraghty 2021). Despite the persistence of this native-speaker model of the past, it is becoming increasingly clear that it is no longer realistic (Graddol 2003, 2006), as learners studying the language in order to communicate with native speakers, live and work in Anglophone countries, etc. are now in the minority (Kirkpatrick 2021: 251). Contemporary learners of the language are therefore less likely to need familiarity with native-speaker models or immerse themselves in Anglo-American culture, as in traditional ELT. Seidlhofer (2010) illustrated this when referring to the huge uptake of English in Europe, stating that it 'is not motivated by an overwhelming desire of European citizens to communicate or identify with their native-speaking neighbours in Britain or Ireland'. Referring to World Englishes, Kumaravadivelu (2003: 539) speaks of people who 'use English according to their individual and institutional needs, and keep it separate from their local cultural beliefs and practices'.

The majority of learners are more likely nowadays to go on to use the language in a more localised context, in L2 to L2 communication, in English as a global language (Crystal, 2003). To provide an example, a multi-national company, comprising offices and workers in different European countries, may decide to use English as the official company lingua franca. Seidlhofer (2001) argues that ELF research has proved that these L2 communications do not conform to native-speaker norms. In addition, L2 to L2 communication in English involves different skills than are part of mainstream ELT pedagogy. For example, Seidlhofer (2004: 226, 227) describes the reduction in need or pressure to achieve 'native-like' competency in the language and use of extralinguistic skills such as '…gauging and adjusting to interlocutors' linguistic repertoires, supportive listening, signalling noncomprehension in a face-saving way, asking for repetition, paraphrasing, etc.' To be sensitive to this group of English users, to avoid doing them a disservice and provide an English language education which is more in accordance with their actual needs, it may be necessary for teachers to discard ingrained native-speaker norms which may have been part of their culture, training, methodology and course materials to this point. This would have the effect of bringing the focus more to the student's own culture and that of her/his interlocutors which is often ignored in current ELT pedagogy. Seidlhofer (2004) describes these circumstances in terms of English going through a 'postmodern phase', in that the old ways are being discarded without an alternative to take their place, while Canagarajah (2014) discusses the search for 'a new paradigm for teaching English…' that would consider 'localized varieties' and English's function as a lingua franca. What are the options?

5.3. The options

Kirkpatrick (2006) posed the question: 'Which model of English: Native-speaker, Nativised or Lingua Franca?' This referenced the need to look for alternatives to traditional models of teaching English. The term 'model' used in this chapter follows the definition given by Graddol (2006: 82), which goes beyond mere variety of English to include dimensions such as methodology, context, skills, practice, etc. This study aims to focus on Kirkpatrick's question by examining the three models mentioned above.

The native-speaker model

The traditional model in ELT is well established, as it has roots in educating colonial natives so that they could be employed in the administration of the British Empire (Graddol 2006: 84). It is now the main constituent of an economic sector that earns 1.3 billion pounds sterling for the British economy (Graddol 2006: 4). The advantages of this model lie in its codification in the form of Standard English that has been long established in literature and references such as dictionaries and corpora that go back centuries. A standard variety means it is universally intelligible and acts as a benchmark for those learning English. Kirkpatrick (2006: 72) lists further attributes such as the fact that the standard variety reassures institutions that it is a model that will be understood worldwide and it benefits from the weight of historical authority. In addition, ELT can exploit the vast amount of materials researched and produced by reputable publishers as well as a framework of teacher training, internationally accepted exams and long-established institutions and norms from which to study. Santipolo (2017: 243) points to a further attribute, namely the relative stability of Standard English. Despite some criticism (outlined below), it is still considered the gold standard in what is a billion pound industry. Kirkpatrick (2006) provides evidence of this by pointing out the fact that some countries, such as South Korea and China, routinely advertise for 'native speakers'. Some nations in the Middle East, for example, will restrict visas to teachers from Anglophone countries. In a globalised marketplace where brands and prestige are important, the native-speaker model, its standards, heritage and culture in the form of accents, conventions, etc. remain very desirable. The other side of this elitism is that the ELT market can exclude those who do not have the means when private education is needed (McKay 2012).

Criticisms of the native-speaker model do not only originate from those who consider it outdated in a changed, more pluralistic ELT environment. In parallel with ELT, its legacies of imperialism are criticised with issues of political power and dominance, and market influence in chapter one. These factors are a valid reason for some learners to reject this model. Not all learners wish to embrace the Anglo-American cultural values that are not only embedded in the content of ELT materials but also in the pedagogy as seen in chapters two and three. There is also the ownership of English dimension (Widdowson 1994) which holds native speakers in privileged positions as teachers, authors of materials, etc. Widdowson (1994: 381) also refers to the aspect of 'excluding people from community' by insisting on native-speaker norms; academic research is an example. Furthermore, non-native speakers

are never regarded as authentic speakers of the language in their own right. Exclusively native-speaker conventions are regarded as legitimate; non-native speaker forms are considered mistakes or deviant. In reference to this model being a monolithic variety, Santipolo (2017: 235) states that there are 'few openings and exceptions towards variations and variability' outside British and American English.

The Nativised model

A World Englishes (Kachru 1986) view encompasses all Englishes but particularly considers varieties of English that have emerged in outer-circle countries (Pakir 2009: 225). A nativised variety of English falls under this umbrella term and is one that has evolved in a place where the language was not spoken formerly. It is characterised by influences from both the local language and culture. In this model, teachers and learners practise the variety of English they are familiar with; confident that it is a legitimate form in itself and not inferior to the standard variety. 'Native speakers would no longer be the unquestioned authority' (Kirkpatrick 2006: 76). Local teachers would be both more valued and play a larger role due to the fact they are more likely to be multilingual and have knowledge of the local culture, language(s) and teaching methods. This model regards Standard English as another variety; not the ideal or a benchmark. Learners would acquire sociolinguistic knowledge that is useful to their own local context, instead of learning what to do and say when in London, for example; the kind of topics that often make up conventional English courses. Furthermore, for learners of a lower socio-economic level, this model raises the possibility of English education being made more accessible. This is because nativised models would reduce the need for expensive native expertise, in the form of teachers and materials, to be imported from Western countries, and would therefore serve as a more inclusive model. Furthermore, getting research published would no longer be biased in favour of native speakers as papers would be more widely accepted in a non-standard form. In this sense journals would no longer function as 'gatekeepers' where conventional English is valued over expertise (Seidlhofer 2004: 223), and texts must conform to 'Anglo-American writing conventions' (Mauranen et al. 2010; Huh et al. 2020: 61-71; Povolná 2016). Widdowson (1994: 380) refers to 'a process of de-colonisation' in referring to 'creativity in English' in that when innovative and non-standard forms are practised, the language is freed from native-speaker conventions and authority (Widdowson 2019: 312). To support this model, it might be further argued that even so-called native speakers use nativised varieties in the form of national/regional variations and local

vernaculars, which are often far removed from the standard form. David Britain (2010: 37), for example, states that 'Standard English is a minority dialect in England'.

However, issues with mutual intelligibility arise when it comes to nativised varieties. Kirkpatrick (2006: 78) provides the example of one such English which acts as a lingua franca between Aboriginal people in Australia that encounter problems when communicating with other Australians. This illustrates that such varieties can take on issues of identity and carry their own 'cultural baggage' (Kirkpatrick 2006: 78), just as the native-speaker model does. In addition, Matsuda (2012: 169) points to the issue of teachers not being familiar with all the many varieties of English and their cultural norms. Indeed, if the teacher or other students did not originate from the area where the nativised variety was spoken, she/he would have difficulty teaching/learning it. There would also be the question of which nativised varieties to teach in multicultural classrooms. On the subject of writing, Widdowson (1994: 380) points out that while 'it does not matter how it is spoken, it emphatically does matter how it is written'. Mauranen (2010: 634) adds that Academic English is spoken as well as written, which emphasises that while L2 to L2 spoken communication using nativised varieties may be negotiated through repetition, non-verbal cues, et cetera, a non-standardised written communication has potential for ambiguity or even misunderstanding. Learners who wished to publish a text or interact at a higher level internationally in areas of business or law, for example, would still need to communicate in a standardised variety where conventions existed.

This perhaps explains the reluctance to diverge from Standard English towards nativised models. Tajeddin et al. (2018), for example, found that non-native teachers in outer-circle countries still preferred to adhere to native speaker models over localised varieties. Sifakis (2009: 236) points to a "widespread preference for teaching and learning of a standard inner-circle norm". Canagarajah (2014: 768) when referring to teaching localised varieties mentioned 'unsettling to teachers' as they confront 'assumptions that have motivated our teaching practice.' Kumaravadivelu (2003: 548) regards it in a different perspective, that of 'self-marginalisation', in that non-native speakers as a 'dominated group' are complicit in maintaining their own inferior status. Perhaps it is because centre methods have not yet incorporated consideration for nativised varieties into their pedagogy that teachers do not feel a sense of legitimacy in doing so themselves, as Santipolo (2017: 243) notes a lack of teaching materials for 'New Englishes'.

English as a lingua franca (ELF)

As has been established, most communication transactions in the English language nowadays occur between non-native speakers. Seidlhofer (2010: 355-358) provides a good example in Europe where she describes the language as the 'de facto lingua franca'. It is compared to having a driving licence; nothing unusual but an extremely important skill to possess. The ELF approach takes into account those who use English as an international language of communication both in outer and expanding-circle locations. Moreover, it does not consider that the language model needs to be monolithic as in Standard English: it allows people to practise local variations. While traditional English language corpora pivot on British and American English, ELF corpora projects such as: VOICE, ELFA, ACE, or WrELFA (Rowley-Jolivet 2017: 2-3) focus on the actual language L2 speakers use to communicate with each other. These corpora prove that L2 to L2 communication does not follow Standard English (SE) norms. ELF dialogue includes and permits what might be considered 'incorrect' language in SE. Jenkins (2006: 170) provides the example of 'she look sad' as a typical ELF utterance and in Jenkins (2000) she makes the argument for a different approach to English pronunciation in the context of English as an International Language (EIL). The latter and ELF generally refer to the same context (Sifakis 2017: 3).

Seidlhofer refers to the characteristic of the ELF model that draws on 'extralinguistic cues'. Examples of these are:

- Identifying and building on shared knowledge
- Gauging and adjusting to interlocutors' linguistic repertoires
- Supportive listening
- Signal(ling) noncomprehension in a face-saving way
- Asking for repetition, paraphrasing, etc.

Seidlhofer (2004: 227)

She also advocates 'abandoning unrealistic notions of achieving perfect communication' that occur in the traditional native-speaker model where the benchmark of 'native-like proficiency' is rarely achieved. ELF also addresses the deficits of intercultural communication that can occur in Communicative language teaching (CLT), for example, the absence of L2 to L2 content in global coursebooks (Jenkins 2000:1; Vettorel and Lopriore 2013:496). As well as allowing for non-standard forms of English, ELF accommodates

cultural variety in contrast to the native-speaker model, which has been criticised for its aspects of acculturation.

ELF has not been without its criticisms though; O'Regan (2014: 548) described it as a 'thing-in-itself' in reference to its viability. Jenkins (2006: 170) accepts that although ELF is applicable to the majority of those who use English, it has challenges when it comes to implementation. As with the nativised model, mentioned earlier, ELF also falls short when it comes to writing. Seidlhofer (2004: 223) points out that when it comes to the skill, there 'is no possibility of reciprocal negotiation' that occurs in spoken ELF. The extralinguistic cues above may not be employed and writing may at best appear sub-standard and at worst unintelligible. The difficulty in sourcing teaching materials specifically prepared for ELF may be an issue too, although Seidlhofer (2004) provides the example of Whittaker and Whittaker (2002) which is prepared for ELF learners. Sifakis (2009: 230) points to a lot of discussion around the concept of ELF but not much on the actual specifics of teaching it. He also refers to some 'concern' as to the 'willingness' and preparedness of teachers to teach it, as well as issues around their professional identity. It is easy to see how teachers would first need to 'buy in' to the concept and then require a supportive framework around the teaching of it. This acceptance may be difficult as Sifakis (2009: 236) reports a 'widespread preference for teaching and learning of a standard inner-circle norm'. Jenkins (2005) agrees when it comes to pronunciation; non-native teachers prefer to adhere to the native model. Furthermore, Sifakis (2009: 232) refers to 'constraints' when it comes to established curricula, the culture within educational institutions and the 'social-professional' status of teachers. Politicians and ministries of education would also need to embrace the concept to include it in the curriculum. A further hindrance may be that in conceding that native-speaker proficiency is unachievable/unnecessary for the vast majority of learners, ELF might be perceived as a lowering-of-standards (in the eyes of parents, politicians, institutions, etc.) Assessment is an area that would pose particular challenges for national curricula when the standard becomes fluid.

5.4. Opinions on preferable models – a study

As to the question of which model we should teach, Kirkpatrick (2006: 72) refers to the fact that the opinions of teachers or learners ('the real consumers') are rarely sought. With this in mind, a qualitative pilot study on the opinions of contributors to a Reddit (reddit.com)

discussion group on the subject was conducted. Reddit is a website which contains discussion forums on a wide variety of topics on which its users can pose questions, contribute to discussions that are of interest, etc. In 2022, it was rated as the 9th-most-visited website in the world (wikipedia.org, accessed 25/8/22). It was this popularity, along with the fact that its contributors are based in diverse locations and it contained discussions related to this study's research questions that rendered it useful. The goal of the study was to use the context of Kirkpatrick's (2006) question to examine qualitative responses from a range of ELT stakeholders. Additionally, any reasoning given would provide insight from participants of a more practical nature to complement the academic works discussed so far in this chapter. A question of 'Discussion: Which model of English should be taught?' had been previously posted to two suitable groups: *r/Linguistics* (In this group it was phrased as 'What model of English should be taught?') and *r/TEFL*, by the member u/Brit_in_Lux, along with a short description of each model. There were 81 responses in total. The research questions are as follows:

1. Which model of English do participants consider should be taught?
2. What is their rationale for this?
3. How does it compare with the academic opinion discussed in this study?

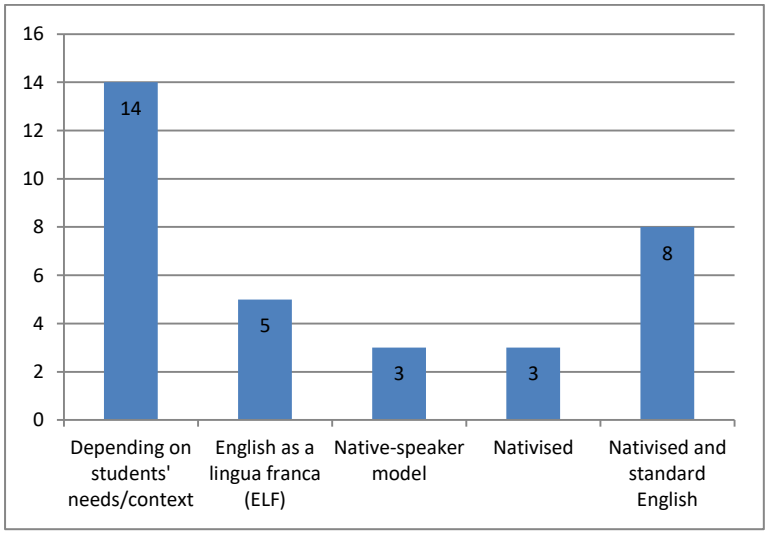
Due to the relatively open-ended nature of the question posed to the discussion participants, a qualitative approach was taken to achieve the best understanding of opinions offered on this issue. All the participants were assigned a number: R1, R2, etc. for reference. It was not considered necessary to analyse each group separately, as the question posed was identical. Only those responses that addressed the question directly were analysed. Of the original 81 replies, 48 responses represented posts deleted by a moderator, invalid discussion, responses to responses and continued threads; these were eliminated. This resulted in an analysis of the responses of a final 33 participants who provided a concrete reply (i.e. one that directly answered the question) . The fragment of the response that contained affirmation of a particular respondent's choice of model (e.g, 'I favour model XYZ'), along with their reasoning, was entered into an Excel file. In the resulting analysis, given the relatively open-nature of the question, respondents did not feel confined to Kirkpatrick's three models and numerous recurring opinions fell under a further category: Depending on student's needs. Furthermore, responses sometimes combined two models, for example, Standard English and Nativised. Therefore, along with Kirkpatrick's three categories of 1. ELF (Lingua franca), 2. Native-speaker model (Standard English), and 3. Nativised, two more were added: 4.

Depending on students' needs/context and 5. Nativised and Standard English. These five categories were used in the final analysis.

5.5. Findings

The category of Depending on students' needs/context was the most popular choice with 14 proponents, followed by: Nativised and Standard English (8), ELF (5), Native-speaker model (3) and Nativised (3). Figure 1 below, shows how the responses were distributed among the five categories. As to respondents' rationale, those who chose Depending on students' needs/context often referred to ELT as a 'market' with comments such as: 'let the market decide' (this occurred twice, R26,R42), 'teach whatever the parents are paying you to teach' (R43), 'paying customers want to speak the English that best suits their real-life goals…' (R44). Those who advocated the ELF category did so for reasons such as 'a more open phonology' (R17) and 'a non-colonial variant of English' (R16). The respondents in favour of the Native speaker model gave reasons such as: 'it provides cultural grounding' (R3), 'people want and pay for the native-speaker model' (R33). Comments in favour of The Nativised model were: 'Here in India we [teach] grammar and vocabulary [which are] unique to English (words like *prepone*)…' (R12), 'The model of Standard Caribbean English is what we already use' (R13). These comments indicated that a nativised variety was already in use by the respondents. The final category was for those who favoured a mix of nativised and Standard English. One concern was the possible lack of mutual intelligibility in nativised varieties: '…to be able to speak in the appropriate register of English whether they are in the playground with their friends or at a conference in Oxford' (R15).

Figure 1. Results of Reddit discussion survey.



5.6. Discussion

There were some limitations to the study. The background of the participants was not always explicit or given; when it was, it showed the group generally comprised those interested in discussion on matters related to linguistics and Teaching English as a Foreign language (TEFL), ELT teachers (7 identified themselves) and to a smaller extent, learners (3 identified themselves). Therefore, of particular interest to this study, the proportion of teachers to learners is unknown, as is the level of the learners, and participants were not confined exclusively to those profiles. Consequently, the conclusions drawn must be limited to being only broadly representative. Notwithstanding, although the location of the respondents was not always given, those who did identify where they were or had been based (8) mentioned diverse locations such as India, the US, Japan, Malaysia, New Zealand, Germany, Spain and Switzerland. This was considered a bonus in that it would provide a variety of views and experiences, particularly from outer and expanding-circle countries. All in all, the respondents, though small in number, represented the people 'on the ground' of ELT. Some respondents' understanding of the differences between the terms 'ELF' and 'nativised' were blurred and not strictly as per scholarly definitions. Nonetheless, the survey did show that the participants had firm ideas about which model they felt was best, along with substantial qualitative data. Furthermore, the category of Depending on students' needs, which the majority of the respondents favoured, did not advocate one particular model (as per the question) and could comprise any individual or combination of the models given. The fact there was a category devoted to a combination of nativised varieties and Standard English appeared to acknowledge both models' limitations in international communication.

How do the responses to this survey compare with academic recommendations? Sifakis (2009: 233) points to the need for teachers to approach their classes 'as the intercultural situations that they are' in the sense that ELT classes should be more about raising intercultural awareness than instilling learners in a single L2 culture. Lopriore and Vettorel (2016: 9) also refer to learners acquiring the skills of intercultural competence (ICC). One way of achieving this could be in activities such as L2 to L2 listening comprehension exercises; the sociolinguistic content of which could be compared with that of the learners' L1. When the class is a monocultural one, establishing live contact with other cultures is worth considering too. Brighton et al. (2018) describe an online collaboration that brought Polish and Chinese students into contact through videoconferencing classes which extended

to social media communication outside the classroom. On the cultural side, these types of activities would give learners autonomy over how much of the L2 culture they wish to absorb. In addition, L2 to L2 exercises and contact would encourage learners to practise skills, not seen in 'regular' coursebooks, such as adjusting 'their speech to be intelligible to speakers from a wide variety of L1 backgrounds' Leung (2005).

Matsuda (2012: 169) advocates that teaching materials are important too in EIL as most teachers would not be familiar with all of the 'varieties and functions' of English. Sifakis (2017: 1) suggested (in referring to ELF awareness) that ELT adopt an English for Specific Purposes (ESP) approach; that is, planning courses according to what is needed in the local context. Kumaravadivelu (2003: 543), in advocating a postmethod perspective to ELT, also focuses on local context in that teachers utilise their 'local knowledge' to 'see what works and what doesn't in their specific context'. All of this implies that rather than the traditional one-size-fits-all, universal global coursebooks, et cetera, courses should be tailor made in a linguistic mix that suits the requirements of the individual group of students. As a corporate Business English trainer, this aspect of ESP is personally familiar. An example of a client or company's requirements may be a course that will instruct employees how to communicate in a mix of Business English skills, using the language of engineering, with emphasis on speaking skills. Polak (2017: 154) refers to 'personalisation of learning' and 'inner creativity' that is needed not only from the teacher, but the learner too, in order to maximise relevant-to-needs knowledge the latter will take from the lesson. Matsuda (2012: 179-180) advocates the following considerations for teachers supplementing materials with EIL learners in mind:

1. What are the needs of learners?
2. Does the teaching material in question meet the needs of the learners adequately?
3. How can the identified gaps be filled?

Matsuda 2012 (179-180)

Santipolo (2017: 246) suggests that while learners should be provided with an awareness of World Englishes, the ones they study need only be chosen on the basis of their practical needs. Wallace (2002: 106) refers to 'global literate English' which accommodates variations while remaining mutually intelligible. In this sense, learners who have been exposed to localised variations would learn to utilise them as tools of international communication rather than deviant forms of the conventional variety. When it comes to classroom content in the

achievement of this, she advocated using texts and linguistic content from a variety of cultural origins (Wallace 2002: 122).

Some challenges to the implementation of the above recommendations may be due to the positions of various stakeholders in ELT such as publishers, institutions and teachers. Canagarajah (2014), in consideration of learners whose values and beliefs (culture) we may be unacquainted with, talks of teachers taking a 'step back' and taking on the role of 'facilitators' rather than 'authorities'. He states that this role adjustment may be difficult for teachers as it may go against their past training and practice in ELT. McKay (2004:12) expressed surprise at an exonormative approach whereby stakeholders from non-Anglophone cultures prefer to use centre methods. Matsuda (2012: 171) points to materials published in the UK and USA feeling more natural to teachers and learners out of habit, indicating that a barrier to adapting to non-traditional models may be the inconvenience of a departure from these centre methods. Lopriore and Vettorel (2016: 9) advocate coursebooks as the area where new innovations should be tested. Yet, Kirkpatrick (2006: 71) points to the fact that it is less profitable for publishers to deviate from the business model of a native-speaker variety of English for the global market. As a solution, Sifakis (2017: 11) in referring to ELF, suggests 'teachers work with the system rather than replace it'. This implies no great overhaul of the system or adoption of one specific model. It is more a recommendation of integrating these practices into current EFL.

Finally, it was observed in the survey that the highest rate of responses advocated a need to first consider learners' requirements, or a combination of models. This tended to demonstrate that one particular model in itself is not what is required by the contemporary learner who is more likely to function in an EIL context; a plurilithic perspective. The academic advice generally follows the same pattern in recommending a bespoke, postmethod approach, according to the localised context. It is accepted that the traditional monolithic model of native-speaker norms without deviation is no longer realistic. In fact, ELF patterns are already seeping into Standard English in what Rowley-Jolivet (2017: 10) describes as 'non-canonical patterns…' which are appearing in 'top ranking journals' which demonstrates that English will continue to evolve naturally regardless. That is why this study recommends that Standard English as a foundation is not a model that should be abandoned because of its high standards and solid framework. That said, much higher consideration needs to be built into its pedagogy to accommodate flexibility and variation, along with an acceptance by centre actors

that the achievement of native-speaker proficiency and norms is not always the chosen direction of the learner.

5.7. Conclusion

This chapter has considered the changed role of English from a foreign language (as in one of many) to the most important foreign language of international communication. An illustration of this is its universal acceptance as a lingua franca in Europe, for example. Scholars have argued that the traditional native-speaker model of ELT is no longer appropriate as it does not accommodate the majority of users of the English language who now use it for L2 to L2 communication. The models of native-speaker, nativised and ELF were examined in an exploration of alternatives. The native-speaker variation in the form of Standard English has its advantage in that it is solidly codified and has a well-established framework. However, it does not accommodate users who deviate from its norms. Nativised models consider World Englishes and their high degree of variety according to local context and culture. Nevertheless, with such a variety it would be very difficult to familiarise teachers and learners with their full diversity and there are issues of mutual intelligibility. The concept of ELF is truly representational of the contemporary learner who uses English as a lingua franca and utilises parallel skills such as asking for repetition, paraphrasing, etc. Nonetheless, it can be difficult to apply it in a concrete set of procedures for educators to follow. Qualitative responses to the question 'Which model of English should be taught?' revealed that respondents favoured the category that did not refer to one particular model but considered the needs of the learners; followed by a mix of models that deployed both the intelligibility of Standard English and recognition of different varieties. When compared, this largely concurred with academic advice which advocated that a postmethod approach should be followed, in a bespoke combination by which educators consider local needs and context. This led to the conclusion that while Standard English still has many merits, it should not continue to be taught as a monolithic form from which a person should not deviate. Instead, it should be practised as one which accommodates other varieties and cultures and the learners who wish to communicate in them.

PART THREE

Utilising findings to reduce cultural bias in ELT

Chapter Six: Intercultural Communicative Competence: Obstacles faced by native English speaking teachers (NESTs), non-native English speaking teachers (NNESTs) and learners

Chapter Seven: Integrating intercultural communication skills into an English language lesson

Chapter Eight: Shopping around the world: An English lesson that considers those who wish to use the language as a lingua franca

Chapter Nine: An analysis of students' and teachers' reactions to an ELF lesson

Part three proposes solutions to rebalancing the cultural bias discovered in part one and the requirements of a contemporary ELT discussed in part two. Chapter six examines differing obstacles that native English speaking teachers, non-native English speaking teachers, and learners encounter with regard to Intercultural Communicative Competence, which is identified as a key skill when teaching/learning a lingua franca. Chapter seven looks at how such intercultural skills could be integrated into an English course, particularly in light of their absence in mainstream course materials and curricula. This knowledge is brought together in chapter eight to form a concept English lesson, *Shopping around the world*, which reduces cultural bias and accommodates the needs of contemporary English learners. Finally, an Action Research study in chapter nine analyses the reactions of both teachers and learners to *Shopping around the world*.

Chapter Six

Intercultural Communicative Competence: Obstacles faced by native English speaking teachers (NESTs), non-native English speaking teachers (NNESTs) and learners[5]

6.1. Introduction

In the context of the increased use of English in L2 to L2 communications, the objective of language learners is no longer to communicate with native speakers exclusively, but as a lingua franca between L2 to L2 speakers. The implication of this acknowledgement is that learners should possess intercultural skills in order to be able to communicate effectively with other English L2 speakers who come from different cultures, vary in proficiency of the language, or indeed use different forms of it such as regional variations, accents, etc. It is argued that these skills should be incorporated into English lessons (Prodromou 1992; Sardi 2002); a solution to address the ethnocentricity and overfocus on communication with the L2 linguaculture in mainstream ELT. This chapter aims to approach the issue from the perspective of integrating Intercultural Communicative Competence (ICC) into the English language lesson. If teachers wish to address these skills in class, they need to be prepared to reflect and examine their own levels of ICC. As sources of ethnocentricity may vary according to background, it was decided to examine the obstacles to achieving a higher level of ICC development encountered by native English speaking teachers (NESTs), non-native English speaking teachers (NNESTs) and the learners themselves. Some of the obstacles are

[5] A version of this chapter was presented as a paper at the Beyond Language 2022 international conference, Kraków, Poland. 31 May – 1 June 2022. It has been published under Branigan, S. 2022. *Intercultural Communicative Competence: Obstacles faced by NESTs, NNESTs and learners.* Academic Journal of Modern Philology, (18) 23-36.

unique to each group and others are common. For example, the NNESTS who wish to expose their learners to a culture that is not their own, and the students who may experience barriers to or issues with L2 cultural aspects. Each obstacle has the possibility to cause 'noise' in an intercultural communication and may even reduce learning outcomes if the learner does not feel comfortable with aspects of communication with other cultures. The obstacles will be explored and compared; solutions will be proposed on how to overcome them. The result of achieving a higher degree of ICC in all three groups would remove cultural barriers to intercultural communication between both sets of teachers and their learners by promoting understanding, empathy and accommodation; therefore enhancing not only the ELT learning process but learners' eventual intercultural communication outside the classroom too.

6.2. Intercultural Communicative Competence

Alvino Fantini illustrates the skills required in order to be a successful intercultural communicator:

'This means not only making themselves understood—in their own tongue, the interlocutor's tongue, or a third language not native to either party—but, perhaps more important, also learning new behaviours and interactional styles that go beyond those of their native systems'

(Fantini 2009: 456)

The ELT classroom may be a monocultural one which consists of learners and teacher of the same culture, or a multicultural one which comprises a foreign teacher and local students, or a combination of local/foreign teacher and international mix of students. Some of these variations involve members of the classroom who are also contending with the external challenges of living in a foreign country. Each of these groups may come with their own cultural baggage when it comes to communicating with each other. Then there is the L2 itself, English in this case. It has been accepted that linguistic competence alone is not sufficient to attain successful communication without a good command of sociolingusitic aspects which include cultural norms (Byram 1989: 42). These may run counter to what the learner has experienced in her/his own culture.

Intercultural Communicative Competence was introduced in chapter four. Byram (1997: 30) points to the complexity of defining ICC because of the amount of considerations involved. He cites, for example: non-verbal communication, psychological characteristics, even 'social and political factors'. Nonetheless, he defines one who possess ICC as an 'intercultural

speaker' who employs the *Savoirs* (knowledge), *Savoir comprendre* (ability to interpret and relate), *Savoir apprendre/faire* (skills of acquiring and applying new cultural knowledge), *Savoir être* (ability to see one's own culture from different perspectives) and *Savoir s'engager* (critical engagement with the foreign culture with regard to one's own). Byram (1997: 3) also points to the deliberate connection between Intercultural Communicative Competence and Communicative Competence (Hymes 1972). The former effectively ties the intercultural communicative aspect with the latter. Chen and Starosta (2000: 3) suggest misperceptions between the concepts of Cultural Awareness, Cultural Sensitivity and Intercultural Communicative Competence. They refer to the latter as an 'umbrella concept' in which Intercultural Adroitness (skills and cleverness), Intercultural Awareness (the cognitive aspect) and Intercultural Sensitivity (involving open-mindedness, empathy and non-judgement) enable a person to be interculturally competent (Chen and Starosta 1998: 27). They ultimately define ICC as 'the ability to get the job done' in terms of a successful intercultural interaction (Chen and Starosta 2000: 3). Byram (1997: 30) however, makes a distinction between the terms Intercultural Communicative Competence which includes the 'another' language aspect of interacting with someone from another linguaculture and Intercultural Competence (IC) which is the same interaction in one's own language. Deardorff (2011: 68) views IC as a continual process in which 'individuals need to reflect and assess over time' as seen in the diagram below. Therefore, this chapter will alternate between IC and ICC, taking into account Byram's (ibid.) other-language consideration, Deardorff's (ibid.) model that it is acquired over time and Chen and Starosta's (ibid.) description of it as the ability to achieve a successful intercultural exchange.

Process Model of Intercultural Competence.

1. Attitudes → 2. Knowledge and Comprehension

↑ Process Orientation ↓

4. Desired External Outcome ← 3.Desired Internal Outcome

Deardorff (2006: 256)

6.3. The obstacles to attaining ICC

The native English speaking teacher

This study seeks to differentiate the challenges that are posed to native English speaking teachers (NEST) and non-native English speaking teachers (NNEST) in achieving and utilising ICC in the ELT classroom. From the point of view of the language, the NEST has all the advantages of having acquired natural and intuitive knowledge. He/she has grown up in an Anglophone culture, is familiar with social norms and customs, and has been educated and trained through that culture's system and methodology. In that sense they are more capable of acting as a model for the language, its pronunciation and culture than the NNEST, as they have the life experience to teach it in context. However, it is exactly those characteristics which can prove disadvantageous when it comes to ICC. The native-speaker model and 'ownership' of English has been questioned by scholars (Widdowson 1994; Jenkins 2000; Seidlhofer 2004; Holliday 2006) as to whether it (native proficiency) is ultimately achievable or even desirable for speakers who wish to use it as an International Language. While undoubtedly a cohort of learners may wish to embrace Anglo-American culture, the title of Robert Phillipson's *ELT: the native speaker's burden* (1992) with its colonial allusions is an illustration of aspects that have been criticised such as acculturation and neo-colonialism (Phillipson 1992; Pennycook 1994; Canagarajah 1999). Then there is criticism of the methodology used in mainstream ELT emanating from the Anglophone centre. The Communicative Approach has been found as not always universally applicable when it comes to other cultures (Swan 1985; Hofstede 1986; Ellis 1996; Alptekin 2002; Bax 2003). It is inevitable that the NEST's students will originate from a different culture than theirs, which differentiates them from the NNEST, thus justifying the need for ICC and the intercultural sensitivity not to impose their dominant culture on their learners.

Phillipson (1992) and Fantini (2019) observe that native English speakers have a lower motivation to learn a foreign language. Not learning a foreign language, it could be argued, hinders the ability to gain a deeper knowledge of the culture. In fact, Byram (1997: 70,71) provides knowledge of a foreign language as a requisite to the attainment of ICC. Neuner (2003: 50-51) points to the beneficial aspects of learners being able to utilise knowledge of their own world as a 'reference point' in learning about the 'foreign world' (L2). It is therefore important that the teacher has comprehension of and is able to include reference to the learner's L1 world in learning content. This puts the NEST at a disadvantage when she/he

is relatively ignorant of their learner's culture, and thus Byram (2021: 125) considers that the native speaker needs additional skills when it comes to interacting with someone for whom the language is an L2. Any ethnocentric bias can cause obstacles in moving past the first stage (Attitudes) of Deardorff's Process Model of Intercultural Competence (2006). The following factors may also have the potential for ethnocentricity in NESTS, distinguishing them from both NNESTs and their learners:

- Anglophone culture is a dominant and omnipresent culture worldwide; evident in music, films, products, corporations, international communication, etc.
- Patriotism and pride in the historic political and military power of the 'Anglosphere', particularly in the case of Britain and the USA.

Additionally, in a practical context, NESTS may also experience culture shock and difficulties while working in a foreign country which may engender negative attitudes towards the local culture, thus further reinforcing ethnocentric bias and causing obstacles to acceptance of the local behaviour and practices. Kiss and Medgyes (2019: 3-7) list such issues, particular to NESTS, that contrast stereotypical beliefs about the 'smooth-sailing and trouble-free lifestyle of expats'. Their findings reported such difficulties as obtaining visa and resident permits, being overcharged for accommodation compared to locals, miscommunication due to language/cultural issues, lack of a social life, lack of opportunity to practise the local language because contacts wish to utilise their English, difficulties in negotiating rules and customs of the local educational system, not being 'fully accepted' by local teachers and reduced access to national social security, retirement packages, etc.

The non-native English speaking teacher

The NNEST faces a comparable quantity of intercultural challenges as the NEST, although sometimes different in nature. This teacher is more likely to teach in their home country (Medgyes 2020:36). Although this is not exclusively the case as the NNEST is accepted as equal in ability to the NEST with different attributes (Medgyes 2001, 2020: 36). Teaching locally implies a higher probability of a monocultural class, hence the teacher speaking the same L1 as their students. Poland provides a good example of such context. Wicherkiewicz (2003: 2) describes it as "the most monoethnic state in Central Eastern Europe", "an ethnically and linguistically homogenous country" (Wicherkiewicz 2018: 49), although the recent influx of Ukrainian immigrants and refugees is probably changing this demographic. Baimuratova and Doganay (2017: 18) point to the advantage of this shared background of

teacher and students as it enables a cross-referencing of 'English through the eyes of the L1 culture'. Therefore, in this particular combination of learners and teacher there are not likely to be the issues with the L1 culture that were described in the case of the NEST. In this context though, there may be a stronger emphasis on passing the exams of national curricula than ICC development (Koch and Takashima 2021: 90). Any cultural challenges are with regard to the L2 linguaculture, English, which extends beyond Anglophone culture when considering the wider context of its use as a linga franca. Sercu (2005 :5) refers to the need for teachers to have 'adequate knowledge of the target language community'. However, Abayadeera et al. (2018: 183) indicate that the literature has more or less exclusively concentrated on the linguistic capabilities of NNESTS, and less on their intercultural communication skills. Furthermore, the NNEST who teaches locally may have knowledge of Anglophone culture that is not experiential. Rather, it may have been learned from books or other media. This may have provided them with a distorted view. (Neuner 2003: 17) in referring to this aspect of authenticity, points to knowledge that is:

- Filtered by media (coursebook content, etc.)
- Filtered by selection of information (materials selected by educational authorities, etc.)

To provide a further illustration of this aspect, scholars have found that the content contained in many ELT course books does not reflect real life; rather, a filtered, sanitised and glamorous version of it (Gray 2002; Mishan 2021; Branigan 2022). Therefore, a NNEST who has not lived among Anglophone culture may have such an inauthentic perspective, acquired from its particular portrayal in media such as educational content, music, films etc. In addition, they may cling to stereotypical views of the L2 culture such as that Anglophone people are over-confident, materialistic, superficial, rich, etc., for example. This lack of authentic experience may reinforce their own ethnocentricity, thus hindering genuine understanding of the L2 culture and therefore acting as an obstacle to ICC. This may also lead to another frame of mind; Reversal, which will be discussed further on. Reversal is the mindset whereby a person wholeheartedly embraces the L2 culture at the expense of their own; it may result in the NNEST's overenthusiasm or overselling of the L2 linguaculture. The teacher's attitude has obvious effects on the students.

When it comes to the context of the NNEST teaching abroad, there are other possible challenges in addition to those faced by the NEST, notably, negotiating the local culture and customs, finding accommodation, miscommunications with locals etc. Medgyes (2001: 434)

points to an ‘inferiority complex’ in NNESTS due to the fact that their proficiency in the language is not that of the NEST. This may even be reflected in the observations of students. For example, Abayadeera et.al (2018), in a survey of Australian business students’ opinions, found NNESTS suffered from ‘intercultural apprehension and linguistic barriers’ whilst teaching at an Australian university. Furthermore, Kiss and Medgyes (2019: 2) point to discrimination in the job market, with job advertisements offered only to UK or US passport holders, for example. In an abroad context, the NNEST suffers the comparative disadvantage of neither being a native speaker of the learners’ L1, nor the L2 they are teaching. These aspects of insecurity and culture shock may interfere with the NNEST’s ability to integrate and communicate whilst teaching abroad, hence the need for intercultural skills.

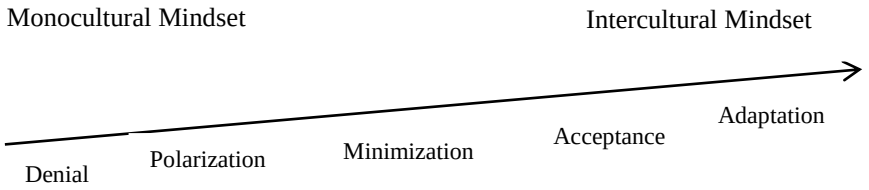
The learner

Zhang and Zhou (2019: 31) point to a general insufficiency of students’ ‘intercultural knowledge, attitudes (and) skills’. Hernandez-Bravo et al. (2017: 34) in referring to a Spanish context attributed this to schools not offering an ‘intercultural curriculum’. Zhang and Zhou (2019: 32) suggest a lack of IC amongst students leads to prejudice and discrimination. These states of mind could act as obstacles to the intercultural aspect of learning the foreign language. Abayadeera et al. (2018: 184) found evidence of the ethnocentric perspectives of students even forming their feedback on NNEST teacher evaluations. When it comes to learners, the challenges with regard to achieving ICC also depend to an extent on whether they are learning in their own country or abroad, either in an Anglophone country or otherwise. When learning abroad they are exposed to intercultural situations. When learning at home, as with the case of the NNEST, it will be more likely than not in a monocultural classroom, i.e., both teacher and learners will be from the L1 linguaculture. This increases the likelihood of L1 ethnocentricism persisting amongst all of the participants in the classroom. Furthermore, there will be the possibility of learning through inauthentic (at least, never truly authentic) cultural content and a need to overcome L2 cultural stereotypes.

In addition to the obstacles of their own attitudes and course materials, the learner is on the receiving end of cultural messages from the two previously described groups, the NNEST and NEST. If either is deficient in terms of ICC, the learner may be subject to receiving elements of their particular cultural bias. When it comes to the local context, there will also be inexperience with actual intercultural contact. Koch and Takashima (2021: 81) argued that not enough focus is given to intercultural communication development in ‘mainstream EFL

practice', to this local, monocultural context where students cannot experience intercultural communication in 'authentic intercultural settings'. They refer to a lack of 'diverse cultural representations in Japanese EFL textbooks', for example. Another factor worth returning to, Hammer (2012: 122) discusses Reversal which can also be an obstacle to ICC and is the converse of ethnocentricism. Learners have bought into and hold the L2 in such high regard that they judge and belittle their own L1 linguaculture. He argues that this may interfere with the attainment of a deeper knowledge of the L2 culture. This is an obstacle because ICC features an acceptance of both cultures, L1 and L2.

Hammer's Intercultural Development Continuum (IDC)



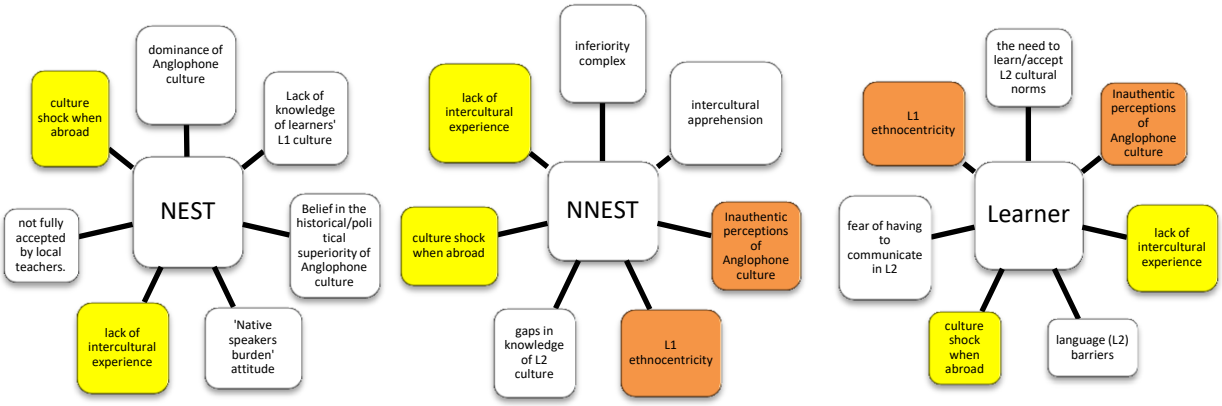
Hammer (2012 :119)

The IDC has links to Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS), outlined in chapter four, which illustrates a person progressing from an Ethnocentric stage to an Ethnorelative stage. The IDC features a person's growth from a Monocultural mindset to an Intercultural Mindset. When learners are studying English abroad they are inevitably placed in a multicultural environment, either within the L2 culture itself or another. Especially if they have not lived abroad before, they may experience culture shock and the initial stages of Denial and Polarization on the IDC. In addition, lack of previous cultural interactions may lead to intercultural apprehension and fear of failure. They may face the additional challenge of needing to use English outside the classroom for the first time, having to employ sociolinguistic aspects which may be new to them, not to mention negotiate local accents, vernacular, etc. Hammer (2012: 119) points to students with a Denial mindset becoming 'rapidly overwhelmed' when faced with these obstacles. This may lead to the defensive Polarization phase of 'it is done better where I come from'. Development of their ICC skills would lead them further along the curve towards acceptance and adaptation and leave them better prepared for such situations.

6.4. A model of obstacles to intercultural communication; NESTs, NNESTs and learners

From the information presented in the above part three of this chapter, this author was able to deduce the model below. It illustrates obstacles to intercultural communication that occur in the case of native English speaking teachers (NESTs), non-native English speaking teachers (NNESTs), and learners.

Obstacles to successful intercultural communication



Branigan (2022: 29)

The diagrams show that some factors are common amongst two (orange shading) or all three actors (yellow shading), such as culture shock when teaching/learning in a foreign country. Others are unique to that particular actor (unshaded), such as the NEST coming from the globally dominant culture. Both the NNEST and learner share the possibility of a learned (vs. experienced) and inauthentic version of Anglophone culture. Particularly in a monocultural classroom, they may possess mutually reinforcing ethnocentric perspectives particular to their own shared linguaculture. All this information leads to the conclusion that in the case of both groups of teachers, training courses would benefit from the inclusion of intercultural instruction that deals with their particular obstacles as seen on the diagram. When it comes to learners, it is clear that in the 'real world' they will face often non-verbal, intercultural challenges that are not usually dealt with in the ELT classroom and they need the skills to overcome them.

6.5. Overcoming obstacles to intercultural communication

Teacher training:

Sercu (2005: 5) states that 'foreign language teachers need additional knowledge, attitudes, competencies and skills'. That is in consideration of the fact that once the language is learnt in class, its actual use will occur in the 'real world' where intercultural skills in addition to knowledge of the language will be required for effective communication. Zhang (2017: 230-232) referred to the need for emotional qualities involved in facing the challenge of integrating ICC in the classroom, as well as respecting students and being non-judgemental on the side of the teacher. Georgidis and Zisimos (2012: 50) in referring to a Greek context of working with Roma and socially disadvantaged children, observed that 'teachers are often poorly prepared and trained for working with diverse groups of children' and teachers do not receive this additional knowledge and skills in their training. A teacher who has attained a degree of Intercultural Competence in their education and experience would see their role from a different perspective than the traditional teacher model. Byram (2009: 326) suggests that the teacher would take the role of 'cultural mediator', Fantini (2019: 24) calls this a 'linguaculture teacher'. These labels imply the teacher moving beyond the traditional role as model of the L2 to one who empowers learners with knowledge and awareness of cultures and their differences. Mediation here implies comparing and contrasting, exploring the similarities and differences between the cultures, critically evaluating both towards discovery, accommodation and appreciation of both L1 and L2 cultures. In the case of English as an international language that means other cultures too. One such example of mediation would be what Sercu (2005: 5) describes as having the ability to search for understanding with their learners when instances of intercultural conflict arise.

Baker (2015: 133) when referring to Intercultural Awareness, stated that there is 'little indication of these ideas appearing in L2 teacher training materials or curricula'. When it comes to the training of the NEST in particular, the most popular international ELT qualifications are Cambridge's CELTA and TrinityTESOL (12,000 candidates per year take the CELTA alone {Cambridgeenglish.org, accessed 26/5/21}). As stated previously, these courses have been widely criticised for their monocultural slant (Holliday 1994; Ellis 1996; Jenkins 2017; Gallagher and Geraghty 2021) and lack of course components which develop the ICC skills of their trainees. In these centre-method, Western, monolingual courses, appropriate instruction would bring awareness to the possible implications arising from the

cultural imbalance that exists wherever the globally dominant Anglophone culture is concerned. The content of these courses should also take into consideration the specific needs of L2 to L2 communications. It is logical to conclude that the inclusion of ICC components in the instruction of both NNEST's and NEST's training would have the effect of both of these actors being able to effectively integrate elements of these skills alongside the language elements of their EFL courses.

Experience abroad:

Scholarly advice recommends experience abroad as the ultimate enabler of intercultural skills for both learners and teachers. Fantini (2007: 5) describes intercultural experiences by learners as 'life-altering'. Cushner (2007: 29) reports on foreign experiences by preservice teachers as having 'challenged their perceptions of themselves as well as others'. Hismanoglu (2011: 814) in a study of students from the University of Lefke, found that those who had experience abroad demonstrated a higher level of intercultural communication skills. Zhang (2017: 232) pointed to the fact that teachers with overseas experience are more competent than those who have not. The ERASMUS student exchange programme in the EU is such an example. In the case of preservice teachers spending some of their training abroad, Cushner (2007: 29) points to the additional benefit of trainees who are exposed to 'new pedagogical approaches and educational philosophies'. Further to providing them with more options with regard to their approach to teaching, it can also be assumed a period abroad will leave them better equipped to relate to their future students' differing cultural and educational backgrounds, in addition to the challenges centre, western pedagogical practices might present to those from a different culture.

The citations in the previous paragraph illustrate the impact of the experiential aspect of a sojourn abroad over classroom instruction in aspects of intercultural communication. Hofstede (2009: 85) explains the rationale for this in that Intercultural Competence requires 'the ability to participate in the social life of people who live according to different unwritten rules'. Of course, immersion in a foreign culture represents an active participation. While stressful and cognitively taxing on the learning curve, it certainly leads to self-development and the acquisition of a new set of skills: intercultural skills. Yet, ICC is not a given ability that is automatically acquired during a period abroad. Yarosh et al. (2018: 68) signal the importance of students realising that Intercultural Competence is a skill that needs to be consciously developed. Hammer (2012: 116-132), in referring to the Immersion Assumption,

reveals through the Intercultural Development Inventory (IDI), a 50 item questionnaire, that although immersion in a foreign culture does lead to improvements in intercultural communication, it is not enough in itself. He finds a dichotomy between the qualitative reports of students describing transformational experiences abroad as cited above (Cushner 2007: 29; Fantini 2007: 5) and the quantitative data of the IDI research which reveals, in fact, insignificant improvements in intercultural skills after a period abroad if those skills have not been cultivated in a conscious way. If consequential improvement is to be achieved, his findings advocated that cultural mentoring be part of the foreign placement. This is a guided developmental programme which involves students reflecting on their experiences abroad in order to construct new attitudes and build Intercultural Awareness. In referring to this conscious act of building on the experiential aspect, Fantini (2009) uses the KASA framework (knowledge, attitudes, skills, awareness) when it comes to reflecting on and assessing IC after such a sojourn. This is straightforward to apply in reflection activities. For example, what new things have I learnt from my experience abroad? (knowledge), I have learnt to overcome my fear of speaking English (skills), etc.

Lesson content:

The importance of experiential learning over books has been established as it is difficult for the latter to be ever truly authentic. Intercultural training in class can be of benefit though, either when experience in a foreign country is not possible, or as a complementary activity to immersion abroad. In addition, as Hammer (2012: 116-132) illustrated, it is important as immersion alone may not develop the required intercultural skills. Furthermore, intercultural aspects can be integrated relatively easily into the day-to-day content of the English language lesson.

Hernandez-Bravo et al. (2017: 34), in a study of Spanish elementary school pupils, found that before any intercultural training, learners showed a 'lack of intercultural knowledge and skills to interact with others'. This is an issue as once students make the progression from learners of the language to users of the language they are going to need to employ their ICC skills. These are often non-verbal and attitudinal in aspect, as opposed to language skills learned in class, which ensure a successful intercultural communication in the real world. Xiao and Petraki (2007) illustrate what can happen when this is not achieved over the learner's period of English language study, with the example of Chinese students who obtain a high grade in examinations; however, are not able to interact with foreign people.

When it comes to including ICC content in the classroom, Sercu (2005: 11) reported a cohort of teachers who believed that it is not possible to include culture teaching with language learning. Reasons cited were reinforcement of cultural stereotypes and a belief that IC skills cannot be learned in class. To counter those arguments, she points to the commonalities between language educators and 'intercultural educators' and states that 'foreign language is by definition intercultural'. It can thus be logically deduced that the culture element is a common denominator in both fields. Therefore, it can be argued that language teachers are well placed to incorporate ICC skills into ELT. Indeed, Zhang and Zhou (2019: 42) point to the positive relationship between language proficiency and IC; indicating the link between both once again. Popular international ELT coursebooks do not consider this by largely neglecting inclusion of aspects of the students' L1 culture, and not accommodating the fact they might need to interact with cultures other than Anglophone (Mishan 2021). That is why teachers may need to use their ICC skills and experience to integrate such content into the lesson content where it is absent.

As to activities for developing intercultural skills in the English language classroom, some examples are briefly outlined here, before we look at others being implemented in more detail in chapter seven. Zhang and Zhou (2019: 42) found that classroom activities had a positive effect on learners' intercultural skills. They suggested working with authentic materials from the target culture and 'hands on experiential activities' such as roleplay, groupwork, etc. Hismanoglu (2011: 816) in suggesting similar activities, listed cultural assimilators, cultoons, games, discussion, ethnographic tasks, projects, etc., and also made the important suggestion that learners' ICC education should begin once they commence learning a foreign language. Byram (1997: 7) in advocating raising cultural awareness in the classroom, recommends activities such as: examining the local culture, critically evaluating descriptions of cultures within course materials, making use of electronic media and interaction with 'cultural informants', i.e., local and non-local people with intercultural experiences who may visit the classroom in an informative role. Starkey (2003: 76-78) refers to two general methodologies for the critical study of such authentic materials. The first is Critical Discourse Analysis whereby issues such as social power, dominance, inequality, stereotypes etc. are explored and interpreted. Any points of concern can be discussed in class and comparisons made with the L1 culture. The second is a Cultural Studies approach in which students learn about other cultures through the analysis of materials which often contain contrasting views. That way,

learners, rather than simply receive information provided, are able to construct their own knowledge and awareness from examining the culture from different perspectives.

6.6. Conclusion

Intercultural Communicative Competence goes beyond the mere language skills of the learner and extends communicative competence in English to the ability to interact successfully with people of multiple cultures. This involves overcoming cultural barriers such as stereotypes and ethnocentric biases which may act as obstacles to communication. The ELT classroom is a good context in which to learn such intercultural skills as they are so closely linked and interdependent with language. Such skills need to be employed from the outset in the ELT classroom as by nature it is a place where two or more cultures are to meet. The actors in such a multicultural context may be take the form of a NEST who comes from a foreign culture, a NNEST who needs to inform of a culture foreign to their own and learners whose ethnocentric perspectives may act as obstacles to the achievement of Intercultural Competence, or a multicultural mix of variations of all three. While each of the stated actors encounters common obstacles to achieving Intercultural Competence such as lack of intercultural experience, there are others which are unique to that particular group, for example, the implications arising from the fact that the NEST comes from the globally dominant culture. Solutions to overcoming such barriers may be tailored to the obstacles encountered by that particular group. These include the incorporation intercultural components into teacher training courses which are often neglected. Experience abroad is vital for all and may be part of teacher training or student exchange programmes such as ERASMUS. However, it is essential that a dimension of building intercultural skills is incorporated into the programme if a genuine strengthening of such competences is to be achieved. Finally, lesson content should include activities that encourage critical analysis of possible ethnocentric biases that occur in content relating to both the students' L1 and the L2, including exploration of other cultures. The result should be that learners arrive at an appreciation of the commonalities and differences between cultures that eliminates obstacles to intercultural communication and provides them with the tools to function in various cultural perspectives through the medium of English.

Chapter Seven

Integrating intercultural communication skills into an English language lesson

7.1. Introduction

It has been established thus far that English language lessons need to include cultural content that enables the learner to relate to a variety of cultures and enable them to be able to communicative effectively across cultures through the medium of English. It has also been shown that this aspect often remains absent from mainstream ELT pedagogy or is applied superficially in a lot of cases (Sercu 2005; Vettorel &Lopiore 2013; Baker 2015; Mishan 2021). The main aim of this chapter is to explore how to integrate intercultural communication skills in parallel with the language skills of the ELT lesson, especially in cases where they may be absent from the curriculum, or insufficiently incorporated into course materials. Examples of such activities will be explored along with the methodology behind them that often requires no more than adaptation of the content contained in the curriculum. The result of such successful integration should provide learners with knowledge of the language that is enhanced with the practical skills to achieve a successful intercultural interaction through English.

7.2. Why are intercultural skills needed in ELT?

Seidlhofer (2010: 357) likened the ability to speak English to the possession of a drivers' licence. It is no longer regarded as something special, but rather a skill that is often taken as a given and needed in the contexts of work, travel, etc. While this reference was made with regard to a European context, it clearly illustrates how English has moved from a foreign language (one of many) to the foreign language (lingua franca). It is used as a lingua franca in

our contemporary world as French was in the nineteenth century and Latin before that (Crystal 2003). This change in the status of English brings forth an issue that Will Baker (2015: 134) pointed out: 'In ELT the extensive focus on Anglophone settings such as the US and the UK is problematic given the degree to which English functions outside these settings as a lingua franca'. While undoubtedly a cohort of learners may wish to embrace Anglo-American culture, subject matter such as The Queen, Shakespeare and the Tower of London, etc. may be of little use to a Polish business person who wishes to learn English in order to cooperate with African clients. This fact implies that learners and users of English need skills which go beyond mere knowledge of the language to those that enable them to communicate with interlocutors from a variety of cultures; including Anglophone culture rather than exclusively Anglophone culture. These competences are often non-verbal and involve negotiating and accommodating different belief, behaviour and value systems to the learner's L1 linguaculture in order to achieve a successful intercultural communication. 'L2 users need knowledge of other communicative practices' that occur outside their own 'communicative norms' and behaviours (Baker 2015: 133).

7.3. The different terms outlined

As discussed in chapter four, Fantini (2009: 196) found a variety of terms to label the concept of people communicating between cultures. He concluded that Intercultural (Communicative) Competence (ICC) was becoming the most prominent. ICC lends itself to the process of enabling English language learners to become intercultural communicators. That is why this chapter uses that term to deal with the concept whilst also utilising Intercultural Awareness and Intercultural Sensitivity. Byram's (1997: 3) description of Intercultural Communicative Competence makes a deliberate reference to Hymes' (1972) Communicative Competence in the label. This indicates an extension to Hymes' concept in order to include the additional skills needed to achieve a successful intercultural communication. In doing so, it addresses the limitations of focussing solely on learner-to-L2 culture communication exchanges that Communicative Competence traditionally involves. Byram's (1997) model of Intercultural Communicative Competence contains the five '*savoirs*' of: knowledge, skills of interpreting and relating, skills of discovery and interaction, attitudes, critical cultural awareness needed to attain ICC. In addition to Intercultural Adroitness (skills and cleverness), Chen and Starosta (1998: 27) describe Intercultural Awareness (the cognitive aspect) and Intercultural Sensitivity (involving open-mindedness, empathy and non-judgement) as falling under the

umbrella of the skills needed to achieve ICC. Byram (1997: 63-64) describes Critical Cultural Awareness (one of the five *savoirs*) as central to ICC which involves learners using analysis of both target and L1 culture to question their own cultural assumptions which may have been formed based on stereotypes or ethnocentric bias and therefore act as obstacles to ICC, the kinds that were discussed in chapter six.

7.4. Teachers

There is a degree of flexibility and adaptability required on the side of the teacher to be able to incorporate content that includes cultural variations which are often context related and not usually found in the ELT curriculum. Furthermore, it needs to be done with sensitivity. Therefore, teachers need to move away from the one-size-fits-all methodology of traditional ELT pedagogy which tends to address the sociolinguistic needs of the L2 (Anglophone culture) more or less exclusively. In that sense there should be elements of a Postmethod approach (Kumaravadivelu 2003: 544) whereby issues are identified and solutions may be found by trial and error according to what works in the specific context, rather than what is prescribed by the coursebook, for example. That means that the inclusion of intercultural skills also extends the role of the teacher beyond the mere teaching of the target language. Lies Sercu (2006: 55) refers to a 'foreign language and intercultural competence teacher', Byram (2009: 326), a 'cultural mediator', and Fantini (2019: 24) describes a 'linguaculture teacher'. Each of these labels acknowledges that it is an extended role and also the additional competences the teacher needs to employ when integrating intercultural considerations into the English language lesson. In referring to the abilities needed to be a cultural mediator, Byram (2021: 216), for example, describes such skills as 'exploring in a sensitive and balanced way the different viewpoints…', 'establishing common ground' and 'mediating a shift in viewpoint'. Byram et al. (2002: 6) describe the ideal teacher in this context as 'neither the native nor non-native, but the person who can help learners see the relationships between their own and other cultures'. As it would be virtually impossible to be proficient in the knowledge of all cultures, it is not necessarily about the imparting of information about other countries on the side of the teacher, rather it is creating the right conditions for learners to discover how communications take place in that culture in parallel with the teaching of the linguistic elements of their foreign language learning. On the side of the learners, this involves the process of arriving at an understanding and acceptance that some features of

other cultures (including that of the target language) mean that the communication process may occur differently than in their own culture.

As discussion of differences between cultures may inevitably invoke sensitive emotions and attitudes such as racism, inequality, prejudice, etc., Byram et al. (2002: 20) point to the importance of 'procedural ground rules' at the outset of lesson activities which may involve delicate subject matter. Furthermore, they advise against teachers using 'sarcasm, irony or disparaging judgements'. This may necessitate teachers examining and addressing their own stages of Intercultural Sensitivity development beforehand as chapter six pointed out that varieties of possible cultural biases may vary amongst the different actors in the ELT classroom, namely, native teacher, non-native teacher and learner, in that they may come from different cultural backgrounds. Due to the challenging nature of activities which involve reflection on one's own cultural biases for both teachers and learners, Vieluf and Gobel (2019: 12) were not surprised to find a reticence amongst teachers. In fact, Sercu (2005) noted resistance on behalf of teachers due to the additional skills needed. This is understandable as learners could find such material threatening when their beliefs are being challenged, requiring great sensitivity and tact on the side of the teacher to allow learners reach their own conclusions.

7.5. Methodology

Moeller and Nugent (2014: 8) refer to the need for a rethinking of the methodology used in the foreign language classroom if 'the goal is to create true interculturally competent speakers of the language'. This can be a challenge as ICC is still not supported in mainstream curricula which Baker points out still tends to be based on 'a restricted view of Communicative Competence rather than Intercultural Competence and awareness' (Baker 2015: 133). The fact that ICC considerations are not included in the curriculum which may be exam-focussed on linguistic content implies the need for further impetus, creativity and adaptability when it comes to methodology on the side of the teacher. Furthermore, Byram et al. (2002: 11) advise that 'no curriculum for language education should or could be transposed directly from one national system to another.' This is particularly relevant in the case of coursebooks which may have been produced for the global market and may effectively only address the L2 (Anglophone) culture (Mishan 2021; Branigan 2022).

While Cushner and Mahon (2009: 304) state that 'there is no exact blueprint for building Intercultural Competence', scholars do provide some guidelines. Some of the learning objectives presented by Sercu et al. (2005: 21) when referring to culture in foreign language education are 'promote the acquisition of an open mind and positive disposition towards unfamiliar cultures' and 'assist pupils to develop a better understanding of their own identity and culture'. These two points are at the heart of the skills learners need to acquire in order to become intercultural communicators or what Byram (1997) refers to as the intercultural speaker. When planning the lesson, Byram points to three objectives:

- Linguistic Competence
- Communicative Competence (sociolinguistic and discourse)
- Intercultural Competence (based on his model of Intercultural Communicative Competence (Byram 1997); knowledge, skills of interpreting and relating, skills of discovery and interaction, attitudes, critical cultural awareness)

Byram (2021: 251)

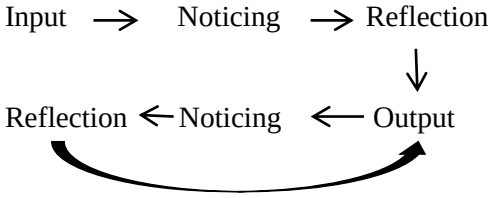
Baker suggests some classroom practices which can be used to increase Intercultural Awareness:

- Exploring the complexity of local cultures
- Exploring cultural representations in language learning materials
- Exploring cultural representations in the media and arts both online and in more traditional mediums
- Making use of cultural informants
- Engaging in intercultural communication both face to face and electronically

Baker (2016: 448)

Byram (1997: 67,68) discusses the element of critical reflection and how the classroom environment can be utilised, under the pace and control of the teacher, to allow learners to reflect on their own and others' cultural behaviour in order to make meaning of what may not have been previously understood. This may apply especially to learners' own cultural behaviour and norms which may be automatically executed through learned habit without ever questioning why things are done that way. Religious customs and traditions are an example that comes to mind. Liddicoat includes the element of reflection in the diagram below in a cyclical process:

A pathway for developing Intercultural Competence



Liddicoat, (2005: 7)

Pettigrew and Tropp (2006) state that the most important basic part of all intercultural learning is that learners get 'some form of exposure to cultural diversity'. Alptekin (2002: 63) supports this view of the importance of lesson content (materials and activities) including both 'local and international contexts', as well as feature L1 to L2 and L2 to L2 communications. Most course material would need improvisation and adaptation from the teacher in this regard as even mainstream up-to-date course books often do not contain such diverse content, and have been criticised for relying on a stereotypical view or alternative reality of exclusively Anglophone culture and communications (Mishan 2021). According to Baker (2015), integrating such intercultural content and communications would allow learners to gain a deeper level of understanding of the complex and changing character of culture as opposed to supporting stereotypes. Consequently, Byram et al. (2002) suggest activities that challenge and develop upon learners' pre-conceived ideas relating to other cultures. It is important to be aware too of bias that might occur in the content itself, for example, in grammatical exercises Byram et al. (2002: 16) point to generalised statements such as 'Older people…' or 'The French…'; such statements can be critically explored in class. During this exploration, learners may decide autonomously to accept or reject various aspects of either their L1 or other cultures. This illustrates that accommodation of cultural differences does not always have to mean acceptance, for example, Chlopek (2008: 18) makes the point that there are some aspects of other cultures that learners do not have to accept such as inequality, violence, etc., hence the value of critical examination.

Finally, there is the need for the learner to be receptive to developing their intercultural communicative skills at the outset. Vieluf and Gobel (2019: 1) discuss possible issues with lack of engagement when dealing with intercultural issues as 'reflecting on cultural diversity involves questioning one's own world view'. Bennett (1993) points to the relevance of the learner's current 'stage of intercultural sensitivity development' as a factor influencing the

degree to which they are prepared to engage in such classroom topics. Those learners who have had little exposure to cultural diversity, who may not have travelled widely nor had the opportunity to practise their L2 with cultures other than their own, may experience barriers to acquiring intercultural communication skills in the form of prejudices, lack of understanding, lack of knowledge of other cultural norms, etc. In contrast, Vieluf and Gobel (2019: 8-13) found that learners at an ethnorelative stage were more enthusiastic about intercultural content. Those learners at the ethnocentric stage should not be made feel that such knowledge is being imposed on them. That is why Galante (2015: 34) recommends that 'student identity cannot be ignored in the classroom', that is, how they view themselves in relation to the world around them and she also refers to 'agency' when it comes to learners critically examining intercultural topics that come up during the lesson. Vieluf and Gobel (2019: 3) advise of the importance of 'supporting students' self-determination. This involves giving learners autonomy over the discovery process which teachers may encourage by establishing links with students' own experiences and the topic being studied in order to pique their interest. Consequently, learners should be allowed take control over the conclusions they draw from the critical analysis to form their own perspectives. The recommendations thus far illustrate the tact and sensitivity that is required from the educator towards the student in critical examination of cultures because there may be elements of preconception of worldview that need to be broken down and reconstructed in order to reach the level of acceptance which is associated with an ethnorelative stage of Intercultural Sensitivity.

7.6. Classroom activities and ideas

Byram et al. (2002: 11) point to 'a danger of the all-too-familiar stereotypical icons of the target culture - the instantly recognisable pictures of clichéd sights mentioned in a popular guide book'. Chlopek (2008) makes reference to the 'easily taught' nature of this information that neglects deeper knowledge of the culture that enables intercultural communication. She advises activities which go deeper such as Cultural discovery; for example, a 'Harry Potter' reading exercise which explores cultural contrasts such as 'mantlepieces, cupboards under stairs, bacon and eggs for breakfast'. The value of this exercise is that these concepts, while not only providing valuable linguistic content, may reveal to learners that these items are particular to British households and invite comparison to what is usual in households of the learners' or other cultures. Further examples of such activities are Moeller and Nugent's (2014: 13) 'Artefact exploration: the objects found at an American birthday party' and

Galante's (2015: 36) activity 'Why don't you think the way I do?' In the latter, students recall misunderstandings they've had communicating with people from other cultures and are able to compare mindsets and perspectives. Furthermore, Byram et al. (2002: 10) advise that activities involve experiential learning. Such a learning-by-doing environment supports learners' self-determination in an approach which 'enable(s) learners to discuss and draw conclusions from their own experience of the target culture'; thus avoiding the situation whereby learners feel they need to take the same perspective as the teacher. Moreover, Byram et al. (2002: 19) point not only to the importance of using authentic material class, but also to the use of content that comes from different perspectives. For example, an item taken from Fox News (the more conservative TV channel) in the United States compared with the same topic on CNN would show very different angles of the same news story, thereby giving learners insight into the division that occurs in contemporary society within that country. To widen the scope of the activity even further, the same US story watched on a non-US channel, say Chinese, would reveal another, wider, cultural perspective.

Byram et al. (2002: 15-16) demonstrate how topics that occur in coursebooks can be developed and adapted to include exploration of 'an intercultural and critical perspective'. For example, they show how the theme of *sport* can be examined from the perspectives of gender, age, region, religion or racism. The results of such a critical examination would provide learners with insight into the particular culture which could then be compared with their own society's perspectives on the same theme. Byram (2021: 253-254) also demonstrates how straightforward topics can cover each of the five aspects of the Intercultural Communicative Competence model (Byram: 1997). He provides an example using the subject of *fruit*:

- Knowledge (learners might discuss the names of the fruit they know)
- Skills of interpreting and relating (learners would compare fruit eating behaviours in other countries with their own)
- Skills of discovery and interaction (unknown fruits, different characteristics of fruits, etc.)
- Attitudes (learners might express curiosity to other cultures' fruit-eating preferences)
- Critical Cultural Awareness (Learners might question the ethical or environmental aspects of fruit growing, for example)

(Byram 1997)

Ho (2009: 69), in further reference to the fact that learners may examine the culture through vocabulary, provides such topics as *'The family'* or *'Breakfast'*. He states that a spidergram formed around the topic of *family* would produce an extended family including aunts, uncles, grandparents, etc. in Vietnam, whereas in Anglophone culture it may be more confined to parents and children. Once again, in addition to learning subject-related vocabulary, this type of task also allows learners to examine the cultural norms of both L1 and target culture. It can also be expanded to include a variety of countries and cultures.

Silvey and Grafnitz (2017: 59-96) describe a unit on *The house*, observing that 'houses reflect the culture of anything from an entire country to a neighbourhood community to an individual family'. In this type of exercise learners are to 'deconstruct stereotypes' by first exploring their own preconceived ideas on the topic. They are then able to research how houses look across the world, different kinds of dwellings, structures, materials, etc. This leads to comparisons of similarities and differences to their own culture. The final part of the lesson is reflection by the students involving critical cultural awareness. Silvey and Grafnitz (2017: 80) describe how learners become 'cultural anthropologists'. This activity has the potential not only to unlock a vast amount of linguistic content, but to reveal to learners that a concept which may be taken for granted by learners as something standard, *the house,* can take so many different forms around the world and its shape and form is influenced by tradition, environment, standard of living, etc. On the topic of *Discovering modes of transportation*, Conlon and Perugini (2017: 98-133) found that students researching transportation in the Caribbean not only learned new vocabulary such as a 'gua gua' (a type of minibus), they also observed from students' journal entries from the beginning to the end of the project that students had moved to a higher level of Intercultural Awareness.

Despoteris and Anada (2017: 171-197) were able to adapt a lesson on reflexive verbs such as 'dress yourself' and *Daily routines* to include observation and comparison on how students' daily routines compared to someone in a Latin American country. This further illustrates how, without too much complexity, common coursebook topics may be adapted to incorporate Intercultural Awareness content while still following the curriculum. Such an undertaking does not neglect what is provided in the curriculum. In fact, it has the potential to enhance and expand it by empowering learners do discover linguistic content far more diverse than the average mainstream coursebook could provide. Wallace and Tamborello-Noble (2017: 198-232) noted this positive aspect after a lesson on *Immigration* when they

subsequently observed that during students' conversations 'in these scenarios, there was a language production level that made her rethink the usual standards'. This observation indicates the possibility that the volume and variety of language acquired during such assignments may be wider than can be learned from the prescribed nature of content found in class textbooks during English classes of a more traditional type.

Class guest presenters

In the case of multicultural classes, Chlopek (2008) observes that students learn about each other's cultures both inside and outside the classroom. Where the classroom is not a multicultural one, she suggests inviting a guest from another culture (or experience of a foreign culture) to discuss and compare their culture (or the one they have experienced) with the local culture. This person does not necessarily have to be from the culture of the target language, i.e. an Anglophone country. In fact, the English they speak, if non-standard, might demonstrate to learners the variety of World Englishes (Kachru 1986; Jenkins 2006; Kirkpatrick 2021) in use, in contrast to the overwhelmingly British or American ones usually found in their coursebooks. Ho (2009: 70) too advocates bringing in guests in the form of native speakers to the classroom and conducting 'ethnographic interviews' by which learners are able to discuss and ask the guest questions about their culture. He takes it a step further by suggesting that learners be invited to socialise with native speakers. This could take the form of conversation clubs organised by the educational institution. While Ho refers to native speakers of the target language, including English speakers of other cultures in this practice would combine both benefits of learners taking part in experiential, real-world interaction through the medium of English and developing their ICC skills through genuine intercultural communication.

Films

Chao (2013) looked at films from the beneficial point of view of their content containing a huge amount of cultural information. She pointed to the 'multi-sensory inputs' that films provide. Furthermore, the relatively recent profusion of streaming services such as Netflix, Youtube, etc., along with faster internet speeds, have increased users' access to foreign TV content. Such services offer a variety of content from different countries and sometimes allow languages to be changed and subtitles can be added. It is easy to see how film content can provide learners with a variety of social situations, characters, accents, etc. that could be more authentic than the material educational publishers produce due to their larger budgets,

expertise and creative pool. What is more, TV and films deal with the nitty-gritty of everyday life such as one-to-one conversations, the dialogue of which can be difficult to replicate authentically in coursebooks. Moreover, they do not shy away from controversial subjects, taboo topics, violence, bad language, etc. that coursebooks would not touch. Such content, when utilised sensitively and appropriately, can provide great insight into the culture such as gun-violence in the US, for example, even if its true authenticity is limited to the film script. While it may be motivating and informative for learners to watch TV and films passively, Chao's study (2013), whose findings included increased intercultural development in its participants, comprised reflective content such as pre-viewing, during-viewing, post-viewing and advanced post-viewing activities. Such structuring of the task has the effect of piquing learner's interest before viewing and actively engaging them in the content during the showing and finally, discussing and reflecting in the after-viewing activities.

Role plays and critical incidents

Hiller (2010: 157) refers to 'critical incidents', which simulate situations such as cultural misunderstandings, problems or conflicts that need to be resolved by the students. By analysing the problem and discussing it, the learners are able to see both sides from differing perspectives in order to reach a resolution. Roleplays put the learner in the shoes of the character they are playing which causes them to consider that person's cultural perspective among the factors in finding a resolution to the particular task. Hiller (2010: 157) does acknowledge criticism though that role plays do not fit into the category of genuine materials and learners can find them unnatural and 'constructed'. However, if they are set up correctly and made interesting and identifiable to the learners, they can achieve their aim and lead to cultural discovery within the controlled environment of the classroom.

Intercultural projects

Finally, intercultural collaborative projects offer a truly authentic intercultural experience whereby learners need to work on assignments with their peers who are located in other countries. The remote-learning environments due to the recent COVID19 pandemic have undoubtedly increased familiarity with the technology required and more educators and learners are experienced with platforms such Microsoft Teams, Zoom, etc. The increase in use of these programs has enabled their developers to continuously update them with improvements over the course of the various lockdowns. Such intercultural projects, in addition to their main educational aims, offer learners experiential exposure to different

cultures along with the various challenges that aspect entails. They are more demanding to organise than classroom projects though, so they may need to be implemented at a management level of the institution. Because of required teacher input, they may be less practical with younger learners who would need more support. The teachers/organisers themselves need to collaborate with their counterparts in the other location which may bring about its own challenges. Brighton et al. (2018) describe such a project that brought Polish and Chinese learners together. They concluded that the participants profited from the experience by developing their, in this case, spoken English while at the same time discovering each other's cultures. They advised that such projects need preparation and 'a well-built methodical framework' in order to function correctly (Brighton et al. 2018: 189). This guidance would seem a valuable feature as any form of organisational, methodological or communication breakdown could result in failure and a counterproductive outcome.

This section has sought to provide a sample of possible activities designed to activate the process of intercultural skills development in parallel to the learning of the English language. The list itself may be inexhaustible and limited only to the educator's creativity and resourcefulness. Importantly, it illustrates that it is possible to develop language skills in parallel with incorporating those of intercultural communication.

7.7. Conclusion

In order for learners to be able to communicate effectively in English as a lingua franca, they need intercultural communication skills to enable them to interact with interlocutors from a variety of societies. As mainstream ELT is still inclined to neglect the inclusion of ICC, it is often absent from the curriculum and course materials. Along with the need to extend their role to that of a cultural mediator, this may leave teachers feeling ill-equipped to incorporate such content into the English lesson. Furthermore, inclusion of ICC content in the lesson needs to be done with tact and sensitivity to learners. It should also respect their agency and allow them to draw their own conclusions from any critical analysis conducted during the lesson. Learners too may display resistance, particularly if they are at a low stage of intercultural development as Intercultural Awareness activities can involve them having to question their worldview. There are no precise guidelines on how to teach ICC. However, scholarly advice pivots around learners being open-minded, learning how to critically analyse both their own and other cultures through exploration and discovery. Lesson activities should

not rely on easily-taught stereotypes of other cultures, but rather should centre on content that gives learners a deeper knowledge of the culture, and from different perspectives. On the side of the educator, common coursebook topics can be extended to include elements of intercultural skills. For example, a coursebook topic on *fruit* can be adapted to analyse fruit-eating habits in different countries, etc. which can lead to cultural discovery. In addition to adaptation of course materials, other suggested activities are: inviting guests into the classroom, analysing the cultural content of films, role-plays and intercultural projects. All of these activities do not reduce the effectiveness of the language side of the English lesson, while exposing learners to other cultural behaviours, values and practices that enable them become a competent intercultural speaker.

Chapter Eight

Shopping around the world: An English lesson that considers those who wish to use the language as a lingua franca

8.1. Introduction

Taking into consideration criticism that current mainstream ELT focuses too much on native-speaker models and interactions, this chapter intends to demonstrate that it is possible to design an English language lesson plan which caters for a learner who wishes to use the language as an international lingua franca. That means that she or he may use it in communication with native speakers though not exclusively. They will more likely use it to communicate with other non-native speakers from different linguacultures than theirs. Currently, most ELT coursebooks do not accommodate such non-Anglophone interactions or at most pay lip service to them (Vettorel & Lopriore 2013; Mishan 2021). This work aims to create an English lesson that shows it is possible to remain effective in teaching the language whilst relinquishing elements of native-speaker ownership of ELT, excluding dominance of any one culture and enabling learners to explore how English can be used to communicate across cultures. This involves providing them with not only the tools of language, but Intercultural Communication Competence skills in order to avoid possible situations of intercultural communication breakdown. The resulting lesson, entitled *Shopping around the world* (appendix 3), may represent somewhat of a departure from the mainstream and the lesson includes some elements that would be considered controversial such as the inclusion of non-standard English. However, unless such issues are at least explored, there cannot be progress in an area where scholars suggest improvement (Widdowson 1994; Jenkins 2000; Baker 2015; Sifakis et al. 2018).

8.2. The issue with conventional ELT

When it comes to lesson content needed for communicating in English as an International Language (EIL) or English as a Lingua Franca (ELF), mainstream ELT still tends to follow a model of the-way-it-has-always-been-done that assumes learners are studying the language in order to visit, live and work in an Anglophone country. This is an out-dated rationale in current times. The gradual change in the status of English to that of an international lingua franca means that learners no longer study the language with that reason as their main motivation. Sifakis et al. (2018) illustrate English's contemporary exceptional status in that regard, as distinct from other foreign languages, with the abbreviation LOTE (languages other than English). The out-dated mainstream model continues to place native speakers, Standard English and centre methods at the forefront, and influential publications such as Cambridge University Press and PearsonELT, for example, tend to emanate from the Anglo-American centre, in an exonormative approach (Branigan 2022). In that sense, the ownership of English remains very much in the hands of native speakers and there is not much evidence of innovation in centre methods which would accommodate non-native users of the language (Seidlhofer 2004; Vettorel and Lopriore 2013; Baker 2015; Widdowson 2019; Mishan 2021).

8.3. A way forward

In conventional ELT, the more a learner is able to mimic a native speaker in sound and behaviour, the greater the perceived success (Kordia 2018: 60). In a more realistic model that fosters intercultural competence, accommodates and features non-native L2 to L2 speakers as the main interlocutors, who are inevitably from differing linguacultures, all aspects of the communication may be less native-like in favour of being more understandable to both sides. The criteria for success therefore would favour the degree to which the communication has achieved its goals; whether the interlocutors have understood each other, what extralinguistic cues have needed to be used and the extent to which accommodation, repetition etc. has been utilised over native-like accuracy. In referring to such a shift in ELT methods, Sifakis et al. (2018) pondered the question 'Should we replace EFL (English as a foreign language) with ELF (English as a lingua franca)?' In other words, should the mainstream ELT model be replaced by one in which native speakers and Standard English play a less prominent or no role? This is a debate which goes beyond the scope of this study; however, they did refer to the 'integrate' option which merges aspects of ELF (described above) into current methods.

Consequently, Kordia (2020: 399) acknowledges that it is possible to include ELF content in the lesson without revolutionary changes in method or approach, in what is referred to as ELF-aware pedagogy (Sifakis 2019). This pedagogy undertakes the English lesson from the perspective of the needs of the learner who wishes to use it as a lingua franca by integrating it into current practices and content, thereby avoiding major disruption such as conflict with the curriculum.

Three major components of ELF-awareness are:

1. Awareness of language and language use (how ELF discourse may differ from native-speaker English)
2. Awareness of instructional practice (how the teacher approaches the lesson)
3. Awareness of learning (learners own experiences of ELF and attitudes towards it)

(Sifakis 2019: 5)

Such an approach as ELF-aware addresses the aims of this work for those reasons as well as addressing to some extent the conundrum of how to achieve a balance between the attributes of the Standard English model that are its codification and standards which have been long established (Kirkpatrick 2006: 72), and the type of language and skills required in EIL communications.

Factors to consider when planning a lesson

It has been established that including intercultural communication skills such as Intercultural Communicative Competence (knowledge, skills of interpreting and relating, skills of discovery and interaction, attitudes, critical cultural awareness) (Byram 1997) and lingua franca content in the lesson does not have to involve the writing of completely new content. In most cases, common coursebook topics can easily be adapted by integrating such material. There are factors worth considering beforehand:

Does it represent a variety of speakers?
Whose cultures are represented?
Is it appropriate for local contexts?
Matsuda (2012: 174,175)

And as most pre-prepared, ready-to-use material (coursebooks, etc) addresses a global group of learners, in order to meet the needs of the context of the individual group of students, the following should be considered too:

What are the needs of learners?
Does the teaching material in question meet the needs of the learners adequately?
How can the identified gaps be filled?
Matsuda (2012: 179)

By addressing these questions beforehand, the teacher is able to go about including content that both considers the individual needs of their learners and accommodates intercultural competence. The practical requirements of ELF speakers are summarised by Tomlinson (2016: 55): understanding and making themselves understood in English when speaking and writing to either non-native speakers or native speakers from different parts of the world. To address criticism that coursebooks often 'overprotect' learners by editing and oversimplifying material to the degree of rendering it no longer true to real life (Tomlinson 2016: 56), it is suggested that authentic texts and listenings should be used (Kordia 2018: 68; Tomlinson 2016). This true authenticity would not only demonstrate successful communications, but unsuccessful ones too. Listenings should expose learners to non-native speaker accents in addition to those of native speakers in L1 to L2 and L2 to L2 communications. Utilising such content shows learners that discourse is not always perfectly accurate, nor perfectly understood. It illustrates the difficulties that are sometimes encountered by those struggling with a foreign language and provides opportunities for the exploration of coping strategies. Furthermore, texts should not limit their focus to a narrow range of language elements and the choice of topics should not be oversensitive to taboo topics and political correctness to a degree that severely limits their choice towards the sanitised and mundane. Needless to say, this requires judgement, sensitivity, awareness of the local context, and intercultural competence on the side of the teacher which should not be overlooked.

Tomlinson (2016: 63) lists some extralinguistic features which 'should receive a lot of attention in EIL coursebooks' such as monitoring of communicative effect, achieving communication repair, seeking clarification, stimulating positive responses, achieving credibility, etc. These are not commonly included in mainstream ELT and can hugely influence the success of an intercultural communication. Seidlhofer (2004: 226, 227), in

referring to ELF, discusses the need to reduce pressure on learners to achieve 'native-like' competency and the use of such skills as '…gauging and adjusting to interlocutors' linguistic repertoires, supportive listening, signalling noncomprehension in a face-saving way, asking for repetition, paraphrasing, etc.' In discussing such coping and accommodation strategies, Vettorel (2017: 75) suggests 'drawing on whatever (inter) lingual resources (are) at their disposal'. She advises the inclusion of the following questions in coursebooks:

What would you do if:
1. You haven't understood what he/she has just said?
2. You can't follow her/him because he/she is speaking too fast?
3. You aren't sure if you have understood correctly?
4. You would like to make sure that she/he has understood you?
(Vettorel 2017: 83)

Kordia (2020: 400), in advocating a task-based language teaching (TBLT) approach to integrating ELF, advises that ELF-aware content should 'raise the learners' metalinguistic knowledge' in that they should become aware of 'particular features of ELF discourse' and that learners should be encouraged to reflect 'on their experiences, beliefs and attitudes as regards ELF'. In this sense, learners would get to know what works in terms of achieving a successful intercultural communication with interlocutors who may be struggling with a foreign language. It might also instil in them the confidence that they are English speakers in their own right, who, by their participation in L2 to L2 communications, possess intercultural competence skills that native speakers themselves often do not. She also provided other factors worth considering in the planning of lessons such as the role and consequences of errors, embarrassment and fear of repetition, translanguaging and the use of the learners L1 in English communication.

All in all, the scholarly advice on the integration of intercultural communication competences and ELF-aware pedagogy into an English language lesson provides the lesson planner with the means to plan a lesson that contains not only the required skills, but gives a legitimacy and identity to those who are L2 speakers of English, and goes a long way towards addressing the criticisms that L2 speakers are perceived as no more than imperfect speakers of Standard English.

8.4. Shopping around the world

Shopping around the world (appendix 3) is an attempt to construct an English language lesson that is interculturally sensitive in that its culture focus is not overwhelmingly Anglophone, provides language that is both pragmatic and can be applied to local contexts, fosters intercultural competence and generally aims to be ELF-aware as per the previous definitions and scholarly advice. Discourses aim to reduce obvious native-speaker content for those reasons. It represents more a unit of a book rather than a single lesson because of its volume, and practises the skills of reading, writing, listening and speaking, as well as including sections on grammar and vocabulary. It is in a recognisable format to a mainstream EFL coursebook, though an experienced teacher/user of such materials would quickly notice the enhanced intercultural element, reduced Anglophone content and lack of native speakers in the audio/video, as well as some potentially controversial elements which will be discussed further on. The methodology could be described as Communicative; there is a good deal of student-centred activities involving collaboration on productive activities. The unit is generally designed for universal international use, though elements have been purposely placed to allow adaptation to local/cultural context. The CEF level is approximately A2 – B1. Due to the nature of some of the content contained within, it is aimed at late teenage to adult learners, and more particularly those who are not aiming to pass exams (which are traditionally SE based and require SE accuracy), rather those who wish to use the language as a lingua franca for purposes such as business, travelling, etc.

An analysis of the individual sections


Shopping around the world

1 2 3 4

5 6 7

1. online 2.Asia 3. Africa 4.U.S.A 5. traditional 6.Europe 7.modern

1 Speaking

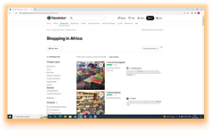
Talk to a partner

1. Match the pictures to A-E. Why did you make that choice?
2. Which forms of shopping are you most familiar with?
3. How does shopping look in your culture?

Section 1. The title *Shopping around the world* was chosen to demonstrate how a generic unit title such as *Shopping* can be adapted to incorporate an intercultural dimension. The images

purposely depict different regions of the world and a diversity of cultures. The accompanying questions, in addition to aiming to pique the interest of the learners in the topic and content to follow, draws learners' attention to cultural aspects, engages them in comparison of the different kinds of shopping and asks them to discuss shopping in their culture. The 'talk to a partner' clearly represents a Communicative approach (centre-methods); however, any accompanying teacher's notes would contain advice on how to adapt the activity in cultures that are more comfortable with a teacher-led class.

2 Reading



Shopping in Africa (Source: tripadvisor.com)

1. Souk El Had d'Agadir	P1751AVrobertc By P1751AVrobertc Great place for shopping and to experience being among the local people as this is where they do their shopping...be...
2. Makola Market	itstiani By itstiani ... i loved it the hussle and bussle and fabric shopping man ole man..Its truly an experience so if accra its a must....
3. Namibia Craft Centre	JustHolidaysNamibia By JustHolidaysNamibia They are very accommodative, even if they are closed they are always willing to open the shop and allow clients to shop.

Section 2. Reading. The topic of the reading text was chosen to represent part of the multicultural theme of the material. It is a genuine text (tripadvisor.com, accessed 26/6/22) and is practical too, as a review website and its associated language is the type of real-life activity that learners are likely to engage in. The text is unedited so learners are exposed to the language as it is used in reality and with the secondary objective to address criticism that coursebooks often adapt content which renders them artificial (Tomlinson 2016: 56). This represents a controversial element too in that the text contains language that would at the least considered non-standard, at the most, erroneous. For example 'they sale everything', '... i loved it the hussle and bussle and fabric shopping man ole man…' There are two elements to the rationale for this inclusion. The first is that it represents the real, live English language. The second, although it is not possible to verify, there is a high probability that it represents the writings of non-native speaker tourists who have visited these shopping destinations and left their reviews. Therefore, it is (likely to be) genuine English as a lingua franca; ELF does not conform to native-speaker norms (Seidlhofer 2001).

3 Grammar: Word order in questions.

Questions with be

question word	be	subject	adjective, noun, etc.	*You may hear non-standard alternatives*
	Are	you	hungry?	*You are hungry? You hungry?*
Where	are	you	going?	*Where you go(in)?*

Section 3. Grammar. The grammar section which practises word order in questions in present simple and past simple, resembles the format used in common mainstream coursebooks. However, there is one additional element which may also be controversial. A column has been added to the Standard English patterns with the title Y*ou may hear non-standard alternatives*. In this column the learner is provided with non-standard, simplified versions such as 'you are hungry?' in place of 'Are you hungry?' The text in this column deliberately uses the discretionary 'you may' and 'alternative' and is a lighter shade of black to illustrate that it is a non-conforming option to Standard English when in use as a lingua franca. The low-lighting and tentative language is in acknowledgement of the fact that advocates of ELF do not necessarily advise the deliberate teaching of such ELF structures (Jenkins 2009: 201) in favour of learners finding their own way. The rationale for the addition of this column is that it might go some way to addressing the conundrum of how to balance the provision of content for those who wish to aim for Standard English and those who find it either too difficult, or not worth the effort for their purposes to learn the patterns of Standard English. This aspect becomes more apparent as the complexity of language structures increases and ELF users find more complex structures superfluous to their needs, particularly at higher levels. A further rationale is that it may further address the dilemma of lingua franca versus SE by facilitating an element of code switching. Learners may choose to use non-standard versions for certain contexts such as meeting friends, informal occasions, etc., and a more Standard English when they need to use the language more formally, such as for academic purposes, business correspondence, etc.

Discuss with your teacher and class

What body language should we use with questions?
What intonation do we use when asking questions?
What should we do if someone doesn't understand our question?
What if we do not understand their question or their reply?
Is using a translator app a good idea in such situations?

Useful expressions

I don't understand. 
Can you repeat, please?
Can you speak more slowly?
Just a moment, I'll check the word……

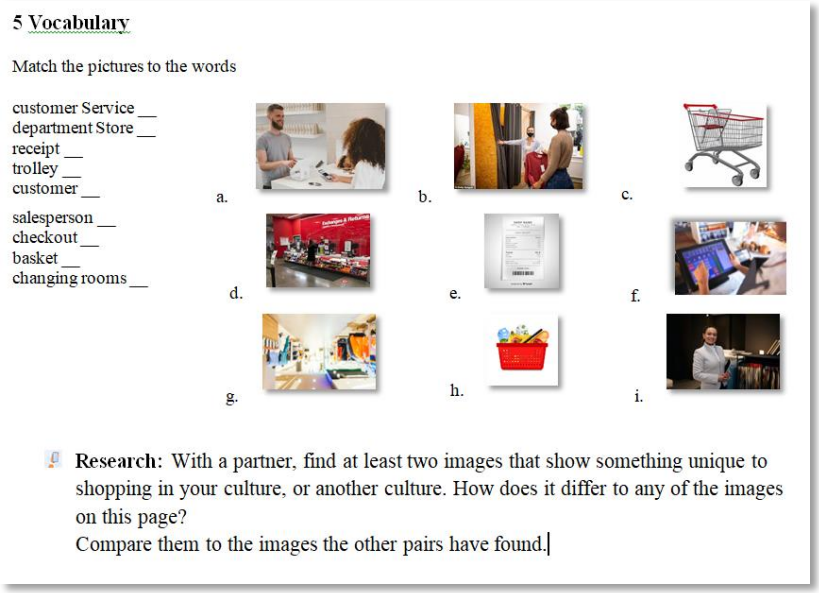
Another element that has been introduced at the end of the grammar section, addresses extralinguistic aspects needed to ensure the communication of the grammar structure is effective. This encourages class discussion on body language, intonation, expressions for clarification and repetition, and the included image suggests gestures that can be used. As discussed above, these cues are an integral part of English as a lingua franca.

4 Speaking

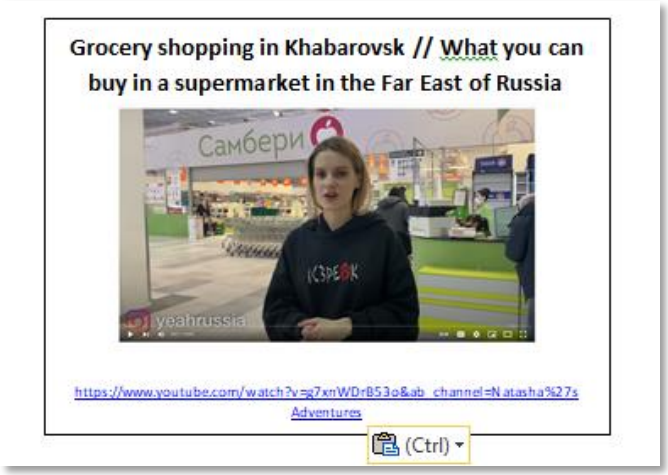
Take turns answering the questions with a partner.

1. Where do you usually go shopping /who with)?
2. How do people like to shop in your culture?
3. Do you prefer locally owned shops or international shops/why?
4. What local products do you like?

Section 4. Speaking. In addition to practising the grammar structure they have just studied, the questions are directed at the student, her/his partner, their local culture, encourages comparison of local and international shops and local products, thus bringing local context to the English lesson. The 'Do you prefer….' question may elicit critical comparison of the culture aspects when learners explain their rationale. Once again, the teachers' notes should contain alternatives for cultures that are not comfortable with student-led discussion.

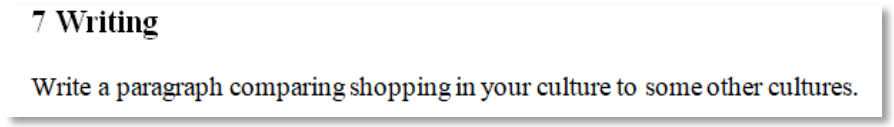


Section 5. Vocabulary. While this section contains universal vocabulary connected with the topic of *Shopping*, an element has been introduced in which learners are asked to research items unique to shopping in their culture, then compare them to the pictures on the page and finally discuss their researched items with other pairs in the class. This exercise practises student-centred, TBLT, collaboration, comparison of cultures and aims to bring new and multicultural vocabulary to the lesson.



Section 6. Watch and listen. In addition to the main aim of listening comprehension, this exercise wishes to demonstrate that audio dialogues in English lessons are possible without always including native speakers as models of the language. Ideally, a dialogue would have been chosen for this activity, the challenges of finding a suitable one will be discussed further on. Once again, another culture is introduced in an authentic video (Youtube.com, accessed 21/6/22) in which the presenter takes viewers on a tour of a local supermarket in order to look at the products to be found in that location. In a pre-viewing activity, learners are asked about

what they expect to see in shops in the east of Russia. Here, stereotypes and preconceived ideas may be explored as a class activity. As was in the reading exercise, the content of the video is genuine and unedited. It therefore contains elements that might be considered controversial, such as the minor confrontation the presenter has with a man at the beginning of the track. As an intercultural communication exercise, this element provides opportunity for constructive critical analysis of the culture portrayed in the video. The post-viewing task raises this issue along with a comprehension exercise. The final activity in this section invites class discussion as to what the class has learnt about culture in the east of Russia compared to their earlier discussed stereotypes and preconceived ideas and finally, a comparison to their own culture.


7 Writing

Write a paragraph comparing shopping in your culture to some other cultures.

Section 7. Writing. The final section, in addition to the productive task of writing using the grammar and vocabulary learned in the lesson, encourages the development of intercultural communication skills by inviting the learners to reflect on what they have learned about shopping in other cultures from the lesson materials and class discussions. It also brings in the local context by requiring comparison to the learners' own culture. The resulting paragraph should demonstrate new language, awareness of other cultures, comparison of those cultures with the learners' own, and a degree of acceptance and accommodation of any cultural differences that may have come up during the course of the lesson.

8.5. Discussion

There were some constraints in departing from the traditional mainstream ELT model in order to focus on providing the type of language and skills that the learner of English as a lingua franca would find useful, in addition to addressing the mainstream imbalance of Anglophone content. The main one was my own cultural background as a native speaker English teacher who has been educated in an Anglophone country, trained in ELT to strive for native-speaker accuracy and whose weight of experience, and to some extent conditioning, is by the continued use of centre methods and materials. That explains why the unit is in a recognisable format to common mainstream coursebooks. In those respects it would have been challenging to think completely outside-the-box or come up with a truly revolutionary approach than a researcher whose culture and training originates outside the centre might. That said, the approach was intended to be more ELF-aware than disruptive to

the mainstream. Furthermore, the unit is based on the Communicative approach which is a Western method, and while it seems most natural for me to conduct a lesson using those methods for reasons stated, this may not be the case for other cultures. Undoubtedly, there may be other aspects of the unit which reflect the author's culture which happens in this case to be the one whose influence it was aimed to reduce (Anglophone). Cortazzi and Jin (1999: 202) acknowledge this factor of the influence of authors' backgrounds as coursebook content is generally affected by the culture of its authors.

The second constraint was the choice of video. It was originally intended that the viewing/listening task would be one that demonstrates authentic English as a lingua franca dialogue based around the topic of shopping. That would exemplify to learners the issues involved in such an L2 to L2 discussion along with the coping strategies that the interlocutors utilised. However, perhaps as an illustration of the exonormative culture in ELT (as most of the videos found were for the purposes of learning English), a search of Youtube.com using such search expressions as 'shopping in English', 'misunderstandings between non-English speakers', 'English as lingua franca', 'shopping conversations in English', 'shopping in English in Poland/Spain/Italy', and more, did not reveal any video that represented either such an authentic or semi-authentic dialogue that did not include a native speaker. A search of The Backbone Project (projects.ael.uni-tuebingen.de, accessed 10/6/22), a pedagogic corpus resource for English as a lingua franca, also did not reveal a suitable video. In spite of that, the track that was chosen, although more a presentation than a dialogue, satisfies the criteria of demonstrating English used as an international language, and gives learners insight into another culture.

Notwithstanding those constraints, it is considered that the unit has ultimately achieved all of its aims by demonstrating that it is possible to form a viable English language lesson that caters for the main group of users of the English language, those who use it as a lingua franca and is ELF-aware. That was achieved by addressing the imbalance of Anglophone cultural content, bringing the local and multicultural contexts into focus, demonstrating to learners that variations to Standard English are acceptable, accepting alternatives to the Communicative approach, utilising elements of TBLT, integrating aspects of Intercultural Communicative Competence, providing learners with extralinguistic cues, using content that is unedited and comprising themes that might be considered too-delicate-to-use by mainstream publishers.

It is conceivable that die-hard advocates of ELF might recognise the constraint used in *Shopping around the world* in that it follows a traditional format and the grammar explanations, for example, are essentially a Standard English model. They might wish to go a lot further in addressing learners of EIL in an English lesson that looks unrecognisable and is a complete rejection of the mainstream model. Conversely, proponents of the Standard English model of elite, time-tested codification and accuracy might be horrified by the perceived inaccuracies in some of the sections. Ultimately, as Tomlinson noted, 'It would be a brave publisher…' who implements such an approach and acknowledged that even users of EIL themselves might need to be convinced that they do not need to 'speak and write like native speakers', pass exams based on Standard English, etc. in favour of methods based on a more fit-for-their-purpose lingua franca use of English (Tomlinson 2016: 65).

8.6. Conclusion

Mainstream ELT still overfocuses on Anglophone content and culture, and does not sufficiently address the needs of the learner who wishes to use the language less to communicate with native speakers and more to communicate with people of other cultures for the purposes of business, travel etc. For those learners, native-like proficiency is not their primary need, they require knowledge of other cultures, intercultural skills and the language needed to communicate in a multicultural environment. Scholars advise that more local (L1 linguaculture) and international context should be brought into the English lesson. The main focus for learners should be on understanding and making themselves understood to intercultural English speakers, authentic material should be used that does not overprotect learners, TBLT should be utilised, etc. ELF-aware pedagogy is one that recognises such need and is not hugely disruptive as it can be integrated into current methods. *Shopping around the world* attempts to construct a lesson based on such advice. It demonstrates that a generic ELT lesson title can be adapted to include a multicultural element. Local L1 culture and different areas of the world can be brought into the lesson materials, authentic and unedited content can be used both in text and audio/video, and skills for communication in a lingua franca can be provided. Authentic content sometimes means sensitive topics and also inaccuracies from a Standard English perspective which may be controversial. Some constraints occurred such as the ability to find the required material due to limited ELF resources, and the potential influence of the author's own background. Nevertheless, the exercise did prove that a viable

English language lesson is possible that reduces the overfocus on native speakers and their culture, introduces an element of multiculture and Intercultural Communicative Competence, and provides learners with the language and practical tools in order to communicate in English as a lingua franca.

Chapter Nine

An analysis of students' and teachers' reactions to an ELF lesson

9.1. Introduction

The previous chapter produced an English lesson entitled '*Shopping around the world'*. This was the product of findings reached throughout this thesis that mainstream English language teaching (ELT) remains biased in favour of Anglophone culture and content, and does not adequately provide for the needs of learners of English as a lingua franca (ELF). By reducing Anglophone content, incorporating features and language of ELF and including multicultural content, the lesson attempted to demonstrate that it is possible to teach ELF content without a huge disruption to mainstream methods. The previous chapter discussed the possibility that such content could prove controversial amongst educators, not to mention the learners themselves who may not be convinced they do not need to adhere strictly to the native-speaker model. The aim of this chapter is to analyse the reactions of students and their teachers to such alternative ELT lesson content. The outcome of such analysis could provide educators and publishers with an indication on how learners may perceive such a departure from their regular mainstream content and the combined elements of *Shopping around the world* could form a prescription of the practical elements involved.

9.2. Choice of research method

Action Research is described as a 'socioconstructivist approach in which teachers are seen as agentive actors within their own social contexts' (Burns 2019; 991). It was decided to adopt this approach as the concept is suited to individual teachers identifying issues that occur in

their lessons and carrying out research in their own classrooms in order for them to address those issues. It therefore utilises both action and research. Burns (2010; 13) describes Action Research as a more 'subjective approach' as it is a teacher studying her/his own classroom. That is, to a lesser degree focussed on the contribution to overall science as is that of traditional research, and more concentrated on 'addressing an issue of immediate practical and personal concern'. In that sense, it is also typically small in scale. Burns (2019; 993) provides four kinds of focus: individual (a single classroom), collaborative (multi-classroom), institutional (a whole department or school), organisational (the whole organisation).

9.3. The study

The ideal learner profile for this study was one whose motivation was to be able to communicate effectively in English interculturally, including but not exclusively with native speakers. It was therefore decided to focus on learners at a private language school, based on the rationale that their motivation for learning is more likely to be that of pragmatic intercultural interaction. They are less likely to be under the constraints of the national curriculum such as preparing for national exams and compulsory attendance that tend to exist in the national education system. Due to smaller learner numbers in such private groups (my own group comprised six persons, for example), it was decided to follow a collaborative focus by engaging three colleagues and their classes in the research in order to obtain a sufficiently large learner sample. To fit the lesson profile, the groups chosen comprised young adult to adult, CEF level A2/B1. The lessons of the four groups surveyed took part in four different locations. One was in the language school itself, the other three took place in three different companies which provide English language courses to their employees. Neither the three teachers nor the learners were given any background information to the research. The teachers were instructed to inform their learners that this lesson was a trial lesson for research purposes, and they should teach *Shopping around the world* as they would their normal content. Finally, they would voluntarily participate in the research by filling in a questionnaire at the end of the lesson. The teachers were provided with a separate questionnaire. I, being the researcher, did not fill in a teacher's questionnaire for reasons of objectivity.

Procedure

As explained above, teachers did not provide any background information or context to the study other than this was a trial lesson and their opinions in the form of a voluntary questionnaire would be sought afterwards. The lesson was conducted as they would their regular ones. The questionnaires were filled in by learners at the end of the lesson; these were translated into Polish to avoid any issues with comprehension. They comprised six questions on a Likert scale which ranged from 1 (less effective) to 5 (more effective). The questions are provided in the findings below. Beneath them, there was a line entitled 'Please explain your reasoning' which provided an opportunity for qualitative content. Questionnaires were anonymous to avoid answers that might attempt to 'please the teacher'. The teachers' questionnaires contained 4 questions based on the same Likert scale.

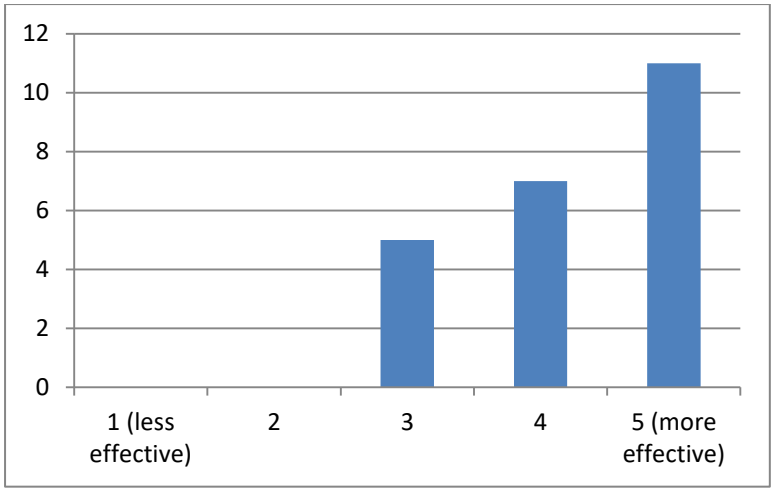
9.4. Analysis

Each questionnaire was given a number, R1, for example. The questions were analysed individually and inputted to an Excel spreadsheet from which a bar graph illustrating responses to each question was produced. The qualitative responses when given were analysed separately. Due to the small numbers, it was not considered necessary to analyse the teachers' responses in the same way. On the Likert scale, any figures ticked below 3 were considered negative in opinion, with 3 representing that the aspects questioned were neither more nor less effective, and any figure over three representing a more favourable opinion.

9.5. Findings

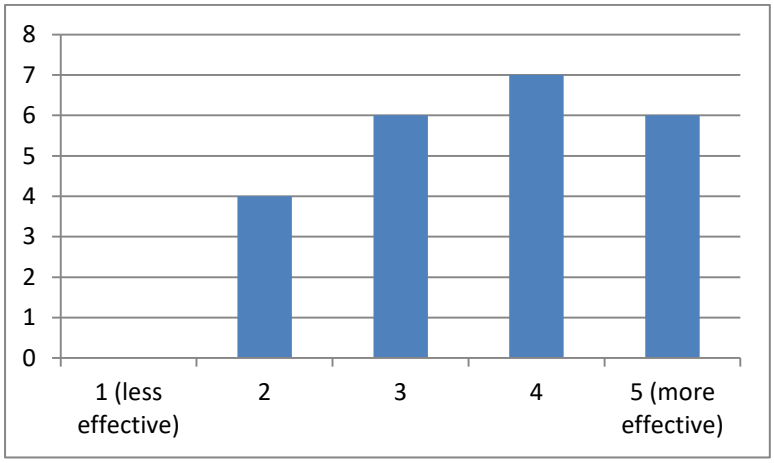
The final analysis was compiled from twenty three learner questionnaires and three teacher questionnaires. All teachers explained their reasoning. Ten of the learners provided reasoning on the lines provided. It was broken down as follows:

1. This lesson did not feature native speakers. Please tick, did this make the lesson:



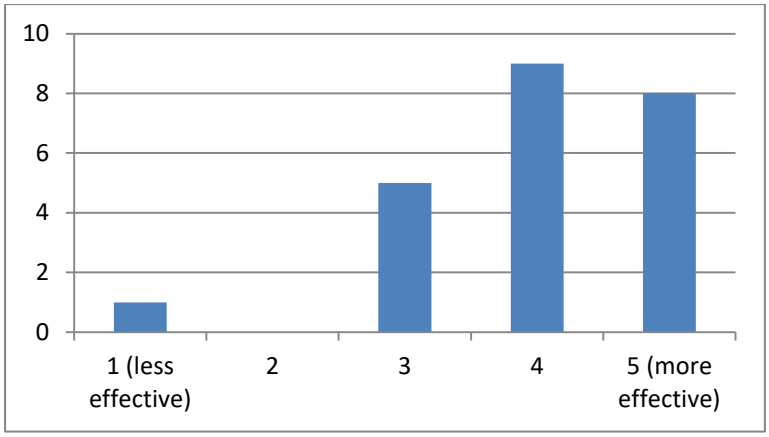
All fields fell within the neutral to positive range. Some comments provided were: (R9) 'It was an interesting solution', (R13) 'Without accents it was easier to understand words'.

2. Part 2, reading, is an unedited text (coursebook texts are often edited) from the internet. Did this make the lesson:



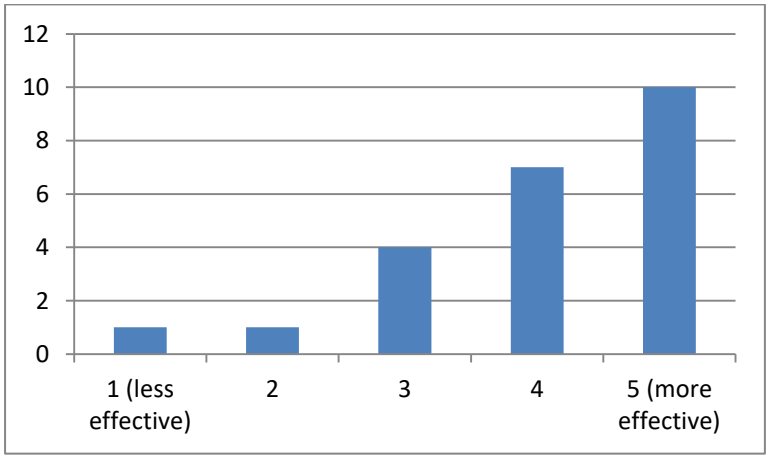
Here, there were four which fell into the negative category of two with a comment of (R12) 'more not understandable words'. Some positive reasoning given was (R7) 'That kind of text we will more often meet'.

3. The lesson contained 'you', 'your culture' questions. Did this make the lesson:



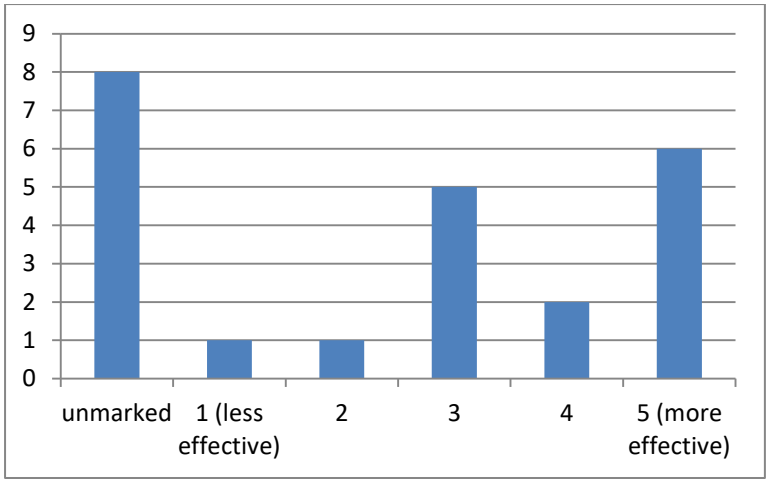
The responses to this question all fell within a neutral to positive range, except for one which expressed (R14) ‘The questions were all alike which irritated’. Some neutral to positive reasons provided were (R7) ‘I can compare other cultures to mine’, (R8) ‘I can find out something about my culture’.

4. Part 3, grammar, contained ‘you may hear non-standard alternatives’. Did this make the lesson:



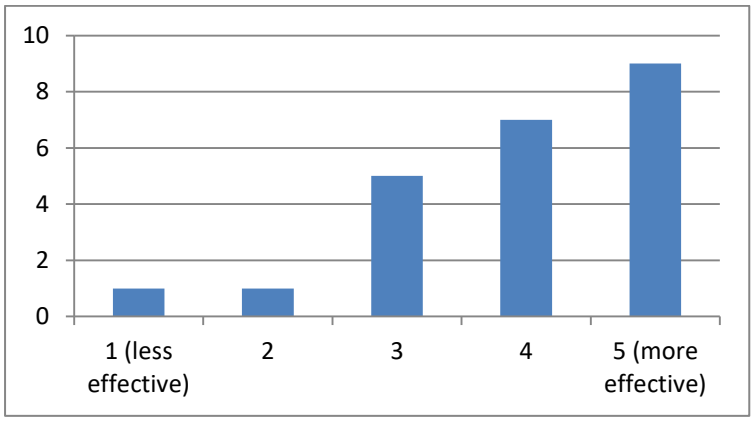
There were two replies which fell into the negative range, some reasoning provided was (R12) ‘Those sentences I can confuse'. Other reasoning was (R8) marked it five for ‘finding new substitutes for words and expressions’, (R9) ‘I heard new things which I hadn’t heard before, it was interesting’.

5. The video you watched was of a non-native speaker in a non-English speaking country. Did this make the lesson:



In one particular group (R15-R23), 8 participants left this field unmarked except for a remaining student who marked it five. This is hard to explain other than there was some collaborative decision made within the group due to lack of comprehension or other reasoning. Amongst the other groups, two replies fell within the negative range with (R14) stating 'The film was boring…'. Some other reasons given were, (mark five) for (R7) 'If you don't intend to travel to countries with native speakers…[the rest was illegible]', (R11) 'I found out what an accent from another country sounds like'.

6. Overall, compare the lesson with your normal coursebook materials. Was the lesson:



Two replies fell within the negative range with comments such as (R12) '[first part illegible] more not-understandable words'. Some other comments were, a mark of three, (R10) 'something different, delivered in a different way, that kind of lesson is also interesting', (R11) 'It was rather untypical, sometimes exercises were difficult to understand. I liked it'.

The teachers' feedback was smaller in number (3). The questions were:

1. This lesson did not feature native-speaker content. Please tick, did this make the lesson..?
2. Part 3, grammar, contained ‘you may hear non-standard alternatives’. Did this make the lesson..?
3. The lesson contained deviations from Standard English (mistakes and/or alternatives) in the reading and grammar sections. Did this make the lesson..?
4. Overall, compare the lesson with your students’ regular coursebook materials. Was the lesson..?

T1 marked three for each question and a comment of ‘It was as effective as a lesson with native-speaker content’. T2 marked four for the first three questions, and marked question four with a two. The reasoning provided was ‘The grammar part seemed to have no connection with the materials presented before…the materials for students should be of better quality [the photos were too small…]’. T3 marked all fields four, except for question two, marked five. The comment for the latter was ‘contact with real-life language’.

9.6. Discussion

Noticeably, of the twenty three learners’ questionnaires, only ten fields were marked within the negative range, 130 were marked (8 unmarked) within the neutral to positive range, with 50 receiving a mark of five. Given the concerns expressed in chapter eight that learners might not see the point or resist any deviation from mainstream methods, this was a reassuringly positive outcome. The comment (R8) ‘the lesson was more interesting than the lessons from the coursebook’ along with a good deal of the others in the findings seems to demonstrate that the learners very much ‘got it’ and displayed insight into their own needs. This is in spite of not having been furnished with any background to the study beforehand. That said, this attitude did not apply to all with the comment (R9) ‘It was interesting and understandable, although I didn’t understand the meaning of some of the tasks and what they are going to give me’, for example. This lack of understanding was particularly evident in one of the groups, and their teacher (see T2’s comment above) appeared to focus more on technical aspects such as the size of the photographs. Furthermore, that particular group’s learners tended to regard the aspects more negatively if they had difficulty understanding the language content, hence possibly skewing the results in a negative direction for those reasons. The explanation for this may be that their level sat at the lower end of the A2/B1spectrum rather

than any resistance to the type of materials provided. All in all though, the findings demonstrate that the learners as a whole regarded the lesson, the contents of which were overwhelmingly 'non-native', to be effective and useful. Some comments also expressed interest in other cultures' use of English. My own noted observations of the lesson I conducted were that the students were intrigued by this aspect, perhaps because their experience to date had been limited to Anglophones' use of English. The three teachers' combined feedback was taken to be neutral to positive in opinion. This was also interpreted as a positive in that experienced teachers who had been trained in mainstream methodology did not reject deviations (including 'errors') from the type of content they have taken as standard throughout their careers, although T2's comments of 'The grammar part seemed to have no connection with the materials…' might be interpreted as indicating discomfort at deviations from methodological practices which that particular teacher considers cast iron (see teachers' attitudes in the next paragraph). What is more, this 'desktop published' lesson would always be at a visual disadvantage when compared to the 'glossy' versions produced by mainstream publishers with the superior resources they have at their disposal, evident in the comment (T2) 'photos were too small', thus giving further weight to the positive opinions received.

There were some possible limitations to the study. The size of the sample was relatively small although it was diverse due to its several locations. The results indicate that it is worthy of a larger-scale study in the future. It could be argued that the teacher's attitude to the lesson and the study had the power to influence the manner (either positive or negative) in which it was conducted, therefore skewing the outcome of the research. That is why I tried to be as neutral as possible during my own lesson, and the other teachers were not given any insight, context or background beforehand as to the nature or expected outcomes of the study. As stated earlier, there was the possibility of learners wishing to 'please' their teachers with positive replies on the questionnaires. This was overcome by asking respondents not to put their names on them.

9.7. A prescription for an ELF lesson

The literature in chapters seven and eight provides elements that should be included in an ELF lesson. This begins with a teacher who takes the role of a cultural mediator; both learners and teacher should be open to improving their intercultural communicative competence. Some of the considerations described were: exploring local and international

cultures, reflection (Byram 1997; Liddicoat 2005), the inclusion of elements of cultural diversity, learners' identity. Classroom ideas should comprise authentic material (Byram 2002: 19) and avoid traditional stereotypes that are easy to teach (Chlopek 2008). Chapter eight discussed the need to represent a variety of speakers (native, non-native, etc.), content that is appropriate for local contexts, and the practice of Elf-awareness (Sifakis 2019), the latter which acknowledges the need for learners to use extralinguistic cues such as accommodation strategies, repetition etc.

While elements of lessons such as *Discovering modes of transportation*, (Conlon and Perugini 2017: 98-133), for example, are available in the literature, this researcher was unable to find an actual model for a full and comprehensive English language lesson suited to learners of ELF. That is, one which includes the four skills of reading, writing, listening, speaking, and the grammar and vocabulary, etc. that would accompany them. Such example could provide a model to teachers that could be followed and adapted to their own subject matter, learners and local context. *Shopping around the world*, while not without its limitations outlined in the discussion in chapter eight, has demonstrated by the Action research conducted in this chapter that it has the potential to take the role of such model. So what are the elements?

At the outset, the teacher should be sensitive to the hegemonic aspects of ELT, discussed in earlier chapters, along with the contemporary needs of learners that provide a compelling argument for the reduction of the traditional proportion of Anglophone content in favour of more international content. It is worth restating that while *Shopping around the world* has more or less eliminated Anglophone cultural representations from the lesson, this was done merely to illustrate that it is possible. The aim is not to exclude; rather to include other cultures and Anglophone culture in the lesson. She/he needs to be prepared to take the role as cultural mediator, this would also put responsibility on the teacher to not merely take the part of an ELT technician who imparts knowledge of the language alone. Regardless of his/her intercultural skills, she/he should be open to developing them along with her/his learners, while at the same time respecting their identities and employing great sensitivity. When it comes to methodology, the teacher should not force any particular method on learners, rather, it should be adapted to what leads to the best learning outcomes in a postmethod approach.

Bringing in local and international context

In the absence of suitable material, *Shopping around the world* has shown that it is possible to adapt most mainstream coursebook topics to include intercultural aspects. The employment of 'you' and 'how is it done in your culture?' is often sufficient to bring in the learners' local context. These types of questions can be expanded to 'what about other cultures?' to enable learners to research activities in other cultures outside, comparing their discoveries with their own and Anglophone culture. Such activities can utilise collaborative research and can lead not only to cultural discovery but new 'real-life' vocabulary and language structures, the authenticity of which would be difficult to replicate in a pre-planned format.

Images and texts

Images used in the form of photographs, pictures, etc. should represent a variety of cultures that reflect the multiculturality of English as a lingua franca. When it comes to reading texts, the model has shown that it is feasible to source material that has been written by non-native speakers. As to whether they should be edited to reflect the level of the learners, that depends on the complexity of the material. There is obviously a balance that needs to be made between authenticity and material that is too difficult, particularly when it comes to lower level English learners. Any discussion questions following readings should include some which enable the learners to bring in their local context as well as other international contexts such as the type in the previous paragraph. This comparison introduces elements of critical reflection which are important in the development of ICC skills.

Video/Audio

Video and Audio tracks should be as authentic as possible. However, as with texts, for lower-level learners a balance between authenticity and difficulty level has to be achieved. The interactions contained should utilise L2 to L2 communications, both successful and unsuccessful. This provides the opportunity for learners to reflect on the coping strategies employed by interlocutors. Documentary style tracks such as the one used in *Shopping around the world* provide the opportunity for learners to observe, compare, critically reflect and discuss the culture they have just been informed about. The creation of *Shopping around the world* showed that it can be challenging for the average teacher to source and tailor video/audio content to their lesson plan, publishers have more resources at their disposal in this regard.

Grammar

The grammar section in *Shopping around the world* contained 'you may hear non-standard alternatives'. This experimental element illustrates the contradiction for learners (and teachers) of what should be used in the form of Standard English (in order to pass their exams, etc.) and what is often used in English as a lingua franca, and varieties beyond. When teaching such structures it should at least be acknowledged that pragmatic use of the language often does not involve the standard variety as is evident when learners listen to music, watch films, etc.

Interpersonal communication strategies

Following the advice of ELF practitioners, a section containing elements of extralinguistic cues was included in the model lesson. Particularly for lower-level learners, the confidence to be able to say 'I do not understand' or 'can you repeat, please?' as well as being able to employ accompanying body language such as a shrug and other communication strategies should be explored and even practised in class as part of the toolkit required to communicate interculturally in English. This also provides learners with the confidence, even in communication with native speakers, to expect reciprocity from their interlocutor in the facilitation of a successful communication in asserting that they are not a less competent version of an English speaker, rather a competent intercultural L2 communicator of the language.

Vocabulary

Vocabulary sections while introducing and practising appropriate lexis to the topic of the lesson should also try to bring in lexis that may be used in the learners' local context and cultures beyond. This is achieved in *Shopping around the world* by asking learners to find images that are appropriate to the subject in their own culture. The discovered image may reveal unique behaviours such as fish swimming in a tank at the local supermarket at Christmas in Poland, for example. This has the potential to introduce new vocabulary such as 'carp', for example.

Speaking

Speaking sections, aside from practising the skill and utilising the language learnt, are an opportunity for learners to discuss the cultures they have just been informed about and

employ critical reflection on the particular culture. They may then compare it with their own culture, possibly reflecting on the benefits and drawbacks of both. If this is done in small groups or pairs, the subsequent class feedback, especially in a multicultural classroom, would provide information on a whole range of cultures. This type of activity has the potential to not only be stimulating for class discussion, but also introduce a broad range of language to the English lesson.

Writing

Writing tasks, although they may relate to some other activity such as a case study, dilemma, roleplay, etc., can also function as an opportunity for learners to reflect and provide their perspective on what they have learned throughout the lesson. It also provides an opportunity for learners to consolidate their language in utilising the grammar and vocabulary they have learned.

9.8. Conclusion

This chapter examined the reactions of students and their teachers to an English lesson that aims to accommodate the needs of learners who are learning the language to use as a lingua franca. The analysis focussed particularly on participants' reactions to elements which reduced native-speaker content in favour of non-native content, used non-standard English and alternative forms, and demonstrated practical skills needed to achieve a successful intercultural interaction. The findings demonstrated that while there were some negative responses to some aspects, the analysis overall revealed learners and their teachers to be positively receptive to such material. Although the study was small in scale, it indicated that class participants would accept such content, not to mention find it useful and interesting. Furthermore, the positive findings have shown that *Shopping around the world* has the potential to act as model for such a lesson that caters to the needs of lingua franca learners. The description of the individual components provides advice to those educators who wish to adapt or form lessons to their learners' intercultural communicative needs. What is more, the study in its similarity to the role of a focus group during market research, demonstrates to coursebook publishers that such content has potential on the market place and need not be avoided.

Conclusion

The aim of this thesis was to identify ethnocentricities and cultural bias contained in ELT, particularly in light of the English language's evolution from its status as a foreign language to that of an international lingua franca. The study also focussed on discovering the needs of contemporary learners who do not necessarily wish to use the language to communicate exclusively with native speakers as the mainstream model of ELT has traditionally assumed. Once these factors were established, the aim was to address them in methodology by raising awareness amongst stakeholders such as institutions, content publishers, teachers and the learners themselves on the cultural imbalance that exists. And finally, provide a prescription on how they can better serve the contemporary learner of English by the provision of genuine multicultural content as well as the language and skills to communicate interculturally.

Part one, 'Background to the evolution of English as an international language and mainstream methodology' comprises two chapters. Chapter one established that due to the historical roots of ELT in territorial conquest and the British empire, it was inevitable that the teaching/learning of the language was from the outset more for the purposes of executing the political and economic power of the Anglophone ruler than for the benefit of the learner. Issues such as those raised by the concept of Linguistic Imperialism demonstrate that elements of such bias and power imbalances still remain in contemporary ELT. Some examples are the native speaker's position at the centre of ELT, the huge revenues that ELT brings to the British economy and the promotion of ELT by Anglophone powers for the purposes of political power and influence. Chapter two identified that Communicative Language Teaching as a Western methodology views the world through the perspective of Anglophone/Western culture. It is therefore not always transferrable to other cultures and their teaching/learning styles. It places emphasis on authenticity and Communicative Competence. It views ELT from the perspective of learner to native-speaker interactions. Traditionally, that was a person from another culture who wished to live and work in an

Anglophone country or communicate with Anglophones who visited or resided in their country. It lacks provision for the intercultural skills that are required in the more contemporary non-native to non-native communications of a lingua franca. What is more, content that is authentic in one part of the world may not be so in another. Such issues have the potential to cause resistance or negative learning outcomes due to this incompatibility.

Part two, 'Analysis of materials, cultural requirements and models' comprises three chapters. Chapter three considered academic criticism that coursebooks, and to a larger extent the global variety which are produced in Anglophone countries for worldwide use, still adhere to the traditional format of over-reliance on Anglophone content and culture at the expense of local culture. What is more, the former is rarely represented authentically in favour of stereotypes and superficial content, for example. In an effort to find empirical evidence for this, a study was conducted. Its aim was to examine whether coursebook content has been evolving in parallel with that of the continuing evolution of English as a lingua franca (one in which learners no longer need such a high proportion of Anglophone content; they need multiculture). The resulting comparative analysis of *English File* (Latham-Koenig and Oxenden 1996) and *English File* (Latham-Koenig et al. 2020) confirmed a slight reduction in British content in favour of international content over the intervening period between the two editions. Notwithstanding, the findings largely supported academic criticisms that publishers have neither acknowledged nor reacted to the contemporary need for more local context and multicultural/intercultural content. It further demonstrated that ELT coursebooks have the potential to contain material that is not culturally appropriate or useful to learners' needs by being excessively Anglophone with Western values. Chapter four aimed to achieve some insight into the actual cultural requirements of learners in their English classes. The chapter was framed within the context of Intercultural Sensitivity: The English lesson should be inclusive of the learners' (and others') culture(s) if it is to practise this concept. This aspect was considered even more important if the teacher is a native speaker because of the dominant aspects of the L2 discussed in chapter one. It was considered particularly insightful to examine the needs of learners from a non-Western culture to gain a wider perspective, so a class of exclusively Chinese university students was chosen. The results of the qualitative analysis of twenty one participants showed that this particular group of learners wished to include both their own culture and other cultures in English language classes. They also had a desire to discuss cross-cultural issues. Examples of reasons provided were: relevance to their English communication(s) in China and elsewhere, and familiarity with Chinese topics that

they could discuss more easily. Some also expressed a desire to share knowledge with their European colleagues of Chinese culture. This research demonstrated rationale for the inclusion of learners' L1 culture and other cultures in the English lesson. Chapter five considered models and varieties of English for contemporary ELT. This was achieved in part by an analysis of the opinions of contributors to a discussion which took place on two Reddit (reddit.com, accessed 3/7/21) discussion communities, comprising thirty three responses from ELT stakeholders that included linguists, teachers and learners from diverse locations worldwide. It found that while there are undoubted merits to the traditional native-speaker model of ELT in its long-established high standards, conventions and codification, it remains monolithic and inflexible. English, when used as a lingua franca, may benefit from less strict adherence to this model in consideration of the inclusion of World Englishes and English as a lingua franca.

Part three, 'Utilising findings to reduce cultural bias in ELT' comprises four chapters. It aims to utilise the findings of the previous chapters in order to start addressing issues such as ethnocentricity and overemphasis on native-speaker methodology and content in ELT. In addition, the needs of contemporary learners which include less native-speaker content in favour of more local and intercultural context, and intercultural skills needed to be considered. This exploration for solutions began with chapter six which examined and sought to overcome ethnocentricities that potentially existed in the attitudes of both teachers and learners before they entered the classroom. People may be unaware of their own biases because they are culturally ingrained over a long period and therefore unconscious in nature. For example, the native English speaking teacher may not have noticed the dominant aspects of his/her language and culture, the non-native English speaking teacher may have a false view of Anglophone culture based on stereotypes, etc., the learner may lack intercultural skills due to limited exposure to other cultures and may be resistant to learning or improving such competences. Examining these barriers and bringing them into focus provides a good starting point for the integration of Intercultural Communicative Competence (ICC) into the English lesson. ICC is a useful concept in ELT as it facilitates Intercultural Competence and language learning in parallel. Chapter seven identified ways to integrate ICC into English lessons and adapt existing mainstream content such as coursebooks, etc. to include local and international contexts without deviating too far from current curricula and methodology. It was discovered that there is no exact formula for such lessons. However, it is useful to follow some advice such as not imposing knowledge on students. Classroom activities should

involve elements of cultural discovery of both local and international cultures. Furthermore, it was shown that common coursebook topics like 'sport', for example, may be adapted to incorporate the elements of ICC alongside the language learning components. This inclusion of intercultural skills did not degrade the latter; it rather enhanced it in some instances. An attempt to examine if it was possible to consolidate this knowledge in a practical form that would be pragmatic in the 'real world' of ELT led to the creation of an English lesson in chapter eight. The resulting product aims to address the issues found of over-emphasis on Anglophone context, native speaker influence, provide learners with more local and intercultural context, as well as the language and skills they need to communicate interculturally in a lingua franca. This was achieved in a recognisable but alternative form to regular mainstream ELT material, based around a familiar topic, and incorporated features such as non-native content, authentic texts that deviated from Standard English norms, alternative grammar structures for ELF users and advice on intercultural communication strategies. Finally, as the discussion in chapter eight pondered the questions as to whether such an ELF lesson that deviated from Standard English norms and the mainstream would be accepted by the ELT community, not to mention if learners would accept replacing the mainstream, difficult-to-achieve aspirations for native-like proficiency in favour of content that reflected a more realistic target, it was considered a useful exercise to conduct some research on learners' and teachers' reactions to the material when used in class. Findings to the Action research in chapter nine generally revealed a positive reception to the material on the side of the learners. The learners surveyed, without being aware of the aims of the study, recognised elements in the lesson that satisfied a need on their side for intercultural content and communication skills. This was evidenced in comments such as 'It was an interesting solution' and 'we will meet that kind of text'. The teachers too showed neutral to positive responses. The only negative comment from the latter related to a deviation from mainstream methodological practices, taken to be an indication perhaps that any resistance to such material might come more from the side of the educators.

i. Empirical findings with regard to the research questions:

Q.1 To what extent is there ethnocentricity and cultural bias contained in ELT?

Findings from reading the works of authors such as Phillipson (1992), Pennycook ([1994]2017), Canagarajah (1999) and Crystal (2003) demonstrated that ELT's origins in the education of colonials in order to serve the British Empire, and later Anglo-American

foreign-aid policies and the promotion of ELT by British council, are examples of the furthering of the political and economic interests of the Anglosphere, thus tilting the balance of power and influence towards native speakers. In addition, centre institutions such as Anglophone publishers and universities continue largely with the status quo and continue to neglect to acknowledge that the needs of learners have changed in an era of English as a global language by placing native speakers, Anglophone content and culture as central in ELT content (Canagarajah 2002, Gray 2002, Kumaradivelu 2006, Hadley 2013, Vettorel and Lopriore 2013, Gallagher and Geraghty 2021, Mishan 2021) which was further evidenced by this author's analysis in chapter three. This is in addition to largely ignoring the learner's local context and not regarding L2 speakers as users of English in their own right. What is more, the methodology of ELT is a product of the West and ethnocentric from the point of view that some cultures may find it unfamiliar and difficult as a medium through which to learn.

Q.2 What are the needs of contemporary English learners, particularly with regards to culture and the kind of language they will learn?

Part two demonstrated that contemporary learners need less exclusively Anglophone content and culture, and more content that relates to their own culture and other cultures too with whom they are likely to interact, an argument that was supported by the opinions of students in chapter four. The role of the teacher is not to impart her or his culture to the students, rather to be a cultural mediator. In terms of methodology and language, learners can benefit from the inclusion of elements of ELF and nativised Englishes. In other words, the English language they learn should reflect English as spoken around the world and interculturally rather than exclusively that of traditional Standard English models which do not permit deviation or variety. The study in chapter five further substantiated this argument.

Q.3 How can ELT be more interculturally aware and better address the needs of contemporary learners?

Part three determined that to become interculturally aware, learners need to first discover their own ethnocentricities which may act as obstacles to intercultural competence. This would be difficult to achieve with a teacher who has not acknowledged his/her own barriers and is not prepared to act as a cultural mediator. Even within the curriculum, it is possible to

integrate intercultural skills by using more intercultural content, cultural discovery activities, utilising more non-native speakers in dialogues as legitimate speakers of English, etc. *Shopping Around the World* demonstrates the practical implementation of this advice in a lesson that caters specifically (though not exclusively) for those who wish to use the language as a lingua franca. This was achieved by reducing native speaker content and culture, including more local context and multiculture, featuring non-native speakers in watching/listening exercises, utilising language that is practical, allowing deviation from Standard English and including intercultural communication skills. Furthermore, the study in chapter nine demonstrated that learners themselves appreciated the inclusion of these aspects and recognised that they are necessary for their future L2 to L2 communications.

This research throughout has attempted to meet the needs better of those who learn English for the purposes of a lingua franca and have a reduced need for Anglophone culture or content, the Polish businessperson (or in the case of young learners, one who will be in the future) who wishes to cooperate with an Asian partner, to give just one example. That is not to ignore the contingent of learners who wish to embrace Anglophone culture and/or achieve native-like proficiency, rather to redress the balance which has been tilted in that group's favour thus far. The (future) businessperson described above may have failed/be failing to learn the more complex Standard English language structures and vocabulary in their school education, or indeed may justifiably regard them as unnecessary for their (or future) intercultural communications. This research has furthermore attempted to regard the L2 communicator as an English speaker in their own right. They should not lack confidence in the presence of native speakers, especially as they may possess other skills that compensate for their lesser accumulation of (Standard) English language. For example, they may have acquired superior intercultural communication skills to interact more effectively through English in a variety of cultures than their native-speaker counterpart who is constrained by his/her expectations that their interlocutor should conform to their standard variety of English.

ii. Theoretical implications and areas for further research

Elements of ELT have indeed been previously examined such as its hegemonic origins, cultural appropriateness of methodology, cultural imbalance of coursebook content, the needs of learners, and intercultural skills of teachers and learners. However, only when all of these factors are considered and addressed in combination, is a holistic examination of ELT made

possible. For example, intercultural skills cannot be integrated into the English language lesson if the teacher is not interculturally aware/ sensitive, the teacher may not be convinced she/he needs those skills in the first place if he/she is not aware of the dominant aspects of the language, and so on. This work has shown that only when these aspects are combined is it possible to truly consider the needs of all students. That is to create an inclusive ELT that aims to enable learners from all cultures to communicate both with Anglophones and those who practice English as a lingua franca. It does not discriminate against the latter (by disregarding them) just because it chooses to maintain status quo. This study has also shown that learners themselves, particularly having reached a higher level of English, have a good idea of their own needs. This is evident in the replies gained from the Chinese students in chapter four, to some extent the opinions offered on models of English in chapter five, and lastly, students' feedback on a lesson designed to accommodate ELF learners in chapter nine. This and further research on learners' reactions to alternative methods and materials could certainly hold the key to innovation, not to mention provide a form of 'market research' to publishers whose reasons for not innovating in this area (as demonstrated in the study in chapter three) may be down to fear of loss of market share. Further research would also be of benefit in areas such as the kind of intercultural skills training that should be provided to teacher trainees, and to what extent it would need to be individualised to suit their cultural backgrounds; native speakers, non-native speakers, for example. Investigation on methodology and lesson content that can be as inclusive as possible of all cultures would be beneficial. Further examination on the reasons why there remains a dichotomy between the kinds of content that academics advise and what publishers produce would also benefit the sector, along with prescriptions as to how this could be overcome. Is there a difference between what the market wants and what it needs? How could this be reconciled? The research in chapter nine implied that learners were largely receptive to an intercultural lesson. When it comes to school curricula, there is a need to further research the ideal proportions of native-speaker content and Standard English accuracy to the pragmatic aspects which include local and intercultural content. This extends to the degree to which different varieties of English may be included in general education which aims to provide pupils with the basic English language skills they will need in their lives and careers. Furthermore, assessment is currently based on Standard English forms. A great deal of research is needed on the kind of examination content that rewards not only the proficient knowledge of Standard English, but a successful intercultural communicator of the language too.

iii. Practical implications

As to practical implications, perhaps from the outset there should be some acknowledgement on the side of ELT in training content and even class coursebooks as to the hegemonic past of the language and the fact that to this day it remains for some the language of the oppressor. Sanghera (2021) illustrates how British society has largely not confronted the negative aspects of its own colonial past, by extension this applies to ELT too. While the history of the language and origins of modern, mainstream ELT may be part of philology courses, such aspects do not come up in the CELTA training course, for example. Only by raising such issues (in teacher training, for example) is it possible to move forward and this would bring awareness to all stakeholders of the need for cultural sensitivity in ELT. Intercultural skills should be incorporated into teacher training courses to facilitate teachers becoming the intercultural mediators they need to be in order to teach a multicultural English. Publishers need to develop content that contains material that is tailored to the background and needs of the contemporary learner. One solution might be for them to offer ELF-orientated coursebooks as part of their range of products, then educators and learners would be provided with the choice, and be able to choose the type of materials they wish to learn from. Another solution is for non-native speakers and those from diverse linguacultures to write the coursebooks themselves (not only the localised versions but the top-selling globalised ones too) thereby bringing in elements of their own cultures and learning practices into the materials. Methodology and teaching practices need to be less one-size-fits-all, prescribed approaches, and more able to address individual localised context and learning styles. Training courses and the teacher's notes that accompany class materials should reflect this by offering advice on alternative methods by which to conduct the lesson to suit the particular cultural or multicultural context. This would involve adapting content and methodology to local and intercultural context; it would also reduce pressure on teachers to conduct the lesson according to a specific methodology such as pressurising learners to give personal opinions in pairs/groups when it is not usual in their culture, for example.

iv. Limitations to the research

Throughout this study there has been potential for contradiction when discussing any departure from a native-speaker model (hence reducing native-speaker influence) in favour of considerations for learners of a lingua franca. This was made even more challenging for a researcher whose day-to-day work involves instilling and maintaining the high standards of Standard English conventions in students.

1. When asked which form of English the learner would like to learn, it is very likely that the response would be the Standard English model for its prestige and high standard, notwithstanding the difficulties involved in achieving true native-speaker proficiency for the average learner. That is to say; what the majority of learners may need, may not necessarily be what they want.

2. Educators, parents, etc. may perceive any concessions to ELF in the form of simplified language, alternative forms, etc. as a 'dumbing down' or less serious form of ELT. This would lead to resistance.

3. What if the learner studies an ELF/nativised variety of the language and then needs to use more formal English, as in an academic paper, for example?

4. Examinations (currently Standard English) in the national curricula and international exams for example, become problematic as it is difficult to establish a standard if examinees are using multiple cultural references, forms and varieties of the language.

Chapter eight's *Shopping Around the World* attempted to some degree to reconcile this conflict and demonstrate that following the curriculum and providing for learners of an intercultural English did not need to be mutually exclusive and could be conducted in parallel. This was achieved by providing, for example, Standard English grammar with the optional simplified (lingua franca) versions of the structures for those who either found them too complex or unnecessary for their needs. This feature has the potential to facilitate a form of code-switching whereby learners could use the simplified versions for informal communication in the knowledge that they should code-switch to the more Standard English conventions when engaging in more formal communication. Examinations might also facilitate this aspect by containing components whereby some sections expect Standard English and other parts of the exam are more flexible in terms of variety of language and deviations from the native speaker model.

Undoubtedly, the researcher's own cultural background was a factor that made critical examination of the methodological practices related to Western or Anglophone culture more challenging in that any criticism was likely to be from that culture's perspective, therefore any solutions offered might still bear the hallmarks of an Anglophone author. Notwithstanding, it is considered that this was overcome at least to some degree by utilising the research of non-Anglophone, sometimes non-Western, academics, responses from Polish

teachers and learners in chapter nine, opinions from mixed cultures in chapter five, and the choice of a group of Chinese students to participate in the research in chapter four.

Finally, the scale of the studies conducted for this research in chapters three, four, five and nine was limited and amounted to pilot studies and Action research. Nonetheless, they have provided clear insight into the degree of evolution of the cultural content of coursebook content towards inclusion of multiculture and lingua-franca elements, the cultural and contextual needs of learners, opinions on appropriate models of English for an inclusive ELT, as well as learner feedback on sample ELF activities. This provides a strong rationale for further development in these areas whereby the pilot studies may be extended to their full versions and more work can be done on developing course content that is sensitive to other cultures and is inclusive of learners who wish to use English for intercultural communication.

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Image 1 https://grain.org/en/article/6042-supermarkets-out-of-africa-food-systems-across-the-continent-are-doing-just-fine-without-them

Image 2 https://timesofindia.indiatimes.com/life-style/fashion/buzz/top-5-shopping-destinations-in-asia-you-shouldnt-miss/photostory/68409706.cms?picid=68410392

Image 3 https://www.barcelona.com/barcelona_city_guide/shops

Image 4 https://reveriechaser.com/tips-on-shopping-in-the-usa/

Image 5 https://www.romania-insider.com/destination-bucharest-traditional-markets-2019

Image 6 https://bajkoweobrazy.pl/obrazy/modern-shopping-mall-interior-36947693

Image 7 https://abc17news.com/stacker-news/2022/04/06/how-online-shopping-has-changed-over-the-last-30-years/

Image 8 https://itwiz.pl/4-najwazniejsze-trendy-w-customer-experience-na-2022-rok/

Image 9 https://www.dailymail.co.uk/news/article-9425165/Coronavirus-UK-Changing-rooms-clothes-shops-set-reopen-try-buy.html

Image 10 https://www.dropee.com/v/jemco-marketing-enterprise-sdn-bhd/product/Shopping-Trolley-Cart-125L-Zinc/47259

Image 11 https://www.staradvertiser.com/2020/12/24/breaking-news/retailers-brace-for-flood-of-returns-from-online-shopping/

Image 12 https://www.freepik.com/free-photos-vectors/store-receipt

Image 13 https://www.freepik.com/premium-photo/close-up-female-employee-working-delicatessen-checkout_28544917.htm#query=checkout&position=28&from_view=search

Image 14 https://www.freepik.com/free-photo/abstract-blur-defocused-shopping-mall-center-department-store_1253996.htm#query=department%20store&position=1&from_view=search

Image 15 https://www.freepik.com/free-vector/isolated-shopping-basket-with-products_9462989.htm#query=shopping%20basket&position=12&from_view=search

Image 16 https://www.freepik.com/premium-photo/pleasant-sales-manager-interior-designer-holds-catalog-smiles-looking-camera-standing-near-stand-with-upholstery-fabric-samples-furniture-design-studio_28535564.htm#query=salesperson&position=19&from_view=search

Image 17 https://www.freepik.com/free-vector/human-hand-holding-mobile-phone_9175330.htm#query=cell%20phone%20clip%20art&position=0&from_view=search

Internet:

https://www.youtube.com/watch?v=g7xnWDrB53o&ab_channel=Natasha%27sAdventures accessed 21/6/22

https://www.tripadvisor.com/Attractions-g6-Activities-c26-Africa.html accessed 25/6/22

Appendix 1

The first 10 items (with related images) from English file (Latham-Koenig and Oxenden 1996).

Item no.	Page no.	Description	Source culture	Target culture (British specific)	Target culture (wider Anglophone, Western)	Intercultural interaction	Universality across culture	Comments
1	6	1a Names quiz			*			British and American names.
2	6	1b	*					An 'in your country question'
Image	6	Romeo and Juliet image		*				
3	7	2 Read better (reading)			*			Text based on Anglo-American first names
Image	7	3 American actors			*			
4	8	group questionnaire					*	A name questionnaire - generally universal in nature
Image	8	White Anglo Saxon Male (Brian)		*				
Image	8	White couple			*			
5	10	7c	*					An 'in your country question'
Image	10	Two middle-class white men talking across a garden fence			*			
6	10	9 writing	*					Write an article about ...people from your country...
7	11	1 speaking					*	Speaking activity based on music preferences
8	11	Reading					*	Abba (Swedish band) although associated with Western Culture (English language)
Image	11&12	Abba photographs					*	
9	13	1E Communication Interview with a star			*			Based on Image - Western celebrity culture
Image	13	Interviewer, Interviewee (Western clothes)			*			
10	14	Writing			*			Write an article for a magazine...based on an interview with a pop singer

Appendix 2

Arguments for including L1 culture	Arguments against including L1 culture
, I think we can introduce some Chinese news and other materials as classroom materials, which will make us more familiar and active. For teaching methods, I think it is a good way to learn through communication and discussion, but for academic knowledge learning, perhaps Chinese teaching methods will be more effective, because we are more accustomed to letting teachers teach knowledge instead of discovery and learn from the materials . In my opinion, the learning materials of our English learning program can add a little bit more materials related to my own culture. For example, the total number of our culture's materials can account for about 35% of all materials. For me, sometimes when I hear some topics related to my culture in class, I will feel a little surprised, because those aspects or knowledge that I am familiar with, and my attention may be more concentrated. To some degree, I would agree that some parts of Chinese culture could be included in the topics, materials and teaching methodology of your English learning programme. One thing can be that Chinese students tend to be less critical and creative under the influence of the classes they have had in china and therefore they need more help or encouragement for some related tasks. I think the culture of our country should account for 30% of our ordinary class, and the rest should be related to our learning of foreign culture… So, we should be mostly learning concerned with foreign culture in class. But for our Chinese students, the topic of Chinese culture in class will also make us very interested… And in class to introduce Chinese knowledge and culture will make us very proud, this is a kind of cultural output, we hope to introduce Chinese culture to more people. For me, the proportion of personal culture in classroom teaching content should be between 40% and 50%. The reason is that it is difficult for foreign students to express their views on a certain foreign event without any knowledge of foreign culture… Most students are interested in new things or events. If it involves their local culture, there is no doubt that this will arouse more passionate participation. I will certainly bring my own culture into the English learning course… In my opinion, students' own culture should not be put too much into the subjects and materials they study, because the purpose of studying in another country is to experience different cultures and different teaching methods, rather than to revisit the previous courses… At the same time, students can introduce their own culture to foreign students and teachers, exchange and share with each other and take the essence of it. I hope the topic about my culture accounts for 40% or even 50% of our class. Because I think many people in Europe don't know much about China, and even have great prejudice against China because of some political lies. I hope we can let foreigners know more about real China in class. I also hope that I can continue to do so after I go to Poland. I think the themes, materials, and learning methods of the English learning plan should include a moderate amount of our country's culture, neither too much nor too little… To sum up, I personally believe that the themes, materials and learning methods in the learning process should be combined with China and Europe, interspersed, not only must retain the fundamentals of Chinese culture, lay a solid foundation, but also must learn to extend and expand. Learn European culture and broaden our horizons in order to make it not seems shallow, and there will definitely be cultural differences. From my perspective, I would like to combine some of the study	There is an old saying is when in Rome, do as the Romans do. I believe this sentence has affected me and most Chinese people. Therefore, I think in the English teaching programme, we should deliberately reduce the topics and materials about China…Then it's about methodology. It can be said that I hate the traditional Chinese teaching methodology. This is a teacher centered passive teaching system. In the classroom, the teacher is the leader and the student is the follower. Whether it's the preview before class or the practice after class, it's all for the teachers. From primary school, we are often asked to keep quiet, listen carefully and take notes. There are few group discussions. Therefore, we tend to show "shy" and "silent" appearance in foreign classrooms. I don't think too much of my own culture should be included in my English teaching programme. If I want to experience a typical Chinese education, why should I trouble myself so much to study in a total foreign continent? I'm here because I want to be educated in a foreign style; to adapt a new teaching method; to feel something different than what I have experienced before. In my opinion, students' own culture should not be put too much into the subjects and materials they study, because the purpose of studying in another country is to experience different cultures and different teaching methods, rather than to revisit the previous courses… At the same time, students can introduce their own culture to foreign students and teachers, exchange and share with each other and take the essence of it. In my opinions, l firmly believe that there should be none of our own country's cluture topics include in my English studying programme. Reasons are as follows: we are here to study our English programme, we are in abroad, as a rather renowned saying goes:'When in Rome as Rome does', it is the same theory for our programme.

things with my culture…. I haven't really been in a pure English environment. Therefore, I need my own culture, which is Chinese culture, to help me understand what I am learning now. In my opinion, I think it should be included at least 50%...culture of our own country for comparison, it's better for us to understand and also it's a good way to help us learn other cultures. But even so, it will attract our attention and make the curriculum more diversified by mentioning our culture and asking questions about us from time to time. To some extent, it brings up the students' attention, because in the process of learning, suddenly mentioning about you or the people or things around you will also make the boring course lively. In my opinion, I think my own English learning should include many of my own cultures. First of all, my mother tongue is Chinese. I use Chinese to understand English when I learn English more…Second, I'm Chinese. I may travel to Europe in the future, but I don't necessarily settle in Europe, so I think it's conducive to my future career development by including my own culture in English learning. If I go to Europe later, I can also tell Europeans my own culture… So I think that while learning English, we should not forget our own culture, but also include our own culture in English materials.	

Arguments for including L1 methodology	**Arguments against including L1 methodology**
For teaching methods, I think it is a good way to learn through communication and discussion, but for academic knowledge learning, perhaps Chinese teaching methods will be more effective, because we are more accustomed to letting teachers teach knowledge instead of discovery and learn from the materials . In my national culture, teachers always regard English as our second language, So the purpose of all the teachers' actions is to let us improve our understanding and use of English itself. In foreign countries, it seems that the professors have tacitly accepted that English is a very familiar language that we have mastered. Therefore, in a series of teaching processes, they directly skip the learning of English itself and enter the next stage of more practical and far-reaching learning, This makes me at a loss in many times, so I have to bring my own culture to complete some teaching tasks, because it will make it easier for me to complete the task. I think I can keep the habit of learning the way I used to, because it makes me feel more comfortable… If the current Chinese teaching is more "cramming", teachers teach knowledge to students, students need to slowly digest and absorb; Therefore, Western teaching is more "grazing style", requiring students to find "grass" to eat by themselves. Students can get new knowledge through their own efforts and communication with their peers. Teachers will provide help when students are in trouble. Western education adopts more student-centered teaching methods such as task-based teaching method and project-based teaching method…China is one of the traditional education method, but not set in stone, I have been living in China's education environment, so at the start of a new education, I will subconsciously think the learning method of the continuation of the past is a safe way of learning, safety.. . If we have to say that, I hope that teachers' teaching methods can be more inclined to our culture. … I would agree that some parts of Chinese culture could be included in the topics, materials and teaching methodology of your English learning programme.	For teaching methods, I think it is a good way to learn through communication and discussion, but for academic knowledge learning, perhaps Chinese teaching methods will be more effective, because we are more accustomed to letting teachers teach knowledge instead of discovery and learn from the materials . Then it's about methodology. It can be said that I hate the traditional Chinese teaching methodology. This is a teacher centered passive teaching system. In the classroom, the teacher is the leader and the student is the follower.. But I prefer the current western teaching mode. Chines teachers focus more on the textbooks and theoretical knowledge and tend to evaluate students' abilities only by their grades or marks. And in a traditional Chinese class, students are given little time for group discussion and they have to obey the teachers' instructions for the fear of the serious consequence of disobedience. Most students just mechanically learn what their teachers mechanically teach. Furthermore, it is widely believed that, in China, teachers often dominate the classes while students are confined to what they are required to finish. From a methodological point of view, in the process of English learning in China, our teachers always pay too much attention to the use of textbooks, and they rarely talk about topics outside the textbooks. I guess it may be because of the exam-oriented education in China… Firstly, If i were a teacher, I would try to teach English to student in a way that is easier to understand. I mean, A way of teaching through fun and understanding. This is the way Chinese people like best. In the process of my English learning, I find it easier to learn English by Understanding, Because understanding is the foundation of learning anything new. What's more, In the process of learning English, I will learn by comparing the differences between the tow countries. , because the purpose of studying in another country is to experience different cultures and different teaching methods, rather than to

	revisit the previous courses…

Appendix 3 **Shopping around the world**

1  2  3  4 

5  6  7 

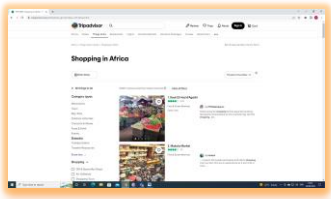
1. online 2.Asia 3. Africa 4.U.S.A 5. traditional 6.Europe 7.modern

1 Speaking

Talk to a partner

1. Match the pictures to A-E. Why did you make that choice?
2. Which forms of shopping are you most familiar with?
3. How does shopping look in your culture?

2 Reading



Shopping in Africa (Source: tripadvisor.com)

1. Souk El Had d'Agadir	P1751AVrobertc By P1751AVrobertc Great place for shopping and to experience being among the local people as this is where they do their shopping...be...
2. Makola Market	itstiani By itstiani ... i loved it the hussle and bussle and fabric shopping man ole man..Its truly an experience so if accra its a must....
3. Namibia Craft Centre	JustHolidaysNamibia By JustHolidaysNamibia They are very accommodative, even if they are closed they are always willing to open the shop and allow clients to shop.
4. Le Caudan Waterfront	hooseinj2015 By hooseinj2015 It is very beautiful, well maintained and well stocked with excellent restaurants, coffee shops and fast food outlets.
5. Jemaa el-Fnaa	JMW7277 By JMW7277

	The food stalls are amazing the smells all around are beautiful and teasing while the hustle and bustle is crazy fun.
6. Senzo Mall	bethanymai2015 By bethanymai2015 Perfect for a few hours shopping and having a meal Brilliant super market where you can stock up on snacks
7. Medina of Sousse	Roam666235 By Roam666235 Wonderful old town with plenty to do, lovely food choices and alot of shops selling great souvenirs, people so friend...
8. SOHO Square	raafat_79 By raafat_79 ... More animations Songs , belly dances It's been a real pleasure and real fun Shopping is as much fun Thank you
9. Accra Mall	DestinedVgm By DestinedVgm Excellent place to shop.... Very accessible and has lots of items to purchase
10. Central Market	biljanalab By biljanalab central market was amazing, they sale everything, food, cloth, souvenirs, etc. it is in center of port louis so u can...

Read the reviews and answer the questions

1. Where is a good place to buy presents for family and friends?
2. Where could you drink a good coffee?
3. Where are the people very helpful?
4. Where can you be entertained while you shop?

Read the reviews again and find words and expressions that mean:

1. Lots of noise and movement.
2. The owners take care of their property.
3. Material from which clothes are made.
4. Shelves in a traditional market on which products are placed

Discuss with a partner. In which of the places would you most like to go shopping? Why?

3 Grammar: Word order in questions.

Questions with be

question word	**be**	**subject**	**adjective, noun, etc.**	*You may hear non-standard alternatives*
	Are	you	hungry?	*You are hungry? You hungry?*
Where	are	you	going?	*Where you go(in)?*

What	are	you	buying?	*What you buy(in)?*

Questions with do

question word	**auxiliary**	**subject**	**verb**	*You may hear non-standard alternatives*
	Do	you	**like** this shop.	*You like this shop?*
	Did	he	**buy** a new jacket.	*He buy (bought) a new jacket?*
Where	did	you	**get** that shirt?	*Where you get that (the) shirt?*
What time	does	the shop	**open**?	*What time (when) the shop open?*

*Learners complete exercises for practice; controlled followed by open tasks.

Discuss with your teacher and class

What body language should we use with questions?
What intonation do we use when asking questions?
What should we do if someone doesn't understand our question?
What if we do not understand their question or their reply?
Is using a translator app a good idea in such situations?

Useful expressions

I don't understand. 🤷‍♀️
Can you repeat, please?
Can you speak more slowly?
Just a moment, I'll check the word……

4 Speaking

Take turns answering the questions with a partner.

1. Where do you usually go shopping /who with)?
2. How do people like to shop in your culture?
3. Do you prefer locally owned shops or international shops/why?
4. What local products do you like?

5 Vocabulary

Match the pictures to the words

customer Service __
department Store __
receipt __
trolley __
customer __

salesperson __
checkout __
basket __
changing rooms __

a. 

b. 

c. 

d. 

e. 

f. 

g. 

h. 

i. 

Research: With a partner, find at least two images that show something unique to shopping in your culture, or another culture. How does it differ to any of the images on this page?
Compare them to the images the other pairs have found.

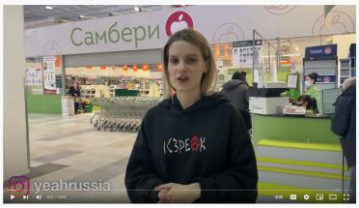
6 Watch and listen

You will watch and listen to a lady shopping in the east of Russia.

1. How do you think the shops will look there?
2. What products do you expect to find?

Watch the video once and check your answers.

Grocery shopping in Khabarovsk // What you can buy in a supermarket in the Far East of Russia



https://www.youtube.com/watch?v=g7xnWDrB53o&ab_channel=Natasha%27s Adventures

Watch the video again and answer the following questions

1. What problem did the presenter have at the beginning?
2. List the products and prices she found?

Cultural enquiry

What did you learn about Russian culture?
Is it different that your stereotypes?
How does it compare to your culture?

7 Writing

Write a paragraph comparing shopping in your culture to some other cultures.

Summary

This thesis concerns the evolution of English into that of a lingua franca, an international language of communication. Such status has implications for the way it is taught in a modern context, particularly in terms of cultural content. Learners no longer need the traditionally high proportion of Anglophone content to communicate with people of many cultures through the English medium as they did when learning the language to interact with native speakers. In spite of this, mainstream English language teaching (ELT) continues to place native speakers and Anglophone culture at the centre of English language acquisition. Part one of the study begins by investigating where such cultural bias exists. Chapter one shows that its roots lie in the origins of ELT in educating subjects of the British Empire to serve their rulers. Chapter two illustrates that the assumption that learners acquire the language in order to interact more or less exclusively with native speakers continues to exist today in the mainstream methodology of Communicative Language Teaching (CLT) and lesson content.

Part two in an analysis of materials, cultural requirements and models, begins with chapter three which demonstrates in a comparative study that a leading global ELT course book continued to place a high focus on Anglophone culture across multiple editions over a period of twenty four years. Such practice runs counter to academic findings over that period. This section considers concepts such as Intercultural Sensitivity and Intercultural Communicative Competence (ICC), in addition to conducting two further studies. The first of these (chapter four) is a qualitative analysis of the opinions of a group of Chinese university students as to the proportion and variety (L1 culture vs. other cultures) of cultural content that should be included in their English language courses. The second study in chapter five analysed the replies of contributors comprising teachers, linguists and learners, to an international discussion group on which they considered the most appropriate model of English for contemporary ELT. The former found that learners were very much aware of their cultural needs and valued a mix of their own culture for ease of reference, in addition to multiculture in consideration of the kinds of international communications they would likely have. The

latter found that while the Standard English model remains the most suitable choice because of its long established conventions, high standards and codification, a more contemporary form should include considerations of World Englishes and English as a lingua franca.

Part three of the thesis begins in chapter six by identifying the cultural bias that exists in three groups that occupy the English language classroom; native English speaking teachers (NESTs), non-native English speaking teachers (NNESTs) and additionally, the learners. This information enabled the production of a model that illustrates the obstacles to intercultural communication that each group experiences; some are different, some are common two or all three groups. Awareness of these obstacles allows teachers to confront their own sources of cultural bias before they introduce elements of Intercultural Communicative Competence to their lessons. Chapter seven looks at ways in which ICC can be integrated into the lesson content to run parallel to the language element. The literature shows that including ICC content and language instruction do not need to be mutually exclusive as one may compliment the other. Furthermore, there does not need to be disruption to the curriculum as common course book topics can be easily adapted to include elements of ICC and ELF-awareness, an approach that considers the needs of English as a Lingua Franca (ELF) learners. Such knowledge was consolidated in the creation of an English lesson entitled *Shopping around the world* in chapter eight. This concept lesson includes the four skills of reading, writing, speaking and listening, and includes grammar and vocabulary exercises. It caters for learners of English as a lingua franca, reduces the proportion of Anglophone content in favour of multicultural content, includes elements of ICC and Elf-awareness, and focuses on the language and skills learners need in order to interact interculturally. Finally, it was considered important to conduct an Action Research study (chapter nine) in which the concept lesson was taught as a trial to four different classes by their teachers. Opinions gathered from both the teachers and learners revealed that the content, some of it unconventional, received a generally positive reception from both groups. This led to the conclusion that educators and publishers need not be concerned that such material would be negatively received.

The contribution of this research is the identification and bringing together of areas where cultural bias lies in mainstream ELT and demonstration of how such imbalance can be overcome. This is in order to facilitate the recognition by all stakeholders involved that a more relevant model is needed for a language that is a linga franca which by its nature needs more inclusivity of all cultures and intercultural skills than is currently provided in its teaching.

Streszczenie

Niniejsza praca dotyczy ewolucji języka angielskiego w kierunku lingua franca, czyli międzynarodowego języka komunikacji. Taki status języka narzuca pewne implikacje dla jego sposobu nauczania we współczesnym kontekście, szczególnie w zakresie treści kulturowych. Uczący się nie potrzebują już obecnie dużego udziału treści anglojęzycznych, aby komunikować się z ludźmi wielu kultur za pośrednictwem języka angielskiego, tak jak miało to miejsce podczas nauki języka w celu interakcji z natywnymi użytkownikami języka angielskiego. Mimo to główny nurt nauczania języka angielskiego (ELT) nadal stawia natywnych użytkowników języka i kulturę anglojęzyczną w centrum przyswajania języka angielskiego. Część pierwsza badania rozpoczyna się od analizy, gdzie takie uprzedzenia kulturowe mają miejsce. Rozdział pierwszy wskazuje, na ich korzenie tkwiące u początku ELT, będącego narzędziem w kształceniu poddanych Imperium Brytyjskiego, w celu służenia swoim władcom. Rozdział drugi przedstawia nadal istniejące założenie, leżące u podstaw głównej metodologii komunikatywnego nauczania języka (CLT) oraz treści lekcji, że uczenie się języka nastawione jest na interakcje w mniejszej lub większej mierze wyłącznie z natywnymi użytkownikami języka angielskiego.

Rozdział trzeci rozpoczyna drugą część pracy oraz zawiera analizę materiałów, wymagań kulturowych i modeli. Zawiera także badanie porównawcze, w którym dowiedziono, że wiodący światowy podręcznik ELT kładł duży nacisk na kulturę anglojęzyczną w wielu wydaniach stale przez okres dwudziestu czterech lat, choć taka praktyka była sprzeczna z wiedzą naukową z tego okresu. W tej części, oprócz przeprowadzenia dwóch dalszych badań, zostają omówione koncepcje takie jak: *wrażliwość międzykulturowa* i *międzykulturowa kompetencja komunikacyjna* (MKK). Pierwsze z ww. badań (rozdział czwarty) to jakościowa analiza opinii grupy studentów chińskiego uniwersytetu na temat proporcji i różnorodności treści kulturowych (kultura L1 vs. pozostałe kultury), które powinny znaleźć się na ich kursach języka angielskiego. W drugim badaniu (rozdział piąty) przeanalizowano odpowiedzi pozostałych uczestników, w tym nauczycieli, lingwistów i uczniów, udzielonych w międzynarodowej grupie dyskusyjnej, odnośnie najbardziej odpowiedniego modelu języka angielskiego dla współczesnego ELT. Pierwsze badanie wykazało, iż uczniowie byli bardzo świadomi swoich potrzeb kulturowych i cenili połączenie elementów własnej kultury, jako

punktu odniesienia, z wielokulturowością, biorąc pod uwagę rodzaje komunikacji międzynarodowej, z którymi prawdopodobnie mieliby do czynienia. Natomiast drugie studium wskazało, że chociaż standardowy model języka angielskiego pozostaje najodpowiedniejszym wyborem ze względu na utrwalone od dawna konwencje, wysokie standardy i kodyfikację, to bardziej współczesna forma powinna uwzględniać aspekty dotyczące światowych odmian języka angielskiego oraz języka angielskiego jako lingua franca (ELF).

Trzecią część pracy rozpoczyna rozdział szósty od zidentyfikowania uprzedzeń kulturowych, istniejących w trzech grupach, obecnych w klasie nauczania języka angielskiego, na którą składają się: natywni nauczyciele anglojęzyczni (NEST), nienatywni nauczyciele anglojęzyczni (NNEST), a także uczący się. Te dane umożliwiły stworzenie modelu ilustrującego przeszkody w komunikacji międzykulturowej, jakich doświadcza każda grupa; niektóre są różne, inne zaś wspólne dla wszystkich trzech grup. Świadomość tych przeszkód pozwala nauczycielom zmierzyć się z własnymi źródłami uprzedzeń kulturowych, nim wprowadzą oni elementy międzykulturowych kompetencji komunikacyjnych na swoich lekcjach. W rozdziale siódmym omówiono sposoby, w jakie można zintegrować MKK z treścią lekcji, aby działała równolegle z elementem językowym. Literatura przedmiotu wskazuje, iż uwzględnienie treści MKK i instrukcji językowych nie musi się wzajemnie wykluczać - jedno może uzupełniać drugie. Co więcej, nie ma potrzeby drastycznej zmiany programu nauczania, ponieważ wspólne tematy podręczników można łatwo dostosować, aby uwzględnić elementy świadomości MKK i ELF, czyli podejść uwzględniających potrzeby osób uczących się języka angielskiego jako lingua franca. Wiedza ta została zebrana i utrwalona w formie lekcji języka angielskiego, pt. „Zakupy dookoła świata", w rozdziale ósmym. Ta lekcja koncepcyjna obejmuje cztery umiejętności: czytanie, pisanie, mówienie i słuchanie, a także zawiera ćwiczenia gramatyczne oraz leksykalne. Adresowana jest do osób uczących się języka angielskiego jako lingua franca. Zmniejsza udział treści anglojęzycznych na rzecz treści wielokulturowych, zawiera elementy MKK i świadomości na temat ELF oraz koncentruje się na języku i umiejętnościach potrzebnych uczącym się do interakcji międzykulturowych. Na koniec uznano, że istotnym jest zaprezentowanie badania, tzw. „action research" (rozdział dziewiąty). Zawiera ono wnioski z przeprowadzonej przez nauczycieli lekcji koncepcyjnej jako lekcji próbnej dla czterech różnych klas. Opinie zebrane zarówno od nauczycieli, jak i uczniów pokazały, że treści, częściowo niekonwencjonalne, spotkały się z generalnie pozytywnym przyjęciem w obu grupach. Pozwoliło to wyciągnąć

wniosek, iż pedagodzy i wydawcy nie muszą się obawiać negatywnego odbioru takich materiałów.

Wkładem tego badania jest identyfikacja i wskazanie obszarów w głównym nurcie ELT, w których występują uprzedzenia kulturowe oraz przedstawienie rozwiązań, w jaki sposób można zmienić obecny stan rzeczy. Ma to na celu przekonanie wszystkich zaangażowanych interesariuszy do stanowiska, że potrzebny jest lepiej dopasowany model nauki języka angielskiego jako linga franca, wymagający większej inkluzywności wszystkich kultur i umiejętności międzykulturowych, niż jest to obecnie zapewniane w jego nauczaniu.