

Language Teaching and Learning

*New Dimensions
and Interventions*

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TABLE OF CONTENTS

Preface	ix
Part I: Language Teaching	
Chapter I ESL Students' Engagement with the Tutor's Blog Three Phases of Immersion <i>Zuraida, M</i>	2
Chapter II Reflective Teaching as a Way of Improving Teaching <i>Juan, J. Khaled</i>	15
Chapter III Towards an Intercultural Competence in the World English Era Some Emerging Issues and Considerations Regarding Culture in the Classrooms <i>Abryyana Pathwell</i>	26
Chapter IV English Language Teaching in Malaysian Teacher Training Institutes Issues and Challenges <i>Sardhawanthan Tachou Moorthi</i>	43
Chapter V English Language Teachers' Professional Development Practices The Amount of Time Spent and Support System Received to Participate in English Language Programmes in Penang <i>Karthori Tondharaj, G K. Marappan and Mohammod Kamal Kadhlan, Abdillah</i>	57
Chapter VI Appropriating English Language Teaching in Malaysia <i>Integrating Pandan, Shamsi Bahri and Marcia Jane Simonsen</i>	72
Chapter VII The English Language at the Early Bird State in Thailand <i>Lider Piyomson</i>	86
Part II: Language Learning	
Chapter VIII Quality Standards in English Language Skills of Rajamangala University of Technology Suraya Graduates Majoring in Business Administration <i>Pramet Thongsan and Tiroon Chanturangkul</i>	94
Chapter IX The Relationship between Motivation to Participate in Learning and Academic Achievement among Part-Time Adult Learners in Sekolah <i>Per-Long Lee and Tsz-wei Tsang</i>	108
Chapter X Linguistics and Oral English Communication Difficulties of Personnel in the Bank for Agriculture and Agricultural Cooperatives (BAAC) <i>Chanitsara Thaveprapun</i>	124
Chapter XI Foreign Language Learning through Self-Directed Learning: A Learner's Experience <i>Chuan Hong Foon and Shook Abdi Malik Mohamad Ismail</i>	135
Chapter XII Differences and Similarities between Bahasa Indonesia and Bahasa Malaysia: Problems in Academic Writing and Oral Communication <i>Syed Zarnal, Arif Syed Lemuddin and Noorain Mohd Noor</i>	155
Chapter XIII Analysing Academic Writing Difficulties of Yemen Postgraduate Students at Universiti Sains Malaysia <i>Ah Abdillah, Alghal and Saryit Kaur</i>	165
Chapter XIV The Role of Culture, Motivation and Interest on Reading Comprehension among Iranian University Students <i>Mahboobeh Madhoochi, Integragaly Panduan and Shook Abdi Malik Mohamad Ismail</i>	179

Chapter XV.....	195
Irregularities in English Spelling: A Concise Historical Analysis	
<i>Akbar Solati</i>	

Part III: New Dimensions

Chapter XVI.....	204
TT: Together Everyone Achieves More—Teaching English Language in a Team	
<i>Shirley Toy Siew Hong</i>	

Chapter XVII.....	232
An Experimental Approach Using Movies in Class for Teaching and Learning of Foreign Languages (Mandarin, Spanish, Korean) and Bahasa Malaysia	
<i>Aida Shuhaida Bt Mustafa, Lidia Ramirez Arriaga, Kim TaeK Hoon, Khair GieK Swan and Ambigapathy Pandian</i>	

Chapter XVIII.....	246
Theatre Plays in the Foreign Language Classroom as an Opportunity for Self-Directed Learning	
<i>Siti Watraud Brigitte Mayr</i>	

Chapter XIX.....	270
Promoting Interest in Spanish Language Learning through the Customized ‘The Amazing Race’	
<i>Khong Hou-Keat and Ummu Salmah Rahamatullah</i>	

Part IV: New Interventions

Chapter XX.....	282
Creative Vocabulary Activities in an English Language Classroom	
<i>Manesha Kaur Rapendra Singh and Manjet Kaur Mehar Singh</i>	

Chapter XXI.....	292
Meeting Learners’ Needs: The Effect of Multiple Intelligences-Based Activities on Listening Proficiency	
<i>Ma’ssoumeh Bemani Naemi, Zahra Zohoorian, Vahid Baghban and Ambigapathy Pandian</i>	

Chapter XXII.....	315
The Use of Word-Guessing Strategy in Developing Reading Proficiency	
<i>Ali Zahabi and Ambigapathy Pandian</i>	

Chapter XXIII.....	330
Making Sense of Non-Sense	
<i>Yeoh Phaik Kim</i>	

Chapter XXIV.....	346
Looking into Accuracy, Complexity and Fluency of EFL Learners’ Written Task Production and the Potency of Unguided Planning	
<i>Reza Khorasani, Ambigapathy Pandian, Shauk Abdul Malik Mohamed Ismail and Saber Alavi</i>	

About the Authors.....	360
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PREFACE

*Language shapes the way we think, and
determines what we can think about.*
—Benjamin Lee Whorf (1897–1941)

In every discussion on the role that language plays in our lives, every orator – from prominent politicians and corporate figures to linguists, educational experts, and others – concedes that language is important in all spheres of life. Language is both personal and introspective as well as public and communal. Without it, we would not be able to communicate and articulate our thoughts and feelings to ourselves, to those in our inner circles, and to those in the world at large. Without it, we would not be able to establish partnerships and collaborations and to unite peoples of diverse backgrounds and intrinsic values. Without it, too, we would not be able to learn of new discoveries and knowledge that scientists continue to publish.

Against this backdrop, the nurturing of a language learning culture by all members of society, especially those in academia, must come to the fore to ensure that language teaching and learning supports the development of individuals, societies, nations, and populations. Language researchers, educators, and practitioners need to ensure that their learners are empowered to remain relevant. In other words, they need to produce critical and analytical thinkers, and successful language users in listening, speaking, reading, and writing.

Language practitioners, therefore, have to constantly look for new methodologies and techniques to make their lessons fun, exciting and relevant to their learners. Otherwise, they lose the golden opportunity to impart to their learners, ranging from pre-school to post-tertiary levels, a valuable skill that will empower them for life. These practitioners have been experimenting with a variety of approaches focusing on structure, form and meaning. Methodologies vary according to whether the language is being taught as mother tongue, national language, second language, foreign language, third language, or beyond.

The collection of chapters in this volume engages the readers in the sharing of inspirational accounts by educators and researchers in addressing teaching dilemmas in their unfolding narratives and draws their attention to challenges they have overcome and those they continue to

face. By sharing these chronicles, the writers advance our knowledge and visions for new approaches to teaching and learning, together with the tools that will help learners achieve social, economic, educational, and professional success. The book chapters here reflect the transcendence by language teaching and learning of ordinary boundaries, especially with the advent of the digital revolution, and provided new perspectives, pedagogies, and approaches that help shape ethical, responsible, and sustainable policies. It is hoped that the insights and research offered in this volume will help educators and researchers in exploring new identities, new instructional media for interactive learning, and new modes of meaning in diverse local and global environments. For the purpose of organization, the chapters have been categorized according to orientation, but readers should be aware that they complement each other to provide the ideal space for the deliberation on important language issues that have global implications and repercussions.

Language Teaching ...

This volume's opening chapter by **Zuraidah Ali** titled *ESL Students' Engagement with the Tutor's Blog: Three Phases of Immersion* heralds the latest trend of incorporating technology into teaching and learning by focusing on the experience of ESL (English as a Second Language) learners using an academic blog. The chapter's conclusion, that ESL teachers should avail themselves of the potential inherent in the ESL blogosphere for effective language teaching, is a clarion call for concerned and engaging language educationists.

Jinan A. Khaleel, in *Reflective Teaching as a Way of Improving Teaching*, proposes a method of intervention for language practitioners to use teaching journals for improved self-reflection to respond to learners' needs with immediacy and efficiency.

Language practitioners cannot deny the role that culture plays in their classrooms. This opinion is further expounded by **Athriyana Pattiwaal** who examines the role of culture in teaching an international language and proposes a redevelopment of instructional activities and materials in the teaching of English in her chapter *Towards an Intercultural Competence in the World English Era: Some Emerging Issues and Considerations Regarding Culture in the Classrooms*.

From the perspective of Malaysian education, **Sachithanantham Tachina Moorthi**, in *English Language Teaching in Malaysian Teacher-Training Institutes: Issues and Challenges*, addresses the efforts of the Malaysian Ministry of Education in arresting the decline of the English

language and how this has affected educators in teacher-training institutions.

Kuthuri Veratharaju, G.K. Marriappen and **Muhammad Kamarul Kabilan Abdullah** propose the need for education authorities and policy makers to establish professional development programmes for English language educators to enhance their language teaching pedagogy and methodology based on their case study entitled *English Language Teachers' Professional Development Practices: The Amount of Time Spent and Support System Received to Participate in English Language Programmes in Penang*.

In their chapter *Appropriating English Language Teaching in Malaysia*, **Ambigapathy Pandian, Shanthi Balraj** and **Marcia Jane Ganasan** trace the history of English language education in Malaysia focusing on the evolution of ELT from the pre-independence era to the twenty-first century. They also illustrate how Malaysia is capable of becoming an international hub for EL teaching and learning with its array of diverse opportunities and resources.

Along similar lines, **Uthai Piromruen** introduces readers to the ELT scenario in the Kingdom of Thailand and traces the history of the influence of English back to the Thai-European connection from the sixteenth and seventeenth centuries to the present day.

... Language Learning

Proficiency in English has always been a prerequisite in helping graduates secure jobs of their choice. The survey in **Praneet Thongpan** and **Vikrom Chantarangkul's** *Quality Standards in English Language Skills of Rajamangala University of Technology Srivijaya Graduates Majoring in Business Administration* reveals a huge disparity between the students' actual proficiency in English and the prospective employers' expectations. The researchers recommend that internship courses be made compulsory in all undergraduate programmes to expose students to the real world, especially where English is concerned.

In addition to the environment in language learning, the learners' motivation plays an equally important role. **Pei-Ling Lee** and **Vincent Pang** in their study *The Relationship between Motivation to Participate in Learning and Academic Achievement among Part-Time Adult Learners in Sabah* set out to explore the connection between part-time adult learners' motivation in learning and their academic achievement. For their learners, intrinsic motivation plays a significant role in influencing academic achievement compared with extrinsic motivation.

The learners' perspectives can be harnessed to help educators design and implement effective and engaging language programmes and teaching materials. **Chanitsara Thaveeprayoon's** study on *Linguistics and Oral Communication Difficulties of Personnel at the Bank for Agriculture and Agricultural Cooperatives* reveal concrete factors influencing the standard of English of bank personnel when the latter use English for both personal and business purposes. Hence, the findings of her study could be used to improve the design and delivery of English training courses and suitable language training activities in accordance with the needs of the learners.

Learner autonomy is yet another contributory factor in effective language learning, especially among adult learners. **Chuah Hong Hoon** and **Shaik Abdul Malik Mohamed Ismail** in their study entitled *Foreign Language Learning through Self-Directed Learning: A Learner's Experience* explore an individual learner's experience of learning a foreign language through SDL (Self-Directed Learning). They found that the learner was more successful in adopting direct strategies compared with indirect strategies in acquiring the target language, thus opening up the prospect of using SDL in language teaching as a tool for empowering students.

Academic writing appears to be a stumbling block for many second and foreign language learners. **Syed Zainal Ariff Syed Jamaluddin** and **Noordin Mohd Noor** provide a glimpse of the differences and similarities between two languages (Bahasa Indonesia and Bahasa Malaysia) and the difficulties Indonesian students experience in writing academically in both Bahasa Malaysia and English. In the same vein, **Ali Abdullah Alghail** and **Sarjit Kaur's** chapter sheds light on the academic writing difficulties faced by postgraduate students from Yemen studying at Universiti Sains Malaysia and explains the critical need to provide writing support to international students.

In their chapter, *The Role of Culture, Motivation and Interest on Reading Comprehension among Iranian University Students*, **Mahboobeh Mahboobi, Ambigapathy Pandian** and **Shaik Abdul Malik Mohamed Ismail** discuss the uniqueness of Iranian university students whose diverse cultural background influences their motivation and interest in learning which in turn affects their performance in reading comprehension in EFL.

Akbar Solati's *Irregularities in English Spelling: A Concise Historical Analysis* looks into the difficulties of spelling in English and provides a detailed outline of the historical, political, and linguistic influences of other languages on English spelling today. These studies shed light on how learners can be further assisted as they grapple with learning a new language, especially in the writing skill of the target language.

New Dimensions...

This section's selection of chapters brings to light the innovative curriculum that incorporates language teaching and learning in the global perspective. **Shirley Tay Siew Hong's** chapter, *IT: Together Everyone Achieves More Teaching English Language in a Team*, takes a refreshing look at the concept and implementation of team teaching in teaching LEP (Low English Proficiency) students in the classroom. In this study, the researcher demonstrates an educational breakthrough not only in elevating the students' interests and attitudes towards learning and hence their performance in English but also in alleviating the teachers' workload and challenges in teaching low-proficiency classes.

Innovation cuts across language teaching and prevails not only in TESL but also in teaching language as a national language and also as a foreign language. **Aida Shuhaida Bt Mustafa, Lidia Ramirez Arriaga, Kim Taek Hoon, Khor Gek Suan and Ambigapathy Pandian**, in *An Experimental Approach Using Movies in Class for Teaching and Learning of Foreign Languages (Mandarin, Spanish, Korean) and Bahasa Malaysia*, employ the use of movies to promote an interactive learning environment and students' acquisition of language skills.

Siti Waltraud Brigitte Mayr attests to the effectiveness of using another form of the performing arts, viz. theatre, in the foreign language classroom. Her learners engage voluntarily in SDL (Self-Directed Learning) after being exposed to the synergy of theatre pedagogy and language education that enables them to interact productively in a global setting.

Khong Hou-Keat and Ummu Salmah Rahamatullah advocate another avant-garde teaching approach in foreign language learning by engaging their learners in a non-threatening environment using customized "Amazing Race" games. Their description and analysis highlight the affective elements of the games and how the learners spontaneously speak up, learn and work in a team, without the barriers of language anxiety.

... New Interventions

The array of chapters in this section reflects the reorientation in terms of how educators and stakeholders view the pedagogies and methodologies of language teaching and learning, to ensure that learners are equipped with the relevant skills for effective learning. **Manesha Kaur Rajendra Singh and Manjet Kaur Mehar Singh's** *Creative Vocabulary Activities in an English Language Classroom* describes a variety of interventions to

expand vocabulary knowledge and increase the vocabulary size of their learners. The activities they propose create a conducive and dynamic environment for the students' class participation and increased enthusiasm in learning English.

Ma'ssoumeh Bemani Naeini, Zahra Zohoorian Vahid Baghban and Ambigapathy Pandian, in *Meeting Learners' Needs: The Effect of Multiple Intelligences-Based Activities on Listening Proficiency*, trace the potential effects of MIT (Multiple Intelligences Theory) on listening proficiency in an EFL (English as a Foreign Language) setting. They suggest that multiple intelligences activities should be integrated in to the teaching methodology and that educators should not merely rely on learners' intellectual strengths and their quest for knowledge.

Ali Zahabi and Ambigapathy Pandian, in *The Use of Word-Guessing Strategy in Developing Reading Proficiency* and **Yeoh Phaik Kin** in *Making Sense of Non-Sense*, offer useful tips on developing reading schemata and proficiency skills as well as augmenting the learners' familiarization with grammatical and lexical density in textual comprehension.

Similarly **Reza Khorasani, Ambigapathy Pandian, Shaik Abdul Malik Mohamed Ismail and Saber Alavi**, in *Looking into Accuracy, Complexity and Fluency of EFL Learners' Written Task Production and the Potency of Unguided Planning*, provide guidelines on the organization of sentences and the planning of ideas in producing logical and coherent writing which demonstrates the learners' understanding of multiple skills related to written expression.

Readers of this volume, be they language practitioners, students, researchers, policy- and decision-makers, concerned educationists, or any interested individuals, will gain new insights and experiences. The book chapters have been carefully selected to reflect not only language teaching and learning in its entirety but also the new dimensions and interventions that have been tried and tested by their researchers that may be adopted, adapted, or considered for implementation by other language practitioners.

Editors

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III. The Activity

A. Interaction

- I minimize my role in *conducting* the activities
- I organize the activities so they are suitable for *real* interaction among the students
- The activities maximize student involvement.
- The activities promote spontaneity or experimentation on the part of the learner
- The activities generally transfer attention away from self and outward toward a task
- The activities are organized to insure a high success rate, leaving enough room for error to make the activity challenging.
- I am not overly concerned with error correction. I concentrate on what my students are saying (content).

B. Language

- The activity is focused
- The content or the skill presented will be easily transferable for use outside the class
- The activity is geared to the proficiency level of my class or slightly beyond
- The content of the activity is not too sophisticated for my students
- I make the content of the activity relevant and meaningful to my students' world.

*This checklist was adopted from Ismail Cakir.

CHAPTER III

TOWARDS AN INTERCULTURAL COMPETENCE IN THE WORLD ENGLISH ERA: SOME EMERGING ISSUES AND CONSIDERATIONS REGARDING CULTURE IN THE CLASSROOMS

ATHRIYANA PATTIWAEI

The inclusion of cultural perspectives in instructional language activities is now challenged by the nature of English as an international language. The role of culture in teaching an international language needs to be significantly different from the role of culture in teaching other languages. It should be understood within the relationship between an international language and culture itself, instead of approaching it as the source of cultural information. Besides, the educational goal of learning English as an international language that helps students arrive at the point of cultural consciousness and helps them to manipulate this consciousness in their participation in intercultural communication should frame teachers' decision in the instructional material design. As a small contribution to the extensive discussion and effort in this area, this chapter will address some emerging issues in redeveloping instructional activity, such as culture's role, pedagogic reorientation, cultural information presented in the materials, and the notion of the "third place". Some considerations related to these emerging issues will also be discussed.

Introduction

The number of L2 speakers of English has increased extensively across the world. Graddol (1999) even contended that in the not-too-distant future, the number of L2 speakers of English will surpass the number of native speakers. He further maintained that the status of English has experienced a rise, with many countries in the Expanding Circle (where there exists the greatest potential for the continued spread of English) using it within the country as well as for international communication, as in countries of the Outer Circle. This shift reflects the use of English as a language of wider communication in a global sense for a great variety of purposes. Knowledge of English is necessary for accessing many discourses at a global level from international relations to popular culture to academia; it has gained global currency (McKay, 2002). Jenkins and Murata (2009) also described this feature, stating that increasingly these days in most of the English communication in international and intercultural settings where interactants who do not share a language cannot help using a language of their "choice" as a means of communication, and in current international communicative situations, the *lingua franca* is most likely to be English with its global spread.

Canagarajah (2006), in his notion of post-modern globalization, described another view of the spread of English. He maintained that the varieties of English in the Outer Circle have started to leak outside their national borders. Within this setting, he argued that Indian English is also relevant to Americans, that American English is also necessary for Indians, etc. In relation to what has happened in the Expanding Circle countries, he noted that speakers in countries such as China, Vietnam, the Philippines, Brazil, etc. use English not solely for extra-community relations but also for intra-national purposes.

There is a strong demand for English learning and teaching practices to reorient and revisit its goal in which English is learnt for interaction with native speakers, adopting the communicative competence of native speakers as a goal of learning English, and learning the cultural conventions of the native speakers. In the present situation, where English is used quite intensively and extensively in the daily lives of individuals in many non-native English contexts in today's world, however, English has taken various forms, reflecting the linguistic and cultural backgrounds of the speakers (Acar, 2009). Thus, English is used more and more as an international language among both native and non-native speakers; it is not learnt as a foreign language merely to communicate with native speakers. Seidlhofer (2003) asserted that this reminds us that English is used by

plurilingual and monolingual people alike (but obviously, due to the numerical predominance of non-native speakers, the plurilinguals outnumber the monolinguals), and, lastly, that it is the non-native speakers of English who will be the main agents in the ways English is used, maintained, and changed, and who will shape the ideologies and beliefs associated with it.

This chapter departs from this point and agrees with some researchers such as McKay (2002, 2003), Alptekin (2002), Canagarajah (2006), and Acar (2009), that this reality of cross-cultural communication in English should start to question the appropriateness of the native speaker-based notion of communicative competence as a goal in English as an international language pedagogy. It discusses some of the emerging issues and considerations regarding culture's role, pedagogic reorientation, cultural information presented in the materials and the notion of the "third place" in building students' intercultural competence. As asserted by McKay (2002), the primary reason for dealing with culture in EIL teaching is that the use of EIL involves the crossing of borders as individuals interact in cross-cultural encounters that demand high intercultural competence.

Intercultural Competence in the World English Era

Byram (2000) proposed a valuable paradigm on defining, teaching, and assessing intercultural communicative competence that has been exploited and referred to by various researchers in the field of intercultural communicative competence. Briefly, he contended that intercultural competence involves five elements, namely (1) attitudes, (2) knowledge, (3) skills in interpreting and relating, (4) skills in discovery and interaction, and (5) critical cultural awareness/political education. Byram (2000) described someone with some degree of intercultural competence as being able to see relationships between different cultures – both internal and external to a society – and is able to mediate, i.e. to interpret each in terms of the other, either for themselves or for other people. It is also someone who has a critical or analytical understanding of their own and other cultures (or parts thereof), someone who is conscious of their own perspective, of the way in which their thinking is culturally determined, rather than believing that their understanding and perspective is natural.

Nault (2006 in Nunn, 2011) summarized different dimensions of Byram's model of intercultural communicative competence and suggested that they can be exploited as teaching objectives.

1. *Attitudes*. Learners should be curious, open-minded and flexible, or ready "to suspend disbelief" about others' cultures.
2. *Knowledge*. Learners should understand "social groups and their products and practices" and "the general processes of societal and individual interaction" in their own and foreign countries.
3. *Skills of interpreting and relating*. Learners should be able "to interpret a document or event from another culture" in relation to their own cultural perspective.
4. *Skills of discovery and interaction*. Learners should be able "to acquire new knowledge of a culture and cultural practices" and "operate knowledge, attitudes and skills under the constraints of real-time communication and interaction".
5. *Critical cultural awareness*. Learners should be able "to evaluate critically and on the basis of explicit criteria perspectives, practices and products" in their own and others' cultures and countries.

Acar (2009) argued that while intercultural communication is not always EIL communication, EIL communication is always intercultural communication, and that Byram's framework should be elaborated more into the setting of EIL. McKay (2002), in the context of bilingual users in the Outer Circle, focused her discussion on this notion more on pragmatic and rhetorical competence. Achieving pragmatic competence involves the ability to understand the illocutionary force of an utterance. It also covers the ability to know which form for expressing a particular meaning is most appropriate for a particular context. The selection of form itself has a cultural basis, as selecting an inappropriate form may lead to cross-cultural misunderstanding. The underlying intercultural competence here is developing the awareness that pragmatic rules can differ significantly cross-culturally.

Alptekin (2002), by accommodating the case of English as an international and intercultural communication tool, described intercultural competence as the ability to communicate effectively with others, accompanied with an awareness of difference and with strategies for coping with such differences. Nunn (2007 in Acar 2009), together with another four components of communicative competence, maintained that intercultural competence for EIL is not based on the knowledge of one other culture for successful communication between two cultures. It means the ability to adjust to unpredictable multicultural situations. Canagarajah (2006), in his notion of post-modern globalization, stated that post-modern globalization requires that students strive for competence in a repertoire of English varieties as they shuttle between multilingual communities. In

addition, he asserted that "to be really proficient in English today one has to be multidialectal". This does not mean, however, being proficient in all the varieties of English in the world. By situating the need to engage with multiple English varieties, even other languages, he stressed that it is unwise for a speaker to develop competence in only one dialect or language system. It is more important to develop the cognitive abilities to negotiate multiple dialects as one shuttles between communities.

Acar (2009) elaborated on McKay (2002) and Canagarajah's aforementioned notions on EIL competence, which include linguistic competence, pragmatic competence, discourse competence, strategic competence, and intercultural competence. He maintained that in post-modern globalization where English speakers from the Inner Circle, the Outer Circle, and the Expanding Circle are involved in cross-cultural communication with each other, they need to be sensitive to each others' cultural differences and to develop cross-cultural awareness. Thus, cultures of the Inner Circle, the Outer Circle, and the Expanding Circle speakers are relevant to each other. Rather than teaching students all the cultures of the world, which is certainly impossible, the best way is to raise students' cross-cultural awareness, which requires them to gain knowledge about their own culture and also how their own culture differs from the cultures of others.

Towards an Intercultural Competence in English World Era

Issue and Consideration 1: Culture in the Teaching of EIL

Bringing culture to students so far involves the supply of cultural information in most English classrooms in Outer and probably all Expanding Circle countries. Such information typically includes at least one of the following dimensions of culture as discussed by Adaskou, Britten, and Fahsi (1990 in McKay, 2002): (1) "the aesthetic sense", in which the literature, film, and music of a target language country are examined, (2) "the sociological sense", in which the customs and institutions of this country are explained, (3) "the semantic sense", in which the manner a culture's conceptual system is embodied in a language is investigated, and (4) "the pragmatic sense", in which how cultural norms influence what language is appropriate in the contexts being examined.

Approaching culture in the sense of supplying information presents problems in developing intercultural competence. First, it cannot be

assumed that the culture of any one particular country (especially an Inner Circle country) should provide the basis for cultural content. Second, if one of the goals of using culture is to help the students interact in cross-cultural encounters, then merely knowing about the culture is insufficient to gain insight into how to interact in these encounters. In order for interaction to occur, students need to reflect on how such information might affect their information (McKay, 2002).

Bringing culture into the notion of EIL appears to be a more convincing framework in developing students' intercultural competence. The support originates mainly from the nature of EIL itself that determines the role of culture in the teaching-learning process. The role of culture should be understood within the relationship between an international language and culture itself. Smith (1976, in McKay, 2002) noted that one of the natures of English as an international language is that it is used by people of different nations to communicate with one another. Based on this nature, several assumptions that may describe the relationship between an international language and culture are as follows:

- a. Learners of an international language do not need to internalize the cultural norms of native speakers of that language.
- b. The ownership of an international language becomes "denationalized"
- c. The educational goal of learning an international language is to enable learners to communicate their ideas and culture to others.

The individual use of EIL in a global sense to communicate with people of other countries seems to be valid within these assumptions. McKay (2002) further stated the need to modify these assumptions for the use of EIL in a local sense. This type of use occurs mainly in many Outer Circle countries where English is used as a language of wider communication within one country. While still in line with Smith's aforementioned first and third assumptions, with the second assumption related to the distinction of both the global and local senses, she provided the following revisions regarding the relationship between an international language and culture: (1) as an international language, English is used both in a global sense for international communication between countries and in a local sense as a language of wider communication within multilingual societies; (2) English being an international language, its use is no longer connected to the culture of Inner Circle countries; (3) as it is an international language in a local sense, English becomes embedded in the culture of the country in which it is used; and (4) as English is an international language in a

global sense, one of its primary functions is to enable speakers to share with others their ideas and culture. Working on these relationships in bringing culture into the classroom as part of intercultural competence development presents challenges to the role of culture in instructional activities.

Culture plays its role in language teaching in two important ways (McKay, 2003). First, culture is significant in the linguistic dimension of the language itself, affecting the semantic, pragmatic, and discourse levels of the language. Second, culture is operative in a pedagogical sense in that choices need to be made regarding the cultural content of language materials and the cultural basis of the teaching methodology (to be discussed in greater depth in Issue and Consideration 2 and 3).

Concerns which arise in the linguistic dimension focus largely on the culturally embedded linguistic forms and rules and the notion that if learners of an international language do not need to internalize the cultural norms of native speakers, then there is no need for L2 speakers of EIL to conform to the discourse level as well as the semantic and pragmatic rules of native speakers of English. McKay (2002) argued that the focus of attention for bilingual speakers of English in the Outer Circle should be on their own linguistic, pragmatic, and rhetorical competence rather than on the competence of native speakers. As for the use of EIL between individuals from different countries, the focus of pragmatic competence should be on raising "the awareness of both native speakers and bilingual users of English that pragmatic rules can differ significantly cross-culturally."

On the level of semantics, McKay (2002) underlined the important decision the teacher should make in relation to what culturally embedded lexical phrases should be included in the materials. Besides, teachers should also maintain the balance of exposing the class to the vast differences in how various cultures enact a particular speech act. The attention of the class should focus on developing an awareness of cross-cultural variation in spoken interaction rather than promoting Inner Circle pragmatic rules. The students within the context of EIL have no need to conform to the pragmatic rules of native speakers of English.

A similar situation occurs at the discourse level of language teaching. McKay (2002) further affirmed that the rhetorical goals of the L2 speaker of English as well as the intended audience of certain texts need to be considered when making curriculum choices in EIL teaching. There are differences in how various cultures develop particular genres such as a business letter or an argumentative essay. Research on contrastive rhetoric has raised questions on the extent of the internalization of the discourse rules of native speakers of English that EIL learners need to demonstrate.

The use of EIL should not be associated with any particular rhetoric tradition. Besides, there is a need for readers of English to be willing to process English texts that conform to a variety of rhetorical patterns (McKay, 2002; Acar, 2009).

Issue and Consideration 2: Pedagogy Reorientation

In the teaching and learning of English as a foreign language, learners are expected not only to acquire accurate forms of the target language but also to learn how to use these forms in given social situations to convey appropriate, coherent, and strategically affective meaning for native speakers (Alptekin, 2002). The native speakers' language and culture making Non-standard (NS) English norms, NS authentic communication, and NS culture are the ultimate focus of curriculum design and classroom practice. Learners should acquire the norms of English language usage appropriate to the users of the Inner Circle. It is taken for granted that English pedagogy should judge the use of English by non-native speakers by how it approximates native language use while considering differences in non-native language use as "mistakes" or "errors" which should be corrected to avoid fossilization (Acar, 2009).

The validity of this pedagogic model that is based on the Inner Circle native speakers' English usage has been seriously questioned by some researchers such as McKay (2002, 2003), Alptekin (2002), Canagarajah (2006) and others who hold a pluricentric view of English and hence English language norms at all levels. They argue for the recognition of variations in the use of English in the Outer Circle from the native standard English as innovations rather than mistakes or errors, and of Outer Circle Englishes as local standard Englishes rather than interlanguages, and the inclusion of these local Englishes as pedagogical models in these local contexts (Acar, 2009). Besides, English is no longer the sole property of native speakers but is also the language of non-native speakers who adapt it to their own sociolinguistic and sociocultural contexts. The emerging reality of the legitimacy of multiple norms of English around the world also calls into question the validity of the native speaker-based notion of communicative competence as the ultimate goal for language learners and necessitates a reconceptualization of communicative competence which would embrace such international variability in English (Acar, 2009).

The pedagogic model based on the native speaker is challenged by McKay (2002) who based herself on the features of English as an international language. She claimed that an appropriate EIL pedagogy

should no longer be informed by native speaker models. She convincingly stated that "it cannot be assumed that the culture of any one particular country, especially an Inner Circle country, should provide the basis for cultural content when teaching EIL ... and ... that if one of the goals of using culture in EIL teaching is to help individuals interact in cross-cultural encounters, then merely knowing about a culture will not be sufficient to gain insight into how to interact in these encounters". She then suggested that the examination of the various ways in which bilinguals make use of English within their linguistic repertoire is more important than comparing them with native speakers. The focus of attention should also be drawn to bilingual speakers' own linguistics, pragmatics, and rhetorical competence (especially the bilingual speakers of English in the Outer Circle) rather than native speakers' competence. Acar (2009), who expressed similar notions, explained that the orientation to culture teaching, in which learners are required to learn the cultures of the Inner Circle native speakers, would not be adequate when teaching English as an international language (which involves cross-cultural communication among speakers from different cultural backgrounds).

Alptekin (2002) also questioned the validity of the pedagogic model based on the native speaker-based notion of communicative competence. The assumption that the model best reflects native speakership is a linguistic myth that betrays a monolithic perception of the native speaker's language and culture. The model is also considered to be unrealistic because it fails to reflect the *lingua franca* status of English. The restriction on both teacher and learner autonomy, by associating the concept of authenticity with the social milieu of the native speaker, makes this model a constraint in relation to EIL. He argued for the need of a new pedagogic model which would accommodate the case of English as an international and intercultural communication tool characterized by the following criteria:

1. Successful bilinguals with intercultural insights and knowledge should serve as pedagogic models in English as an international language (EIL) rather than the monolingual native speaker.
2. Intercultural communicative competence should be developed among EIL learners by equipping them with (a) linguistic and cultural behaviours which will enable them to communicate effectively with others, (b) with an awareness of differences, and (c) with strategies for coping with such differences.
3. The EIL pedagogy should be one of global appropriacy and local appropriation, in that it should prepare learners "to be both global

and local speakers of English and to feel at home in both international and national cultures⁶

4. Instructional materials and activities should involve local and international contexts that are familiar and relevant to language learners' lives.
5. Instructional materials and activities should have suitable discourse samples pertaining to native and non-native speaker interactions. Discourse displaying exclusive native speaker use should be kept to a minimum, as it is chiefly irrelevant for many learners in terms of potential use in authentic settings.

Issue and Consideration 3: What Culture Content Should Be Presented

The culture content of the textbook and teaching materials is essential for they can be seen as ideology (Cortazzi & Jin, 1999), in the sense that they reflect a worldview or cultural system, a social construction that may be imposed on teachers and students and that indirectly constructs their view of a culture. Valdes (cited in Baker, 2003) shared the same account that every lesson is about something and that that something is cultural. Therefore it can be assumed that exposure to certain textbooks and teaching materials can be understood as exposure to a particular culture content. Furthermore, the various culture contents presented by various textbooks and teaching materials mean that more opportunities are presented to students to allow them to experience, encounter, and interact with various cultures which, in turn, will facilitate the development of their intercultural competence.

Cortazzi and Jin (1999) proposed three patterns in English textbooks and teaching materials reflecting cultures:

1. Source culture materials, which draw on the learners' own culture as content.
2. Target culture materials, which use the culture of a country where English is spoken as an L1.
3. International target culture materials, which use a great variety of cultures in English- and non-English-speaking countries around the world.

Each pattern has its advantages and disadvantages related to the role and contribution of culture to the teaching-learning process, the achievement

of students' goals in learning English, and the building of their intercultural competence.

Source culture materials refer to materials which focus on the learners' own culture. Related to the teaching-learning process, this material shows its significant contribution. It seems that the involvement of the students will be higher since the topic is familiar to them and is in the immediate environment of the students. Furthermore, the teachers, who are from the source culture, share at least the same access and resources to cultural information. McKay (2002) pointed out that this will help the teachers secure their problematic position and role, especially those whose students' cultural backgrounds make them view the teacher as the sole provider of communication. These materials are usually designed to help students become aware of and able to communicate their own cultural identity by using English, thus implying a supply of context for learning and using English.

Yet Cortazzi and Jin (1999) stated that even though the students are provided with the context and opportunity to communicate (in English), they can communicate only within their cultural frameworks because they have not encountered cultural alternatives and are therefore likely to carry their home culture with them in their use of English. In using such materials, the students see members of their own culture, in their own context, who are not different from themselves, except for the fact that they all speak English. They have limited contact and direct encounters with different forms of culture and context which require different communicative (cultural) strategies. Furthermore, the students experience limited culture reflection (a process which involves the students in objective and subjective reflections of their culture and the cultures of others) and choose their own meanings that best reflect their personal perspectives. They are exposed only to their own culture system and, therefore, have little opportunity to engage in intercultural negotiation with another culture. The negotiation process is where they identify and confirm their own cultural identity, or ascertain its similarities and differences with those of another cultural group.

Target culture – Textbooks and teaching materials can also base themselves on target culture, the culture of the country where English is spoken as the first language. Since the topic presents new and unfamiliar information about English-speaking cultures, the students may be interested in learning more. For students whose goal of learning English is to prepare themselves to encounter activities involving English-speaking people, this content culture brings a significant contribution.

Yet McKay (2002) argued that some of these materials are largely irrelevant or uninteresting. To some extent this issue may even present cultural conflict for the students. The portrayal of the members of the target cultural group along with their ideas, lifestyles, norms, and values may lead to culture homogenization. This can be counter-productive since students who find themselves as the minority will feel threatened culturally (and, to some extent, religiously) and become defensive. Feeling pressured and threatened, people will usually seek refuge in their primordial identities, including a cultural one (Naisbitt, cited in Lie, 2002). This cultural-psychological context may hinder learners' development of individual as well as group identities. Lie (2002) pointed out that it is likely that students who are under-represented and/or negatively stereotyped in their learning materials are vulnerable to the feeling of ambivalence with regard to their group identification process. To some extent, this may even block the learners' learning process. Cultural conflict may also take place when there is greater social distance between students' source culture and the culture of the language studied. If they find their culture group to be inferior politically, culturally, technically, or economically to the target language (culture) group, there will be a greater distance between the two cultures. Schumann (cited in Brown, 2000) pointed out that the greater the social distance between two cultures, the greater the difficulty for students in terms of learning the target language. Furthermore, for teachers who come from a culture that expects them to be the main information provider in the classroom and the main source of knowledge, this kind of material will place them in a troubling position if they have limited access to the cultural reference of the topic discussed.

International target cultures – Some other textbooks and teaching materials include a wide variety of cultures set in English-speaking countries or, in other countries, international target cultures. Uninterested students and the lack of information needed to explain the cultural information in the materials may still pose problems with this kind of material. Yet some benefits might arise from using these materials in relation to the enhancement of students' intercultural competence. When students come into direct contact with other cultures, the opportunities to experience reflective interpretation of their own culture (C1) and the cultures of others (C2) will become available. This experience involves the students in objective and subjective reflections of C1 and C2 from which they must choose their own meanings that best reflect their personal perspectives. Through careful and effective management, the teacher may also lead the students to ways in which English is used effectively to communicate with others for international purposes. Nunn (2011)

discussed the importance of providing students with the opportunity to adapt to different types of "communities". He argued that EIL users do not operate in homogenous, single-speech communities. Therefore, they need to be able to communicate within different kinds of communities. Some of these, such as communities of practice, will be semi-permanent while others will be temporary.

Issue and Consideration 4: Establishing the "third place"

Concerning cultural background, each student brings the cultural mores and patterns of accepted behaviour learnt in their native culture which may differ from their classmates' and teacher's. They arrive with not only their mother tongue but also their way of interacting and expressing themselves according to strategies and conventions learnt in their own linguistic and cultural community. When they learn English as a medium which displays various cultural contents, they at the same time come into contact with various cultures – the culture of their classmates, that of the teacher, and that of the textbook and teaching materials.

Brown (2000) stated that learning a second language involves the acquisition of a second (cultural) identity. Contact with other cultures and acquiring a second cultural identity can cause students to experience culture shock. Unfortunately, this aspect is often neglected during the teaching-learning process. Very little attention is paid to how support is provided for students when they go through the acculturation process. The students' native culture and cultural experiences can actually be exploited to support the process of second-language learning.

To this extent, English classrooms display potential as a place where students can extend their process of acquiring new cultures and be encouraged to follow this process via self-reflection and meaning modification. Learning about cultures within this setting is more than just the transfer of information between cultures. It requires students to consider their own culture in relation to another culture. McKay (2002) strengthened this idea by stating that the process of learning about another culture entails reflection on one's own culture as well as the target culture – the very characteristic of intercultural competence.

There is a call, then, for teachers to facilitate this phase. As students begin to lose some of the ties of their native culture and to adapt to the second culture, they experience feelings of chagrin or regret, mixed with the fearful anticipation of entering a new group. They suffer from feelings of social uncertainty or dissatisfaction, as a significant aspect of the relationship between language learning and attitude towards the foreign

culture, as stipulated by the concept of *anomie* (Brown, 2000). Anomie may be described as the first symptom of the stage of acculturation, a feeling of "homesickness", where one feels neither firmly bound to one's native culture nor fully adapted to the second culture. It is unavoidable since becoming bilingual or multilingual means becoming bicultural or multicultural to some extent.

In assisting students whose feelings are neither bound firmly to their native culture nor adapted fully to the second culture (the culture of their classmates, the culture of the teacher, and the culture of the textbook and teaching materials), the teacher should attempt to bridge the gap by helping them to establish their "third place" where they position themselves between their first culture (C1) and second culture (C2) (Kramsch, 1993). This "third place" involves the learners in an objective and subjective reflection of C1 and C2 from which they must choose their own meanings that best reflect their personal perspectives. The students are encouraged to reflect on comparisons between cultures and form their own perspectives on them. This conception of culture emphasizes the importance of individual interpretations of culture rather than rigid stereotypical notions.

This establishment of this "third place" should be supported by some systematic activities; otherwise the goal of reflective activity will not be achieved. Below are ideas (adapted from Kramsch, 1993) of how the teacher can assist their students in conducting their reflective activity.

First, the teacher can establish a sphere of interculturality, in which the learners are encouraged to relate C1 to C2 and reflect on their perceptions of them. The more reflective activity they have, the clearer the relationship between different cultures will be.

Second, the focus of teaching culture should be on the interpersonal process. Instructional activities should go beyond the presentation of cultural facts and move towards a process of understanding what seems to be the "foreignness" of other cultures (macro-features such as specific cultural values and attitudes). The differences should be deliberately made visible to the students. By noticing the differences, they are able to understand their own culture better, to see how different cultures interact with one another, and to appreciate their unique and distinct characteristics. By increasing students' awareness of cultural differences, their appreciation and respect for cultural differences can be developed.

Third, cultural differences should not be viewed as only national traits. Many other aspects of culture such as age, race, gender, and social class should be taken into account. The teacher can exploit some of the interesting or problematic patterns of classroom interaction as a topic for

discussion. This, however, demands intercultural knowledge, skills, and awareness.

Fourth, the teacher should cross the disciplinary boundaries and understand culture by encompassing other subjects such as sociology, ethnography, and socio-linguistics. The explication of the differences between cultures – how a particular culture operates, how it produces its values and concepts, and what its differences are – is essential for the students so that negative stereotypes can be broken. Teachers should equip themselves with such cultural knowledge and understanding (as the external forces and internal forces which contribute to the existence of particular cultural frames, concepts, values, and practices). If this process of acquiring culture and language is successful, learners will be able to use English in such a way as to communicate effectively and appropriately, and, furthermore, in a way that reflects their own local cultures and personal beliefs (Kramsch & Sullivan, in Baker, 2003).

Conclusion

EIL teaching and learning demonstrates its potential in preparing students to become competent English speakers in an English world through the development of intercultural competence. By liberating itself from the native speaker-based model and working within the framework of EIL competence, it will enable students to be effective communicators in any cross-cultural international communication. A reorientation and revisit of the pedagogy, the concept of culture's role, teaching materials, and the creation of the "third place" is imperative, to be conducted along with sufficient descriptive work on EIL, which would be a necessary requirement as a component of EIL-focused curriculum, the codification of varieties, and the notion of academic assessment.

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