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Foreword

Welcome to the November 2011 issue of the The Journal of English as an International Language. This issue is an avowal of EILJ's unbending commitment to fostering a plurality of research issues and interests that underlie our pedagogies and practices in the teaching of EIL. The engaging array of papers presented in this issue demonstrates our authors' definite attempts to propose and disseminate conceptualizations that are consistent with EILJ's declared mission of promoting locally appropriate, culturally sensitive and socially aligned methodologies and materials in EIL. It is our fervent belief that such on-going endeavours and exercises could add momentum to EILJ's democratization and dehegemonization of the use of English across the cultures of Asia and farther afield.

James Myers' paper, "A hermeneutic mapping of ambiguity at play", makes a bold case for the prevalence of hermeneutic practice in EIL settings and the benefits it can offer. The inviting framework of understanding reported in the paper alerts the readership to the far-reaching beneficial implications of hermeneutic mapping in the EIL reading domain. The paper could well serve as a testimony to the potential and promise that hermeneutic mapping has for nurturing multiple learning strategies and the art of textual interpretation that accrues from it. On an even brighter note, the paper is an invitation to a working funeral to "**one right reading**" – an oppressive preoccupation of many ill-informed reading teachers, who are biased in favour of correct comprehension rather than their students' negotiated understanding though textual interpretation.

Mohammad Zohrabi's paper, "Cultural considerations in language teaching: The role of English in the globalized era" signposts the role of understanding culture in relation to globalization, contextual shaping, cultural competence, materials, learners and teachers. In light of this, the paper attempts a well-informed discussion as to how by coming to terms with the differences of context in which the English language is taught, EIL practitioners can blend the teaching of English with culture, thereby optimizing the learners' motivation for learning and eliminating boredom, which is very often a consequence of an ill-informed/conventional approach to the teaching of English centered on an essentialist notion of culture.

Abdullah Coşkun's paper, "Future English teachers' attitudes towards EIL pronunciation" unmasks the problematic nature of teaching English pronunciation to Turkish learners in a Turkish university setting and its not-so encouraging implications/outcomes. The author uses a bold argument to underscore the need

for reckoning with the EIL (English as an International Language) movement from a non-native pre-service or in-service teachers' point of view. Picking up on the attitudinal data his study has yielded, the author leads us to believe that a conformist attitude and approach to the teaching of pronunciation that is characteristic of conventional ELT practices will serve little or no purpose in readying up Turkish university students linguistically for the future challenges of inter-cultural communication. In light of this, the author urges the readership: to tolerate variation, not to be prejudiced against a particular variety of English given that there is no rational basis for prejudice, to teach a variety of English that is context specific and appropriate to the learners' needs and to come to terms with the uniqueness of non-native teachers' role in EIL.

Hem Sharma Paudel's paper, "Globalization and language use: A bidiscursive approach" advocates a new route to theorizing language difference in that it dispels the sterile wisdom associated with the assumptions of language fixity and radical contingency. The author's engaging theoretical narrative assigns particular relevance and prominence to the discursive and epistemic differences that underpin the subtle differences in meaning that language users create while also imitating or trying to appropriate the dominant discourse patterns. In light of this we are led to believe that a mere categorization of these issues based on our conventional understanding of bilingualism and multilingualism is rather untenable. Given this, the paper initiates a rethink on language use as discourse practice as the author believes that this can help avoid the tendency to both homogenize language use and radicalize it. This shifts the major focus from grammar, common phonology, skills, intensions, attitude and strategies to structures and conventions that emerge out of local practice as a basis for successful communicative situation. The accruing alternative view neither characterizes languages as static nor fluid but anchors it as discourse practice. Such a position as argued in the paper can mitigate the adverse effects of any use of language modelled on English monolingualism across most academic contexts and beyond.

Shabnam Mokhtarnia's paper, "Interface between language and culture: Exploring a case of resistance" alerts us as to the Iranian mainstream educational system's misguided opposition to the integration of the target culture in the course of English Language Education. In light of this, the paper presents an engaging discussion as to how and why an informed understanding of the interface between language and culture can help Iran to free itself from its current fundamentalist position on local ideologies/culture and establish a dialogical approach with the culture of other countries. The accruing L2 pedagogy can then be a place for dialogue between cultures and conciliation between diverse worldviews and

identities. This can benefit Iran's educational system significantly in that her English learners as active agents of appropriation of the language will then be able to use the language as a functional tool not only to free themselves from global colonial burdens but also from local repressive prejudices and narrow worldviews.

Last but not least, the book review done by Phillipa Mungra serves as a fitting finale to this issue. Her review of Frances Christie & Alyson Simpson (Eds.), ***Literacy and social responsibility: Multiple perspectives*** (published by Equinox Publishing Ltd, 2010) points to several pressing issues related to the role of literacy, which has sparked off debates centering on the importance of literacy and its decline in schools/workplaces due to inadequate literacy teaching and standards. The review signposts three themes in three threads underlying the debate. While the first deals with the role of literacy in social and economic development and the second with the role of teaching children from disadvantaged socio-economic situations, the third points to how classroom talk can induce children to read – and write – for future schooling or higher education. Although the publication in question has a distinct Australian character, its wider implications for literacy teaching and literacy standards can appeal to wider international readership. Given this, the review considers the book as an excellent contribution to literacy scholarship and practice.

In closing, I wish to note that the papers in this issue would serve as a glowing testament to the agency and voice of our contributing authors. Their eclecticism and humanism, I am certain, would serve as a lamp to those of us who are stranded in an otherwise "methodological wasteland of EIL". Read on!

Sivakumar Sivasubramaniam
Chief Editor

A hermeneutic mapping of ambiguity at play

James Myers

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Described in this paper are how five graduate students attending a course in Taiwan on the teaching of reading, interpreted the meaning of the English version of Rimbaud's sonnet *Vowels*. Four of the five students were non-native speakers of English and were preparing to be teachers of English in Taiwan. I adopted the principles of hermeneutics or the art of textual interpretation (Gadamer, 1960/1994) in developing a hermeneutic map. The purpose was to explore how non-native speaking English learners might benefit from using such a map, deal with ambiguities and barriers to textual understanding, and overcome such difficulties. Data were collected from classroom observation, field notes, interviews, and a discourse analysis of student's responses to the map. Results indicated that students had conscious difficulties in understanding the text because of its use of figurative and ambiguous language, vocabulary gaps, and a lack of historical background knowledge, but students with higher ambiguity tolerance (AT) were able to locate clues in the text and intuitively compensate for their lack of conscious understanding by correctly guessing about its background. Often their guesses corresponded with literary critics' views on the meaning of the work. Four of the students with higher levels of AT were also able to use the text as a springboard for creativity by offering interpretations that went beyond **its** surface meaning. Results also suggest that hermeneutic practice brings multiple learning strategies to a reading situation.

Keywords: creativity, language play, ambiguity tolerance, hermeneutics, literary synesthesia

Introduction

The connection of hermeneutics to language teaching begins with its close alignment with rhetoric, philosophy, grammar, and discourse. Gadamer (1977) tells us that its principles emerge from the questioning techniques used in the Socratic dialogues. Ricoeur (1970) also notes the connection of hermeneutics to the ancient Greeks and its focus on interpretation. He explains that for Aristotle,

textual interpretation "designates … signification … of nouns, verbs, propositions and discourse in general" (p. 21). As such, interpretation of a text or *hermêneia* starts with any utterance or sound determined as meaningful, and use of such parts of speech as nouns and verbs are interpretable in themselves as to their significance. However, for a complete meaning in *hermêneia* we require intelligible sentence level utterances. These may be in the form of commands, wishes, declarative discourse and questions. What is especially important in interpretation is whether such sentences are meaningful in light of their perceived relation to truth or falsity (Ricouer, 1970). Hermeneutics locates significant articulations by means of having a conversation with a text. Texts themselves can be written, spoken, pictorial, or multi-modal. The purpose of *hermêneia* is to bring what is hidden out into the open. It has a metaphorical root in Hermes, the mythological messenger of the gods whose dispatches are often prophetic, ambiguous, strange and not welcome, as he guides mortals to the underworld and death. (Krajewski, 1992)

Hermes, as messenger and mediator between two worlds, owes his existence and purpose to dialogue just as hermeneutics outlines understanding by means of it. We can appreciate its importance to language teaching. Foreign languages must be learned or acquired dialogically between learners and native speakers, other learners, and by means of exposure to a variety of texts. Textual understanding also requires background knowledge about the contexts behind texts, such as socio-historical or psychological factors. By using the principles of hermeneutics language learners can conceivably be provided with deep reading strategies as they mediate between the world of the text and their own world. What these principles are and how they can be strategically used will be described in the proceeding sections.

Studies in hermeneutics related to language learning

Although hermeneutics has made a well-established contribution to reading and literacy pedagogy for first language users, beginning in the late 1980s and early 1990s, it has not been as significantly absorbed into second or foreign language studies. Since Widdowson's (1978) proposal calling for a focus on the interpretive nature of communication, published qualitative and speculative studies related to hermeneutical, textual or dialogic interpretation in language learning can be traced over the past forty years. Prior to Widdowson, Yorke (1968) had investigated the use of interpretive tasks to teach classical short stories and contended that extensive reading of classic texts brought the readers' senses and mind into the flow of the target language used by eminent native speakers. Murphy (1989) proposed that the study of inner speech combined with the four themes of hermeneutics outlined by Stewart (1983) of *openness, linguisticality,*

play, and the *fusion of horizons* would lead to deeper pedagogical practices in the teaching of listening. Baily (1990) focused on how a hermeneutic research approach helped teachers to understand students' language learning in self-reflective journal writing. Kramsch (1997) studied how rhetorical approaches involve interpretation, and Kramsch and Anderson (1999) researched student understanding when teaching about the relation between text and context in a multimedia Quechua language program and concluded that to make sense of multimedia, teachers and readers must be aware of the hiatus between cultural context and text in readers' minds and how to bridge it. Kachru (1999) has also elaborated on the importance of interpretation in cultural and situational contexts in writing and texts. Fenner (2001) noted that Norwegian 14-year olds developed more learner autonomy through a dialogic reading approach. Kostelniková, (2001) in a study of Slovokian students' interactions with poetic texts, discovered that students gained an increased awareness of metaphor usage and cultural stereotypes. Kern and Schultz (2005) explicitly called for more studies in foreign language learning that focus on the interpretive nature of understanding.

Studies in Taiwan related to hermeneutics

As the setting of this study is in Taiwan, several studies related to hermeneutics and language learning conducted by Myers (2001, 2004, 2006) are relevant. Myers (2001) studied Taiwanese second year university student's interpretations of their own journal writing based on James' (1950/1890) psychological model. Results showed the activity heightened students' awareness of their language learning deficiencies and strengths in terms of language use, rhetorical organization, invention, cognition, affective factors, and recognition that the biggest obstacle to writing ability was their lack of vocabulary and the way to bridge this gap was through increased reading. In another study, Myers (2004) utilized Gadamerian hermeneutic guidelines to analyze third-year Taiwanese university students' elucidations of an Anglo-Saxon legend. Results indicated that the majority of students were very accepting of the storyteller's commentary about the underlying message of the Western myth, but only a few attempted to go beyond the text to do further research and offer their own illuminations. However, 15 of the 20 students, when asked to, were willing to search out similar moral messages derived from stories of Chinese mythology. In another study, Myers (2006) asked Taiwanese graduate students to directly question an excerpt from a work by Nietzsche, using hermeneutic principles. The text was heavily embedded with socio-historical intertextual references involving the history of Western ideas. Results indicated that Nietzsche's metaphors and intention were stumbling blocks to comprehension.

Another Taiwanese study, informs us further about the role of socio-historical and cultural background knowledge in regard to language learning. Shih and Good (2007) studied 230 Taiwanese technological university students' cultural literacy in understanding cartoons in English based on five categories: American History, English Language, Pop Culture, Western Classics, and World Literature. The findings indicated that English majors at all levels knew most about World literature and least about Pop Culture. This suggests that young people in Taiwan have been exposed to some global forms of literature. However, this exposure has been to cartoons rather than primary literary works; it does not really tell us how deeply students have actually read World Literature. From my own experience in sixteen years of teaching in Taiwan, most Taiwanese students, especially at the beginning undergraduate level, have never read any primary Western literary works whether in English or translated into Mandarin.

Implications of past studies

Studies and proposals both in Taiwan and from around the globe indicate a growing awareness that hermeneutics can be applied to language teaching in all four of the basic skill areas of speaking, listening, reading, and writing. It can contribute insights into how to enhance language learners' understanding of cultural context, creativity in language use and play, metaphorical bases of language, learner autonomy, and how multimedia contexts influence textual understanding. Further research could be conducted on having students connect hermeneutic principles to a variety of texts whether literary, visual, audio, or from multimedia. Hermeneutics could also provide multiple-strategies for readers to draw from when confronting challenging texts and help teachers understand how interpretation can lead students to new insights that go beyond the text and enable creativity on the part of the reader. In the next section, I will further explicate the principles of hermeneutics and one way I applied them in a reading classroom.

Design of a hermeneutic map based on hermeneutic horizons

In this case study, I used the rubrics of hermeneutics to construct a map and set of questions (see Appendices A and B). These were adopted and altered from a task designed by Myers (2006) based on the notion of hermeneutic horizons which emerged from Gadamer (1960/1994) and Palmer (1969). I pilot tested the map on an undergraduate class before I used it in this study. From the pilot test, I refined and simplified the prompts.

The first two prompts on the hermeneutic map deal with the notion of hermeneutic horizons. Gadamer (1960/1994) views an individual's horizons as

containing presuppositions as to the understanding of events or texts. Meaning is context-dependent according to one's field of view, and understanding occurs through absorbing a strange horizon into one's own, that is, through a *fusion of horizons*. According to Palmer (1969) bridging a tension "between the horizon of the text and that of the interpreter is the task of interpretation" (p. 237). The new horizon for the reader will be what Gadamer (1960/1994) calls "the appropriation of a literary tradition" (p. 390) which provides one with an experience that is greater than the joys of travel and even other intellectual pursuits. Gadamer also contends that our horizons of interpretation are linguistically driven because language and understanding are inextricably linked (Linge 1977, p. xxviii). Thus, readers' horizons are most likely strongly influenced by the characteristics of their native language (or languages, if they are bilingual). From these considerations, I derived the first and second questions on an activity sheet: The two questions are:

1) The Title**:** Look at the title of the text before you read it. Note down what your initial expectations are about what you will read;
2) Presuppositions and Prior Experiences**:** Before you read, consider and note any possible biases, prejudices, or obstacles you might have that will deter you from understanding the text. What experience do you bring with you in understanding texts like this one?

The third question on the activity sheet reflects the dialogic nature of textual understanding*:*

> A Textual Conversation: Have a conversation with the text. What does it tell you? What do you later tell it? What questions do you have for the text? Can you and the text reach a mutual understanding?

The types of responses to such a question can lead us to understand readers' interactions with the text.

The fourth question is directed toward probing the text for its thesis or theses and challenging the reader to go beyond the assertion in the text by engaging in creative academic writing:

> The Thesis: A thesis involves an assertion about a topic or a main idea. What is asserted here? Does the piece have a thesis? What is it? Is it directly or indirectly stated? Can you develop this thesis further?

The fifth question is:

> Do you find anything that is ambiguous? What? Do you find that the piece has a definite meaning? What? Does it have multiple meanings? What are they?

The sixth question enables students to explore independently the socio-historical context:

Background Perspective**:** How do you think the text came to be written? What was the context or situation in which the text developed? Do you have any idea about the history behind the "ideas" or events presented in the work? What can you explain or find out about them?

The seventh question is an expansion on the first two questions as students have to attempt to overcome obstacles and tension that the text presents them to form new horizons for themselves. It is also related to the fifth question.

Strange Perspectives/Pragmatic Purposes: Is there anything in this piece that seems strange or makes you uncomfortable? What do you find peculiar? Is there any way that you can overcome this discomfort or strangeness? How?

The final questions probe for new perspectives and return to the notion of a horizon as in the first two and seventh prompts:

New Horizons**:** Has reading this piece affected you or changed you in any way? Are any new elements added to your perspective on the world? Do you think you've exhausted all the meanings of the text?

Question 9 asks students to summarize what they have done after responding to the prompts on the map. The map itself can be considered a kind of graphic organizer. A survey of the research on graphic organizers by Dunston (1992) indicates that they have been beneficial in improving reading comprehension. Rumelhart (1980) also found that graphic organizers are especially useful for activating schema, from which new knowledge can develop. The research questions for this study will be subsequently revealed as they emerged out of a combination of the hermeneutic guidelines as applied to the map.

Tolerance of Ambiguity (AT) and Hermeneutics

As noted in questions 5 and 7 above and in the introduction, a hermeneutic task is to untangle ambiguous messages, as delivered from Hermes, the mediator between message and receiver. The importance of hermeneutics in this respect can be seen from a neurobiological perspective. Zeki (2004) defines ambiguity as "a general property of the brain which is often confronted with situations or views that are open to more than one, and sometimes to several interpretations" (p. 174). The ability to make multiple interpretations indicates that the brain has built-in flexible structures to deal with conflicting stimuli. Individual interpretations of ambiguous stimuli may lead either to individual creativity, discovery, and an appreciation of the aesthetics of mystery if the interpreter is high in ambiguity tolerance (AT) or to conscious frustration if the interpreter has low AT. It follows that a reader with a higher degree of AT should be the more capable reader.

Tolerance of ambiguity and language learning

Ely (1989) defines AT as the acceptance of uncertainties. Such tolerance can be translated into the language learning context by what Ellis (1994) calls "an ability to deal with ambiguous new stimuli without frustration or without appeals to authority" (p. 518). According to Ertren and Topkaya (2009) this psychological construct is important in that knowledge about students' ability to tolerate ambiguity can help teachers plan and carry-out lessons and students to overcome psychological obstacles.

Studies of AT have not been conclusive. Ehrman and Oxford (1990) discovered that learners with intuitive personality types had higher levels of AT and frequently derived meanings from context whereas sensing personality types had lower AT and seldom determined meaning from context. El-Koumy (2000) in studying the relation of AT with reading comprehension administered Norton's (1975) scale of ambiguity tolerance to university level English learners and found that the middle level of tolerance had higher scores on reading comprehension than the low and high AT learners. More recently, Nishino (2007) conducted a case study of two Japanese learners of English, one of whom had high AT and the other low. The student with high AT eschewed using a dictionary while reading whereas the low AT student had to translate every word and structure in order to avoid ambiguity. In contrast to El-Koumy's findings, Ertren and Topkaya (2009, p. 40), using Ely's (1995) Second Language Tolerance of Ambiguity Scale (SLTAS), found that readers rated high in AT thought of themselves as more successful readers than a moderate or low tolerance group, and the low tolerant group rated themselves as the least successful readers. They also discovered higher levels of AT in male readers than female readers. However, this finding must be received with caution as another study by Fukuchi and Sakamoto (2005) found that men when studying Japanese reported less tolerance than women when confronting new grammatical structures and vocabulary.

In Taiwan, Tseng (2008) conducted a survey that focused on high school students' degree of AT in language learning. Results indicated that most Taiwanese high school students have low levels of AT in grammar and writing, and only slightly higher levels in reading. The students with high AT used more cognitive and meta-cognitive strategies in language learning. Tseng further explains that the intolerance was fostered by the typical test-taking emphasis in high school English classes in Taiwan. These results suggest that Taiwanese students should be provided with a greater variety of learning strategies.

In sum, the evidence in general points to a higher degree of AT as a favorable factor in reading proficiency, but fissures exist in the research in regard to how psychological make-up, cultural differences and gender influence AT and to just how great of a tolerance is optimum. In this study, as students must read an

intentionally ambiguous text, psychological factors will be explored to probe if a hermeneutic based study can also shed light on AT.

Rimbaud's *vowels* in a socio-historical context

I focused on five graduate students interpretations of Rimbaud's poem *Vowels* as translated in English by Bernard (**1997**/1962). The poem exhibits literary synesthesia and ambiguous language. I initially presented the poem and its title to them with a portrait of the young Rimbaud on a screen in the classroom, as projected from an overhead projector using power-point software as shown below:

A black, E white, I red, U green, O blue: vowels,
I shall tell, one day, of your mysterious origins:
A, black velvety jacket of brilliant flies
which buzz around cruel smells,
Gulfs of shadow; E, whiteness of vapors and of tents,
lances of proud glaciers, white kings, shivers of cow-parsley;
I, purples, spat blood, smile of beautiful lips
in anger or in the raptures of penitence;
U, waves, divine shudderings of viridian seas,
the peace of pastures dotted with animals, the peace of the furrows
which alchemy prints on broad studious foreheads;
O, sublime Trumpet full of strange piercing sounds,
silences crossed by Angels and by Worlds:
–O the Omega! the violet ray of Her Eyes!

The poem was written in the 19th century when a rationalistic middle class world view prevailed, but at least one literary undercurrent, the French Symbolists, rebelled against it. Rimbaud belonged to this movement along with Baudelaire, Verlaine, and Mallarmé. French Symbolism had grown out of Romanticism but offered a different view. Rimbaud's poetry as symbolist, has been characterized in various ways. For example, de Renéville (as cited in Rhodes, 1938, p. 337), wrote that it possessed mystic, occult, and magical symbols. *Vowels,* written in May, 1871, has the same fame as the earlier poem *Correspondences* written by Baudelaire as both used literary synesthesia (Aboulaffia, 1992, p. 787).

Literary synesthesia, metaphor, and language use

To understand *Vowels,* awareness of the nature of synesthesia is helpful. According to Harrison (2001) the term is etymologically derived from the Greek words *aesthesis* which means "sensation" and *syn* which means "union" (p. 3). This suggests that it is the experience of two or more sensations occurring together simultaneously. Modell (2003, p. 74) defines synesthesia as a comparatively unusual neuropsychological state in which synesthetes experience a heightened experience of "cross-modal mapping" in which they may distinctly hear or smell colors. Studies and notions of literary synesthesia can be traced back to the 19th and early 20th centuries, but it is clearly not a historically new literary device. If we assume that it is an inherent human characteristic, synesthesia might emerge consciously, intuitively, or spontaneously in language use.

Although few among us think we are synesthetes, Merleau-Ponty (1945/1962), and others (Mann, Korzenko, Carriere, & Dixon, 2009; Rank 1932/1969) have proposed that *we are* by nature synesthetes. That is, we are innately predisposed toward it. Merleau-Ponty (1945/1962), from a phenomenological perspective, asserts that "[o]ur body lives colors" (p. 245). According to Merleau-Ponty, we are unaware of our synesthetic abilities because we have "unlearned" them due to imposed narrow physicist conceptions of the senses that have blocked them (p. 266). Yu (1998) asserts that synesthetic metaphor in referring to various sensory categories is all pervasive in both English and Chinese. It also has been argued that metaphoric language is the origin of language in and of itself (e.g., Aitchison, 1996; Gadamer, 1980; Nietzsche, 1873; Tuan, 1978). As Tuan (1978) avows, such attributes as the association of red with warmth and action and blue with coldness and frigidity are widely shared across cultures and languages. As Roukes (1984) notes, synesthetic descriptions are common in daily conversation with wines described as "dry, smooth, and big" sounds as "penetrating", and various hues as "warm, cold, and loud" (p. 30). In regard to wine, Caballero (2007) in a corpus based study shows that manner-of motion verbs are extremely prevalent in wine descriptions; wines when tasted are able to *tumble, explode, swirl, glide,* or *float* on the tongue. Hence, although we may not be aware of it, synesthesia is an important aspect of our biological, linguistic, and cultural make-up. By tapping into its properties we might be able to develop sensory cross-modalities for their cognitive potential in innovative thinking.

Rationale and research question

Taiwanese students are brought up to speak, read, and write Mandarin Chinese. Thus they have cultural and linguistic background gaps in understanding written

texts in English. Just which gaps will be most prevalent and how we can provide a bridge to overcome them remain unknown. It could be argued that in light of globalization and the homogenization by popular culture the study of the literature of the past is totally irrelevant for English language teachers in general. We could assert that living in a time vacuum is perfectly acceptable, and this is the way most people live their lives. However, Western civilization (and even pop culture) still owes its existence to the effects of past events. Contemporary forms of writing in English did not simply appear spontaneously but were built on cross-breeding between different languages such as French, Latin and Greek, and a development more than two thousand years old. Such icons of literature as Aristotle, Augustine, Kant, Schopenhauer, Leibniz, Shakespeare and T.S. Eliot, are of no less importance to the contemporary learner of language and Western culture as are Justin Beiber, Lady Gaga, Walt Disney, *Harry Potter*, and the *Twilight Saga*. In fact, problematic ideas presented by great thinkers of the past remain under discussion and incomplete resolution. As Thoreau (1906/1960) says, "Decayed literature makes the richest of all soils" (p. 85). As the subjects in this study were preparing to be teachers of reading in Taiwan, their socio-historical background and linguistic awareness of all kinds of texts should ultimately be deeper than the lay-reader's.

In light of the difficulty of understanding *Vowels,* can readers, without sufficient background knowledge, reach an understanding of the text? How might they employ the principles of hermeneutics in their interpretations and how might such directives aid them in devising a coherent interpretation? I constructed the following research questions as correlated with selected principles of hermeneutics, previously delineated in the making of the hermeneutic map:

1. What are the reader's presuppositions? Do they find themselves resisting the text? In what ways?
2. What kinds of gaps in socio-historical or cultural background knowledge do the readers have and how can they be bridged?
3. What expressions or uses of language cause problems, or are influential, in interpreting the text?
4. Can readers interpret beyond the text, and how do they do it?
5. How do the readers deal with the ambiguity of the text?

The first four questions deal with how presuppositions, socio-historical background, language use, and the notion of hermeneutic horizons influence students' interpretations; they emerge out of Gadamer's (1960/1994) and Palmer's (1969) rubrics. An answer to the fifth question might shed light on how AT influences reading comprehension. How students cope with an intentionally abstruse text should also show to what extent they benefit from using hermeneutic reading strategies to overcome textual ambiguities. I also wondered to what

degree using hermeneutic principles evoked students' creative interactions with the text and allowed them to go beyond it and offer novel interpretations. Other objectives are to see if the map is beneficial as a teaching tool and how to refine it into an effective in-class reading activity to be used with other short texts.

Participants, setting, data collection, validity

Participants for this study were five female university graduate students who were undergoing training to be professional English teachers at a university in Taiwan. They were taking a graduate elective course in EFL reading pedagogy. Four of the five students were Taiwanese and non-native speakers of English and had not previously lived in an English speaking country.

A qualitative approach was chosen in this analysis to allow for more depth in understanding. Also incorporated were multiple research strategies to obtain a valid picture of the subjects under investigation through triangulation. Kern and Schultz (2005) suggest that the way to understand students' "textual interactions will likely come through ethnographic studies, interviews, or think-aloud protocols" (p. 388). I have adopted these suggestions to the extent as follows:

1. Classroom participant observation and field notes. This means that a researcher is a participant-observer and aware of his/her own pre-suppositions and biases as much as possible while conducting research and synthesizing and interpreting its data. Data itself are collected through directly observing human behavior, listening to participants, and examining their products. The researcher takes notes just after events have occurred and are fresh in memory, looks for patterns to explain the behavior recorded, and may ascertain certain "rules" of behavior (Pelto & Pelto, 1987).
2. Dialogic Group interview. This involved an interview and open discussion with the students as a whole group in regard to their reactions to the text after they had completed the map. I also encouraged students to question me and make their assertions; thus, it became dialogic.
3. Collection and analysis of student's responses to the hermeneutic maps.

Hence, I collected data through field notes of class-room observations (both during and just after the events had occurred), recorded interview notes, and analyzed participants' responses to the prompts as written on the hermeneutic maps. After collecting the data I coded them according to a process of discourse analysis as delineated by Gill (2000, pp. 179-180). This procedure commenced by reading and rereading the data until I became familiar with them and looking for items that illuminated linguistic, socio-historical, and cultural aspects of reading comprehension. As Gill points out, silences can also be revealing of a subject's attitude and in examining responses to discourse the researcher must have a

crucial alertness of the social, political, and cultural aspects and contexts to which texts make reference. The coded items that emerged from the students' maps are delineated in the discussion and data analysis section of this paper.

The in-class procedure

Classroom observation and group interview

This teaching activity took place over three class periods of fifty minutes. I told the five female graduate students (hereafter designated as K, L, M, N, and O) that this was an experiment, and therefore; I did not provide any background information about the poem. As mentioned, four of the students were Taiwanese (L, M, N, O) whereas K was a native English speaker from one of the Virgin Islands. I gave the students three handouts:

1) A guideline with prompts to fill in the hermeneutic map (see Appendix A);

2) A map on A4 size paper (see Appendix B); and

3) The poem *Vowels*.

When they initially expressed confusion as to how to begin, I told them to look at the title, skim the type of text, and write down their feelings.

As students began, M used an electronic dictionary, but she was the only one. K and L had a discussion for about seven to eight minutes. Then L and M talked about the vocabulary and drew N briefly into the conversation, followed by laughter. Meanwhile O was working separately and silently all along. After eight minutes of silence, K, L, and M began a discussion again. This was followed by a long period of silence as students engaged with the text and filled out the map. Then K commented aloud that some questions overlapped and that everything was mixed up in her mind. N wanted to hand in her map without completing item # 9 in regard to writing an interpretation of the text. I requested that she attempt to complete it.

After completion of the prompts on the maps, I collected them, and interviewed the students as a whole group about the experience. I asked, "If you were to glance at this text in a book in the library what would you do with it?" All of them but N would have put it back. N said that she might have looked at it longer if she had had the free time, but the difficult vocabulary would have put her off. M asked, "Where was this from?" Before I could reply, K asked, "What is it about?" I explained that Rimbaud had had a brief but frantic period of creativity and about the symbolist movement in France. After that, students expressed uncertainty about the meaning of some vocabulary; we discussed certain words,

for example, *cow parsley* which is a white herb. I further illustrated vocabulary items taken from the Internet and Google images.

N said that U should not be green but light grey. L said that when she read the poem she thought of the mixing up of shapes and colors (furrows, waves). Thus, she was able to detect synesthetic elements. This led to a discussion of three elements in the poem: sound, shape, and color. I explained how some people were born with synesthesia, and that it could also be induced by hallucinogenic drugs. I related more aspects of Rimbaud's life, telling them that he wrote *A Season in Hell* and *Illuminations* when he was a teenager and then gave up writing before he was twenty-one years old and became a businessman in Northern Africa.

We then searched for multimedia in regard to the poem on the Internet. We listened to a French version downloaded from a website found in a random search. K, who had studied French, said that she liked this version but not the English one which did not flow and was disturbing. N said that she liked the English translation except for the depiction of U but preferred the poem in French and agreed that it had a smoother flow. We then found another English translation of a poem by Rimbaud called *Salvation* in the Internet, which everyone agreed that they liked.

In sum, students confronted obstacles in understanding due to structure, vocabulary, and the author's view of the vowels. They objected to the flow of the poem as spoken in English. They recognized that this translation had failed to accomplish Rimbaud's original intentions although they were not completely aware that they had done so. As Peschel (1974) describes the background situation, Rimbaud in *Delires II*, said he had created rules "for the form and the movement of each consonant" (p. 77). This means that the sounds of the spoken poem had special significance and some students were able to recognize this as they appreciated the flow of the words in French but not in English. Yorke (1968) also had noted increased cognizance of the flow of language when students interpreted the texts of great model writers. In short, with this activity, students had tried to come to an understanding of the text dialogically by questioning each other, the teacher, and the text.

Collection, analysis, and discussion of students' responses to the map

In this section I break down the coded items that emerged after analyzing the students' responses on their hermeneutic maps and discuss them in regard to previous literature and the research questions. The items included the readers': 1) presuppositions; 2) conflicts; 3) kinds of textual interactions; and 4) understanding of the socio-historical context. Besides coding these four categories I also looked for: 5) patterns in the data that repeated themselves, were

inconsistent, or involved students' silences. At times, these categories tended to overlap and inform each other.

Presuppositions and conflicts with the text

Presuppositions

In order to elicit students' presuppositions**,** I designed the first two prompts (see Appendix A). However, other prompts at times elicited them too. All students presupposed from the title a linguistic related motif. K had "grammatical expectations", L thought of phonics; M speculated a focus on the etymology, shape, and sounds of vowels; N predicted a text that would be serious, linguistic, and thus, "boring!" O simply expected to read about "English vowels". Hence, students reacted with the uniform presupposition that the poem dealt with linguistic related matters. The students**'** initial intuitions corresponded with Rimbaud's intentions as he had said, according to Aboulaffia (1992), that he had used the vowels to create awareness of the linguistic core of poetry.

Students also had individualized presuppositions. K thought it would be fun to read the poem because of her prior enjoyable experience of poetry, but she later thought that Rimbaud's description of the vowels were too random and inconsistent and should have been, "either purely pessimistic … or all optimistic." K also initially guessed that the text was probably very old, British, and related to war. M thought that to understand this poem a reader must know about vowels and have imagination. N wrote that poems were difficult for EFL students like her. She only glanced at them and then abandoned further reading. O expected that her previous experience in literary analysis derived from literature classes would help her to understand "the underlying meaning of the text", and pre-supposed that this poem belonged in the category of "children's literature". For her, poems were by their nature abstract. Thus, students each brought differing expectations about the text but all shared the initial reaction that it was linguistically related.

Conflicts

As the first research question involved discovering both readers' presuppositions and resistances, I found that each student had clashes with the passage. K mentioned conflicts in response to the third, fifth, and seventh prompts. L's conflicts were evident in responses to the third, seventh, and eighth prompts. As an example, for K, the poem conflicted with her expectations in that she asserted that it had no stable meaning. For M, N, and O their presuppositions clashed with their beliefs about how vowels should be conceived,

Types of interactions with the text

The prompts 3, 7, 8, and 9 guided readers to be reactive or proactive in regard to the text. For example, the third prompt explicitly directed students to have a conversation with it. K, L, and M questioned the significance of the use of colors to describe vowels. L ventured to guess that the colors may have reminded Rimbaud of something that had happened to him in the past, and he was exercising his "imagination" so that each color and vowel represented a person he had known in the past. On the other hand, N wrote that the author used "imagination" to make vowels "romantic". O wrote each vowel "in the poem represents a concrete color image **…** a kind of symbolism." Hence, L, N, and O saw the use of images or imagination as playing a part in the meaning of the poem. They were able to recognize the inherent symbolism and so through hermeneutic questioning brought a meaning to the text which corresponded with its actual background.

As the third research question involved what expressions or uses of language caused problems, or were influential, words like *cow parsley* and *alchemy* emerged as new to the students. A significant initial problem in conscious textual understanding seemed to be that they did not understand the figurative nature of the text, especially how vowels could represent colors, but they could still guess that they symbolized something. Students, in spite of their professed misunderstandings, were intuitively able to apprehend Rimbaud's intentions.

The thesis

Four participants responded to the fourth prompt in regard to the thesis of the text. K thought the first line reflected the thesis. L thought it was quite literally stated in that the vowels each represented something. N stated that the author was "making the 'terrible vowels' more friendly" and this was "both directly and indirectly stated." O wrote that the thesis was "the mysterious origins of a, e, i, o, u." Hence, they thought that the author's thesis was that vowels could be defined in terms of colors. As Peschel (1974) notes, Rimbaud had said, the color of the vowels were an invention, so most of the students were not able to exactly come up with a thesis that corresponded with the author's own stated intentions, as his real motivation may have been to play with language and show its arbitrary yet magical nature.

Ambiguities as a repeated pattern

Four out of five students (only O did not) stated that they had found ambiguities. Three said that they wanted to learn more about the poem to overcome their

difficulties. K thought it was all indeterminate. L, M, and N wondered why the I of red became purple in the line beginning, "I, purples, spat blood". Thus, they supposed that the color of blood can only be red and never purple. O said it had no ambiguities, but later she expressed some confusion in response to the seventh prompt dealing with strange perspectives. The students' responses can be compared to the literary critic Mannoni (as cited in Aboulaffia, 1992, p. 792) who interprets the poem as pure language play and the color associations as arbitrary. Such an interpretation means that the figurative aspects of the poem cannot be reduced to any singularly defined meaningfulness. In fact, the appeal of the poem is its mystery and open-endedness in that it evokes different interpretations by readers.

Strange aspects of the text

The seventh prompt dealt with "strange" aspects of the text. K responded that most of it was strange, especially the author's description of E as "whiteness of vapors and of tents". L generalized that poems were difficult to understand and the reader had to fill in gaps "between words" and "lines". She thought if she knew more about the author's background it would help. M considered the structure and vocabulary were strange. N repeated her remarks about the strangeness of red being changed to purple. O thought it peculiar that particular vowels represented special colors. This last peculiarity re-occurred many times in the students' responses on their maps.

New horizons

In finding new horizons in the text (in regard to the eight prompt and fourth research question), K and M said that the text added nothing new to their perspective of the world. They had the greatest difficulties dealing with the perceived ambiguities and thus had lower AT than the others. L wrote she did not really understand the text but liked reading it because it was a riddle in which she became a detective who searched for clues as to its underlying meaning. N wrote, " 'seeing is believing' isn't always true at first sight! Something valuable often hides deep inside!" O said that the text was interesting because of the vivid ideas, and she was motivated to study it more. Four of the five participants wrote an interpretation of the text which had creative elements to it. K paraphrased the meaning of each vowel, stating, "A is dark and depressing; E is light, airy and courageous; I is bloody on one side and beautiful on the next; U is uplifting and optimistic; O is victorious." Because K was able to creatively respond to the text in this way and at other times while still insisting the text was incomprehensible, I have categorized her AT level at more of a medium level rather than high or low.

L offered the idea that the letters were the first names of girls that Rimbaud had known and their descriptions were the moods he recalled for each girl. O thought the author wanted to offer an abstract meaning for the vowels, and he had created a story about them so that readers would have images in their minds. However, M had no interpretation. In sum, K, L, N, and O attempted to creatively interpret its possible meaning and thus derive new textual horizons for themselves, but M could not do this.

Socio-historical and cultural background factors

As for the sixth prompt and second research question about background perspectives and how they can be bridged, the responses varied but can be linked to interpretations offered by literary critics (Peschel, 1974; Starkie, 1961). K responded, "Not really sure". L repeated her idea that the text dealt with memories of people and that each colored vowel represented Rimbaud's feelings for a person. M copied the line, "alchemy prints on broad studious foreheads" which must have meant that she thought it was significant to the meaning of the text. Little did she know that Rimbaud had described the poem as one where, "[o]ld tricks of poetry played a large part in my alchemy of the word" (Peschel, 1974, p. 77). N thought that Rimbaud wrote this as a bored school boy who was studying English vowels to entertain himself. She ended her remarks with, "What a creative boy!" Thus, some students' intuitions about the meaning of the poem corresponded with the expertise of Starkie (1961). This literary critic thought Rimbaud composed it from a combination of his memories of learning the alphabet wherein he came up with the idea of providing colors, and from the doctrine of alchemy from which he derived the sequence and meaning of the vowels of his poem.

Other responses reflected more about students' background knowledge. L initially thought that it was phonics related. Phonics is a very popular way to teach beginning English reading in Taiwan. Like K, she felt that she did not have the background to understand the text but wanted to know more about the author. N thought Rimbaud had romanticized vowels in a playful manner. As the symbolist movement grew out of romanticism, her instincts about the work were related to the actual background as were her feelings about Rimbaud's playfulness. O initially thought that her previous experience of studying college-level literature helped her to understand that the vowels were symbolic images. She was the only student who expressly drew from a previous course to express her background knowledge. In respect to silences in responses, three of the students responded to every prompt whereas M did not answer three prompts, and K did not respond to one. M had the most difficulty in understanding and responding to the text and thus the lowest degree of AT.

Summary of this discussion

A pattern that stands out in the data is that although students avowed they did not have a conscious awareness of the background of the text, students grasped literary aspects that previous literary critics (Peschel, 1974; Starkie, 1961) had also noted such as its linguistic, playful, and symbolic meanings. Two of the students, M and K, expressed lower AT than the others as reflected by their inability to sustain any interest in the text because they could discern no stable and consistent meaning. However only one student, M, was unable to respond in any depth to the text while the other students offered creative and original ideas about its origins. She was also the most dictionary dependent, as she was unable to guess meaning from context which is another characteristic of low AT readers (Nishino, 2007). In terms of AT, L, N, and O had higher levels, whereas K could be designated as medium and M as low in AT. This suggests a link between creative interpretation, reading beyond the text, and AT.

Conclusion and recommendations

In this study a hermeneutic approach probed the ramifications of AT in regard to reading ability. According to Ertren and Topkaya (2009) knowledge about students' AT can aid teachers to plan and implement lessons and students to overcome psychological obstacles. In regard to the latter, it seems reasonable to assume if students are aware that they are able to guess the meaning of a text and learn that their guesses are right, their confidence as readers will grow. This also finds confirmation in a study by Ehrman and Oxford (1990) who discovered that students with high AT had an intuitive orientation and determined meaning from context. Students who probed *Vowels* most deeply were those whose intuitions regarding the background of the text matched those offered by professional literary critics. This result must be tempered with caution, however, for intuitions, as Claxton (2000) has noted, are "instructive but fallible" (p. 50). Besides using their intuitions, students also used clues in the text to come to an understanding, as they were able to recognize its symbolic nature.

Also related to this study, Tseng (2008) found a link between higher AT, reading proficiency, and providing students with a variety of learning strategies. By dialogically interacting with *Vowels* through questioning and interacting, students can build up self-awareness of their previous experience. They can realize that not necessarily one definitive meaning to a literary work exists, but interpretation depends on one's autonomy, assertiveness, experience, imagination and ability to "fill in the gaps" when apprehending significant passages. In order to bridge such gaps, one approach teachers can use is a hermeneutic set of prompts to diagnose students' responses and openly discuss them. The teacher can

also pinpoint fissures through analysis and provide feedback. They can show students when they may have understood the text better than they had thought. This last point is crucial if we adopt Ellis' (1994) admonition that students should ultimately be able to handle novel ambiguous stimuli without feeling thwarted and always led lock-step by the teacher.

The ambiguity of a literary work such as *Vowels* does not mean that such a poem rich in metaphor is useless as a classroom reading activity. Similar works can be implemented as stepping stones toward students' creative interpretations. By choosing a text that is *intentionally* ambiguous or polysemous, language play can be used to enhance language production. The creative aspects could be implemented in several ways. After exposure to any text with figurative devices, students could make their own cross-modal creations such as collages with text, shapes, and colors where they show their own personal meanings about a given topic (e.g., life, environment, or analogies about social issues). They could also be encouraged to play with cross-sensory modes to create their own texts. Such activities are based on the idea that language play is a way to develop one's ability in foreign language learning as have been confirmed by a number of studies (e.g., Adolphs & Carter, 2003; Carter & McCarthy, 2004; Pomerantz & Bell, 2007; Swann & Maybin, 2007).

Further studies linking the relationship with creativity and AT in language learning should be undertaken. Just as Barthes (1986) hints at the creative possibilities if a reader were to take the point of view or become one of the characters, the reader can also become the author of a text and go beyond the text to create new ones and pervert them if he/she desires. This study suggests that students with higher degrees of AT are not only more intuitive and able to recognize textual hints but more creative in their responses, as when N envisioned Rimbaud as a bored child entertaining himself when he wrote the poem. N's interpretation is not far from the truth, as creative writing involves language play; Rimbaud was just emerging out of childhood when he played with the *alchemy* of language in composing this poem.

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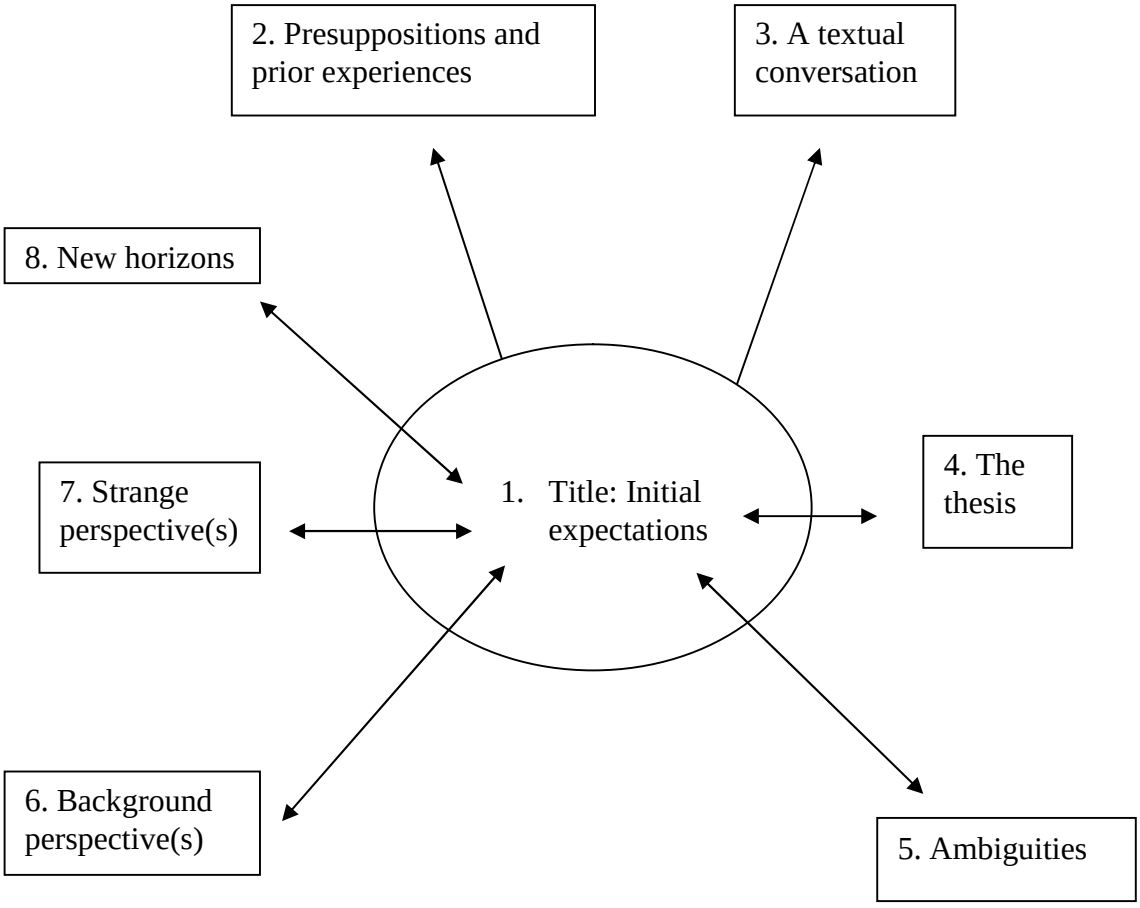
Appendix A: An Exercise in Textual Interpretation.

Directions: Follow the guidelines below as you examine the text. **Fill in the hermeneutic map** with your interactions with the text.

1. **The Title:** Look at the title of the text before you read it. Note down what your initial expectations are about what you will read. Write the title in the bubble.
2. **Presuppositions and Prior Experiences:** Before you read, consider and note any possible biases, prejudices, or obstacles you might have that will deter you from understanding the text. What experience do you bring with you in understanding texts like this one?
3. **A Textual Conversation:** Have a conservation with the text. What does it tell you? What do you later tell it? What questions do you have for the text? Can you and the text reach a mutual understanding?
4. **The Thesis:** A thesis involves an assertion about a topic or a main idea. What is asserted here? Does the piece have a thesis? What is it? Is it directly or indirectly stated? Can you develop this thesis further?
5. Do you find anything that is **ambiguous**? What? Do you find that the piece has a definite meaning? What? Does it have multiple meanings? What are they?
6. **Background Perspective:** How do you think the text came to be written? What was the context or situation in which the text developed? Do you have any idea about the history behind the "ideas" presented in the work? What can you explain or find out about them?
7. **Strange Perspectives/Pragmatic Purposes:** Is there anything in this piece that seems strange or makes you uncomfortable? What do you find peculiar? Is there any way that you can overcome this discomfort or strangeness? How?
8. **New Horizons:** Has reading this piece affected you or changed you in any way? Are any new elements added to your perspective on the world? Do you think you've exhausted all of the meanings of the text?
9. **Finally,** write your interpretation of the meaning of the text. If you can, write a new text related to this text.

Appendix B: Hermeneutic Map of a Text: Write notes in the spaces below each category:



Cultural considerations in language teaching: The role of English in the globalized era

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English language is no longer considered a threat to the integrity of a country because it does not represent American or British way of life and culture. Recently, the concept of world Englishes has come to the fore. English language has become a globalized language and barely native speakers of English claim it as their sole property. English language teaching needs to be infused with cultural conventions. This approach maintains that language needs to be mingled with culture and should be learned and taught along with cultural aspects. Meanwhile, it is assumed that globalization has already influenced all the nations around the globe and a global culture has been created. The reasons for this claim are the goods that are used all around the world. This study investigates the role of culture in relation to globalization, contextual shaping, cultural competence, materials, learners and teachers. The main point that this study emphasizes is the differences of context in which language is taught and learned: EFL/ESL situations.

Keywords: globalization, contextual shaping, cultural competence, teaching culture

Introduction

The importance of culture and English language cannot be deemphasized in any English language teaching (ELT) context. As Bhatia (2001, p. 79) contends "English is the most dominant and widely used global language for academic as well as professional purposes." To this end, sometimes "even if the language of instruction in their institutions is not English but their own language, the books and articles they will need to refer to will be in English" (Kennedy, 2001, p. 32). Meanwhile, Lin (2001) emphasizes that "[i]ndeed, English seems to have become a precious commodity increasingly demanded by the world" (p. 271). However, there are many factors involved in this process that should be tackled before embarking on any course of action. The problem is the boundary between small c (habits, customs, and everyday behaviours) and big C (history, geography, and

literature) has become blurred in most ELT classrooms. Generally, every teaching-learning program consists of four main elements: learners, teachers, materials, and the given institution's policy. However, the main stakeholders are the learners and their objectives, needs, and wants. The main issue that affects learners' attitudes towards the learning process is the treatment of the target culture by the materials, teachers, and the respective institution. Learning language in vacuum is monotonous, but infusing it with some cultural points renders it lively and injects fresh life into it. In the following sections the various aspects and relationships between language and culture will be delineated. Figure 1 depicts different parties' perceptions towards culture:

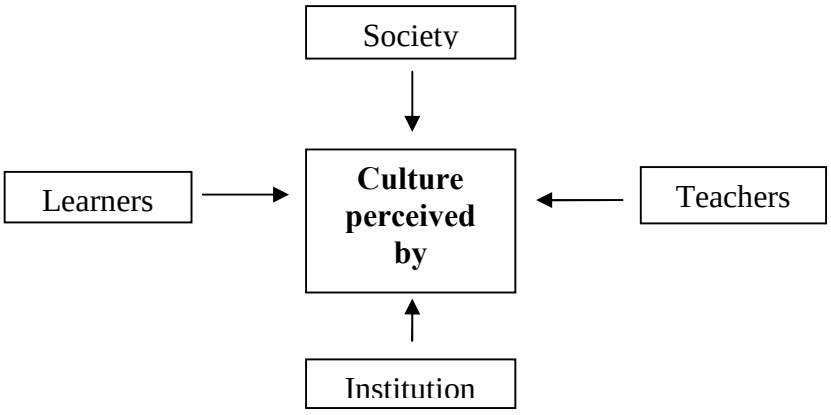

Figure 1. Attitudes towards culture

English as a global language

Clearly, the English language is the means of communication among different cultures. Technically speaking, it is a lingua franca across different nations. It is argued that globalization has been speeded up through English language and the Internet. Arguably, the English language has acquired a new cultural role in this process. Therefore, it can be claimed that English is the common property of the people who use it to fulfill their personal goals. Kachru (1985) rightly states that "it only marginally carries the British and American way of life" (p. 67). This is the process which has been labeled as the *deanglicisation* of the English language. Therefore, McKay (2003) contends that "the ownership of an international language becomes denationalized" (p. 140).

Thus, the questions that arise are: Whose culture should be taught? What type of culture should be taught? How should it be taught? In this regard, Brown (2000) remarks that culture learning "is experiential, a process that continues over

years …" (p. 182). However, it is claimed that "culture is the heart of ESL teaching" (Rowsell, Sztainbok, & Blaney, 2007, p. 142). It has been further stated that learning a second language cannot be divorced from its culture. Also, in order to learn a language one has to have some awareness about its people and their culture. Nevertheless, the premise that language and culture are inextricably linked has been challenged by the spread of English as a global language. It is because many people want to learn English for purposes other than for interacting with native speakers of English. Therefore, the majority of learners do not have to learn the British or American culture. They learn English for various reasons: to obtain a job, to be promoted in their job, to access scientific information, to enter a prestigious university, to do business with other non-natives, and so on. To this end, McKay (2003) believes that "learners do not need to internalize the cultural norms of native speakers of the language" (p. 140). At this juncture, Nault (2006) notes that "the globalization of English complicates the issue of how to teach culture …" (p. 324). Therefore, language teachers are sometimes bewildered whether to teach small c (habits, customs, and everyday behaviors) or big C (history, geography, and literature).

In recent decades, the expression *world Englishes* (Pennycook, 1994) has gained widespread momentum. It means that there are numerous varieties and uses of English language. The truth is that the English language is used in different countries by different people. And it is indeed difficult to expect that it can be used correctly or the way that grammarians prescribe it. And whether we like it or not, different people with different proficiency levels use it and in this process the grammatical structure of the language is destroyed and ruined. After World War II, many people began to speak English language as a second or foreign language. However, the term linguistic imperialism (Rajagopalan, 1999) no longer is tenable. Different nations and ethnic groups use English language in their daily communication, trade, education, interaction, and transaction to achieve their goals. Therefore, no signs of American or British cultural dominance can be seen and found in these uses of language. This is usually called the deanglicisation of English language.

In recent decades, most of the countries use English language for the fulfillment of their international economic transactions. So, it can safely be suggested that English language acts as a lingua franca or auxiliary language connecting different societies and accommodating their needs. As a matter of fact, we can call English language the international language regardless of a particular country to which it belongs. Therefore, McKay (2003) emphasizes that "the time has now come for bilingual speakers of English to assume ownership of English, using it for their specific purposes, and modifying it to meet their needs" (p. 140). Thus, it can be reasoned that deanglicisation is a socio-cultural process in which

English language is used freely by different people as a second or foreign language without any imperialistic effects. In this case, the English language does not represent the cultural aspects of the Western norms and conventions. Consequently, NNS (non-native speaker) teachers can teach the English language without feeling any guilt. However, world Englishes imply that the NNSs use English language in their daily lives to fulfill their immediate needs. The implication of the world Englishes is that language is used by NNSs and in this process the integrity of its structure is wrecked. This is because the interactants focus on negotiation of meaning and the form is lost altogether. This situation mostly happens in spoken discourse because the maintenance of face is not as important as the written one. In written discourse (e-mail, letter, contract, article, etc) which is largely carried out by rather educated people the maintenance of face is critical. Figure 2 sums up our points more vividly:

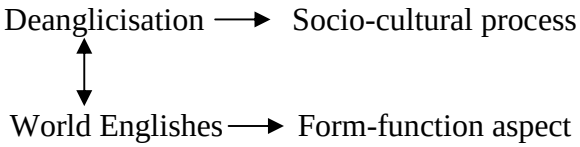

Figure 2. The different aspects of change in English

Globalization

Globalization is a concrete fact that exists, expands, and cannot be ignored or escaped. Globalization can be viewed from quite different perspectives. However, as Block (2004) insists "there is by no means agreement about related issues" (p. 75). It has been defined by different researchers in different ways. For instance, Held and McGrew (2003) put it as a "shift or transformation in the scale of human social organization that links distant communities and expands the reach of power relations across the world's major regions and continents" (p. 4). Quite simply, we can see the impact of globalization on our daily foods such as KFC™, Sushi™, and McDonald's™ or on drinks such as Coca Cola™, Sprite™, and Milo™. Also, the cars we drive such as Mercedes Benz™, Toyota™, or Peugeot™. Furthermore, the monolingual dictionaries that we use (e.g. Oxford, Cambridge, Webster, etc.) are international resource books around the globe. All of these examples indicate the impact of the globalization on our daily lives. What is clear is that we can barley eschew the influence of globalization. Therefore, it can be stated that globalization could be approached from several perspectives: social,

economic, political and educational. In the main, the focus of this study is on the educational role and impact of globalization.

The opposite of the term globalization is the term localization. Localization can mean something which belongs to a particular area or country, for example, a traditional ceremony, food, drink, cloth and so on. However, in recent years, globalization and localization has been mingled and a new term has emerged: glocalization. Glocalization, in fact, refers to the combination of the globalization and localization and embraces the aspects and elements of both of these terms. As Corrius and Pujol (2010) point out it is "the interaction between the local and the global" (p. 3). It is really hard to judge whether globalization has positive or negative effects on individual nations. However, it can be claimed that it has both advantages and disadvantages for different cultures. It is up to individual nations on how to define it and protect their own cultural norms, conventions and heritages. What is evident is that no nation can shield itself against the globalization influence. In fact, globalization cannot happen overnight because it is a steady process which gradually spreads all around the world.

One of the overarching benefits of the globalization is that different cultures become familiarized with each other, their way of life, and their habits. In this way, people can broaden their views about other cultures and their conventions. This does not mean that a specific culture penetrates into a given country and tries to replace the people's lifestyle. It is believed that if a country already possessed a rich culture, no culture could intrude into it. Therefore, the view hold by Harumi (2002) about the clash of cultures can be questioned and instead the growth of cultures can be proposed. Furthermore, through the globalization process, different countries can exchange postgraduate students in order to enrich their students' knowledge. Moreover, different countries can send and bring in experts from different fields to help develop their industry, agriculture and science.

However, the simple option of avoiding the influence of globalization is not the best solution. It is because globalization can enter different countries in one way or another. Therefore, the only wise way is to enrich the local cultures and augment the people's understanding in order to face different cultures, peoples, products and services. It is the people who ultimately can identify, observe and realize the goodness or evilness of events and products. People should be given chance to study for themselves whether the foreign goods and deeds are evil or blessing. The people's religious, cultural, and educational background determine the way they approach the globalization processes. The implication of the aforementioned discussion on teaching-learning is the preparation of appropriate materials, especially textbooks, in order to augment the acquisition process. Familiarity with different cultures and multimodalities of modern workplace and marketplace requirements can help material developers to develop useful and

interesting textbooks for learners (Hyland, 2006). Also, since the modern world's current requirements are rather identical around the globe, the language teachers can gain closer understanding of learners' needs, lacks, and wants. Furthermore, by scrutinizing the learners' present needs, the language teachers can opt for optimal approaches, methods, and techniques of implementing language teaching. Meanwhile, by studying the learners' target needs (target situation analysis), the teachers can choose and work on the skills that learners need more practice: listening, speaking, reading, and writing. More importantly, globalization could affect the people's perceptions' on the foreign or second language that they use: either positive or negative. Finally, globalization can exert tremendous effect on the overall educational policy of a country and trigger gigantic steps towards language teaching and learning. Figure 3 delineates the influence of the globalization on language teaching and learning:

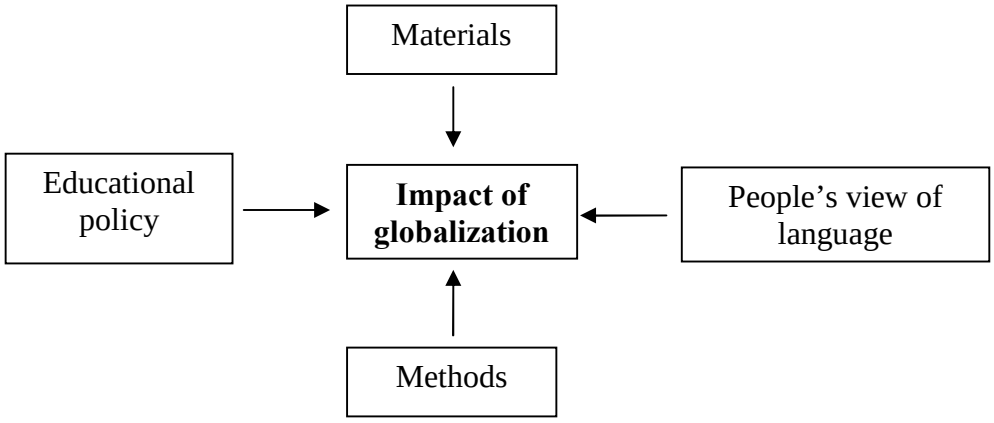

Figure 3. The impact of globalization on teaching and learning

Contextual shaping

In non-English speaking contexts (i.e. EFL situations), the role of teachers and learners and classroom activities usually vary cross-culturally. Clearly, diverse perceptions may not always be easily reconciled. The crux of the matter is that with the globalization of English language and use of the Internet and satellite TV programs, the concept of culture has undergone a huge change. Mainly, most of the English language teaching and learning (ELT) occur in EFL contexts where the learners are keen to learn English. In this case, English language teaching must be implemented based on the learners' needs as they want to achieve various personal objectives. In this process, the learners can gradually observe and analyze the differences between the home and target culture and thus shape a linguistic and cultural context. At this juncture, Guest (2002) believes that it is a

mistake to assume that people of a typical country hold the same cultural ideas. He maintains that it is the specific cohort of people who have much in common regardless of the country in which they live. For instance, physicians, chemists and nurses hold mostly the same world views.

It is an undeniable fact that language learning is not solely determined by linguistic components. As Rowsell et al. (2007) affirm "it is a complex process of identity formation…" (p. 153). To this end, Widdowson (1998) notes that "[i]f you do not share a communal view, a common culture and the linguistic categorization which goes with it, then communication will prove difficult" (p. 6). The second or foreign language's culture might affect the learner's perception, values, attitudes and behavior. However, this situation is mostly true in ESL contexts where language and culture are very closely connected. That is, the direct contact between culture and social norms enhance language learning and teaching. Nevertheless, in EFL situations where the foreign language is taught and learned in the learner's home culture it is quite different. Thus, as Brown (2000) confirms "[m]isunderstandings are therefore likely to occur between members of different cultures" (p. 177). In fact, contextual shaping in EFL situations is rather arduous because the learners hardly have access to genuine use of language. What the learners acquire is largely through written materials. That is, there is a dearth of exposure to practical and communicative use and application of language. As it is known, learning is not one-way, rather it is a two-way process which blossoms through application and production: written and spoken. However, in ESL situations the learners have excessive exposure both to language and culture. Thus, the process of acquisition can easily be enhanced and contextual shaping be smoothly accelerated. Figure 4 illustrates the different aspects of contextual shaping:

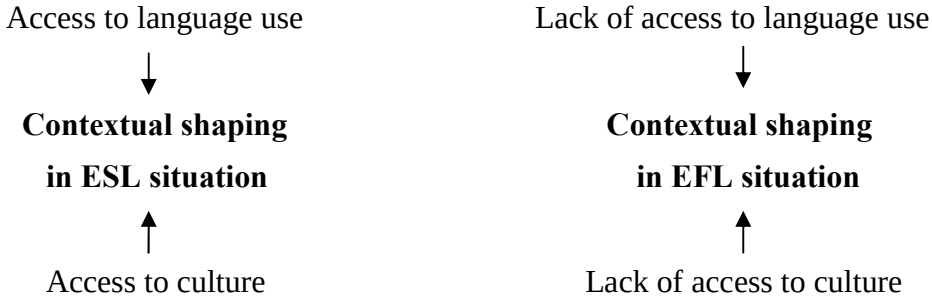

Figure 4. Contextual shaping in different situations and conditions

Cultural competence

In order to function effectively and appropriately, learners need to acquire linguistic, communicative, and cultural competence. To this end, Widdowson (1998) emphasizes the importance of shared and cultural knowledge and states that "[c]ommunication implies community and membership is mediated with the meaning of the text. It is not just a matter of knowing the semantic meanings of the words" (p. 7). Leather (2001) also contends that "[c]learly knowledge and awareness of the differences between the cultures can be beneficial" (p. 231). It is believed that the learners might somehow be able to achieve linguistic competence in the EFL situations where they have hardly any adequate and appropriate exposure to the target culture. However, in the ESL situations learners can directly experience the target culture. In this regard, Holliday (1994) believes that language teaching problems are mainly exacerbated by local and national cultural differences. Therefore, the EFL learners need to be made aware of cultural conventions and social norms of the target language in one way or another. Sowden (2007) holds that "[i]t is in conjunction with this shift of emphasis away from teaching and towards learning, that there has appeared a growing awareness of the role played by culture in the classroom" (p. 304).

Mainly, with the spread of English as an international language, the EFL learners need to gain multicultural competence. They need to be competent both in their own culture and other cultures: cross-cultural competence. However, "cross-cultural competence … is predicated on paradox and conflict …" (Kramsch, 2004, p. 240). In this regard, Nault (2006) wisely notes that the world of English is rather complicated. That is, the world of English speaking countries is not monolithic rather they have a myriad of sub-cultures within themselves. In fact, the world of English is diverse and is in constant flux. Thus, Byram and Risager (1999) suggest that English language teaching had better produce multicultural learners as far as possible. The learners should be provided with enough opportunities inside and outside the classroom to experience other viewpoints and consequently reflect on their own culture: intercultural competence. Thus, learners can acquire the ability to communicate with different ethnic groups and develop "intercultural communicative competence" (Alvarez, 2007, p. 127). However, sometimes we wrongly tend to think highly of our culture and disregard other nations' cultures. Holliday (1994) refers to this situation as *us* (our own culture and prejudices) and *them* (other cultures). As Guest (2002) notes "we tend to see our own culture as rich, complex, flexible, and varied" (p. 159). Therefore, the language teachers need to be careful in order to not downgrade other cultures. That is, the language teachers should not try to judge other cultures right, wrong, rich, etc. The point that needs to be elucidated is that contextual shaping refers to the context in which language is learned: EFL or

ESL situations. However, cultural competence refers to the learners' ability to acquire understanding of home culture, target culture, international culture, and interculture/crossculture. Figure 5 indicates the different types of cultural competence:

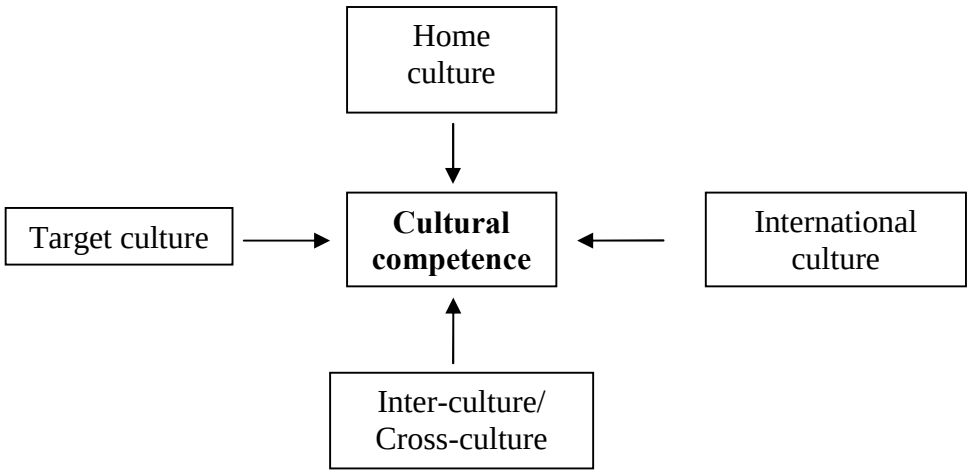

Figure 5. Different types of cultural competence

Goals of learning and teaching culture

The main point to ponder is the learners' purpose of learning culture. It is indeed the learners' objectives which determines to what extent culture needs to be practised in the classroom. Tsou (2005) points out that although the importance of cultural competence has been emphasized, "the specific contents and techniques about culture teaching … remain unclear" (p. 40). Alvarez (2007) also notes that "there is no single shared paradigm for foreign language education" (p. 135). The problem is that in most situations, institutions impose their own goals and values. Thus, learners and their goals of learning are rather neglected. Also, methods and materials are determined by the given institutions without identifying the learners' needs, wants and lacks. We should initially clarify whose culture we intend to impart to our learners: target culture, home culture or international culture. As Dogancay-Aktuna (2006) contends "in many EFL contexts the goals of language teaching and norms of classroom participation differ from those in ESL contexts" (p. 283). It is true that in ESL contexts the learners can rather easily acculturate, i.e. adapt to a new culture. The learner can see, feel, and interact directly with the target culture. However, in EFL contexts this transition is arduous and sometimes unachievable. Therefore, McKay (2003) points out that "an appropriate pedagogy for the teaching of EIL [English as an International Language] depends upon local

ELT professionals thinking globally but acting locally" (p. 145). Meanwhile, Guest (2002) is of the opinion that the classroom teaching should be based on individual students' needs rather than rigid, generalized cultural facts. Thus, Guest remarks that "instead of an overtly cultural approach …, interactive models would ultimately be both more accurate and productive" (p. 157).

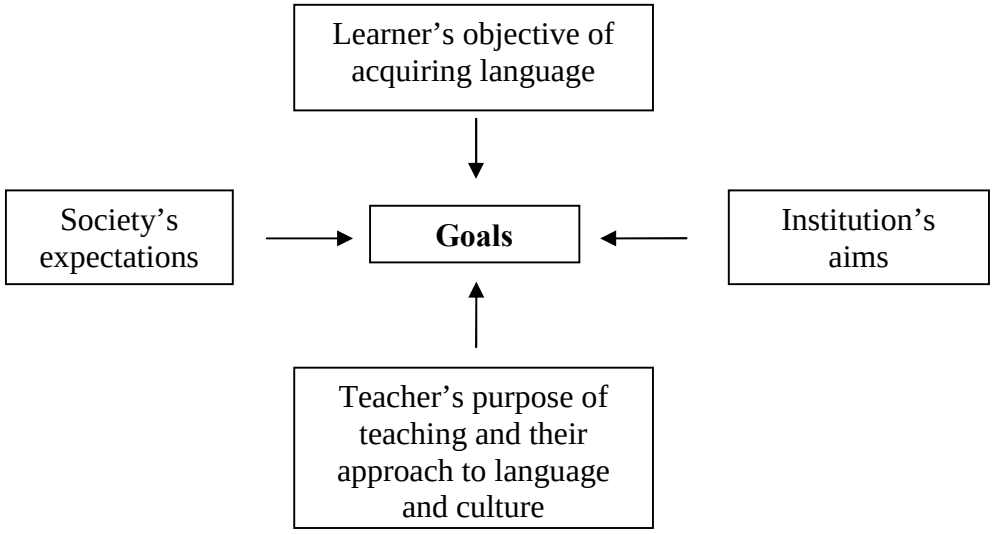

Figure 6. Consideration of different goals in teaching and learning culture

Figure 6 illustrates the involvement of different goals in teaching and learning culture. Therefore, it is crucial that first the various stakeholders' objectives considered and prioritized before embarking on any course of action. This could be achieved through needs analysis process by administering questionnaires to students, intimate interview with teachers, and inquiring into the respective institution's objectives. At this juncture, considering the role of society is very important. It is because some societies are open and, therefore, the target and international culture can be easily presented and practiced. However, some societies are quite closed and the other cultures cannot be freely presented to the learners.

Home and international culture through English language

Teaching and learning target culture in the EFL contexts is conceivably strenuous. Kramsch (2004) rightly argues that meaning emerges via face-to-face encounters.

Therefore, it is difficult to teach and learn rigid target cultural facts in the classroom. Guest (2002) argues that teaching culture is difficult because it "has had the unfortunate result of misrepresenting foreign cultures by reinforcing popular stereotypes and constructing these cultures as monolithic, static 'Others', rather than as dynamic, fluid entities" (p. 154). Harumi (2002) also points out that the amount of knowledge to be obtained about the target culture in the EFL classroom is limited because "the time available to them is already limited" (p. 51). Meanwhile, Nault (2006) points out that many EFL learners communicate in English with non-natives. Therefore, they do not need to learn American or British cultural knowledge to do so.

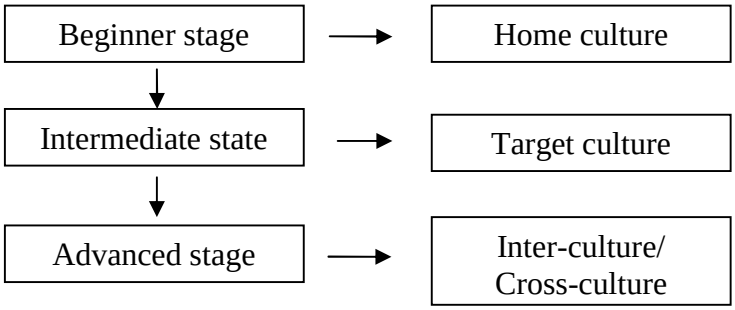

Figure 7. Stages of learning and types of culture

In the main, Brown (2000) suggests that learners can make use of their prior knowledge in order to acquire language and culture. One important strategy that can be used to learn English language rather easily "is to shift the focus to local cultures" (Nault, 2006, p. 322). In this way, the learners can read and produce texts in English about their country and local culture which they have mastery over them. This activity can put the learners at ease and they can feel relaxed to study and discuss familiar topics. To this end, McKay (2003) states that the selected "materials should provide students with the vocabulary and information to do this by including local cultural content" (p. 140). Also, in order to familiarize learners with the international cultures thorough the English language, we can present and use general topics such as pollution, deforestation, population explosion, global warming, and so on. Certainly, interesting and familiar topics can enhance language acquisition and speed up cross-cultural knowledge. It is indeed unfair and unreasonable to burden learners with both language and unfamiliar culture. In the first stages of learning, learners have deficiency both in the language (vocabulary, grammar and use) and the cultural content. Therefore, it is constructive to present familiar and local topics and themes in English in order to motivate the learners and create a supportive context for acquisition. In fact,

foreign and unfamiliar cultural content is difficult for young learners. Therefore, using general and simple materials would be helpful. It is in the intermediate stages which target cultural content could be introduced to learners. Thus, when the learners have acquired familiarity with the home (beginner level) and target culture (intermediate level), we can present and practise crosscultural or intercultural material at the advanced level. It is because at the advanced level the learners' reasoning and understanding has grown and developed enough in order to be able to compare and contrast various cultures. Figure 7 depicts the stages of language acquisition and types of cultures in minute detail.

Materials

Certainly, choosing appropriate materials is not a simple task. The crucial issue to consider is how the selected materials deal with target culture's conventions and norms. Admittedly, most of the English materials are not value-free or neutral. Sometimes, this culture-bound nature of materials creates problems for the EFL learners. That is, many of the learners encounter not only problems in dealing with unfamiliar topics but also with linguistic ones. This double burden creates difficulties in comprehension and production of language. Therefore, it appears that sometimes using real-life and authentic cultural materials are hardly appropriate in EFL contexts. In fact, it is hard for the learners to view the world from another perspective. To this end, Guest (2002) suggests that "any focus upon culture teaching should rather emphasize pragmatic and linguistic universals" (p. 160). Meanwhile, Tsou (2005) maintains that before selecting any materials, teachers should ensure that learners have enough background knowledge about them.

More importantly, Nault (2006) suggests that teachers could use the Internet to find appropriate materials to use in the classroom. Mainly, employing in-house produced materials about the learners' own country and social and cultural norms provide a meaningful context and consequently enhance culture and language acquisition. To this end, McKay (2003) maintains that "educators should recognize the value of including topics that deal with the local culture" (p. 139). Nevertheless, culture-loaded English language materials can be taught and learned along with their cultural aspects in ESL contexts. However, in EFL situations this approach is barely tenable because of the lack of time, enormity of cultural issues, teachers' lack of familiarity with the target culture, difficulty of cultural topics, differences of cultures and so on. Therefore, McKay argues that "the cultural content of EIL [English as an International Language] materials should not be limited to native English-speaking cultures" (p. 140). Similarly, Guest (2002) questions whether "it is worth introducing overt, direct, cultural content to EFL/ESL learners at all" (p. 160). However, Harmer (2003) criticizes most of the

language coursebooks and believes that they are mainly grammar-based and do not deal with cultural issues. Hammer noted that modern coursebooks are not significantly more communicative than they used to be. The truth is that language teachers in Eastern countries need to be careful in selecting materials. That is, the teachers should consider numerous factors in order to not hurt the learners' and society's feelings. It is because most people have religious background and are sensitive to the content of the materials. Therefore, seemingly, the materials, especially textbooks, need to be neutral in content in terms of the following contentious issues: sex, religion, politics, and alcohol. Instead, the teachers can choose general, universal topics such as sport, global warming, deforestation, food, health, etc. Also, it would be useful to introduce general themes to learners which are related to history, geography, science and literature. However, presenting difficult literary materials to EFL learners is not recommended because literature has its special linguistic features which learners and teachers cannot decode easily. But simple and simplified readers are very useful and can give the learners a sense of achievement and motivate them to read more materials in English. Figure 8 illustrates an optimal approach in developing and selecting appropriate cultural materials in EFL contexts.

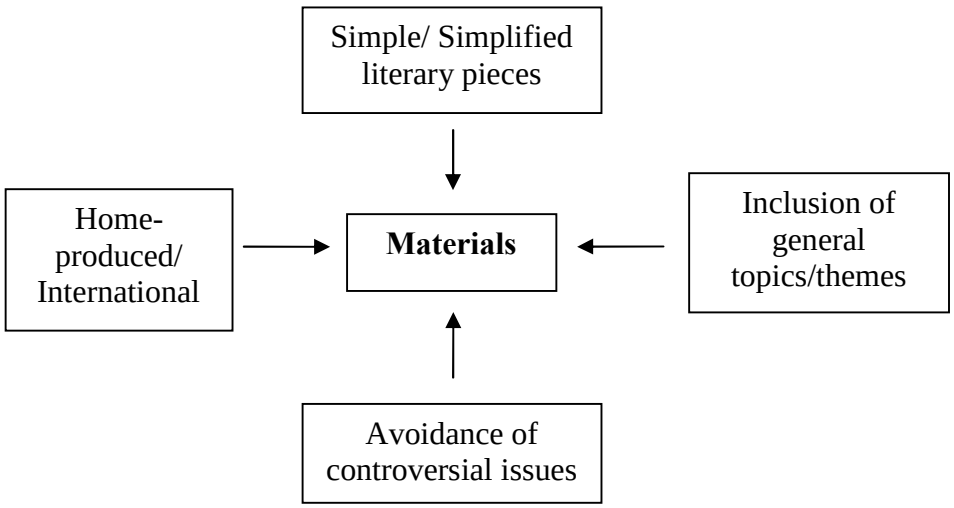

Figure 8. Developing and selecting appropriate cultural materials

Learners

Commonly, EFL learners have to construct their familiar meaning with unfamiliar foreign linguistic structures. Thus, they have to be competent both in the language and its rules of use. Furthermore, it is necessary that the learners have an overall

awareness of the norms and conventions of the target culture. Arguably, the more proficient the learners become, the better they can learn the target language culture. The important point to remember is that "[d]ifferent students have different learning styles" (Harmer, 2003, p. 291). So, teachers should not expect the same results from each learner. However, the teachers should foster learner autonomy in order to bring about active learners who are able to take responsibility for their own learning. Thus, Sowden (2007) notes that "interest in individual learner differences, such as motivation, aptitude, family background, has noticeably increased" (p. 304). In the main, classroom learning behaviors differ cross-culturally and textbooks designed for ESL learners could hardly be useful for EFL learners. Even within the same EFL classroom "language learners are not always sharing the same cultural context" (Rowsell et al., 2007, p. 148). Also, Leather (2001) refers to "a multicity of life forms" within a classroom culture (p. 232). To this end, Guest (2002) notes that "culture, too, varies greatly within sub-genres" (p. 156). For instance, in a typical EFL classroom, learners usually come from different backgrounds and have their own purpose of studying language. They may be interested in learning the language in order to enter a high-ranking university so they may not have any desire of cross-cultural communication. For this reason, Fiorito (2000) cautions that "[a] couple of years of language instruction with some literature-based courses are not enough to prepare our students for a competitive global market-place" (p. 31).

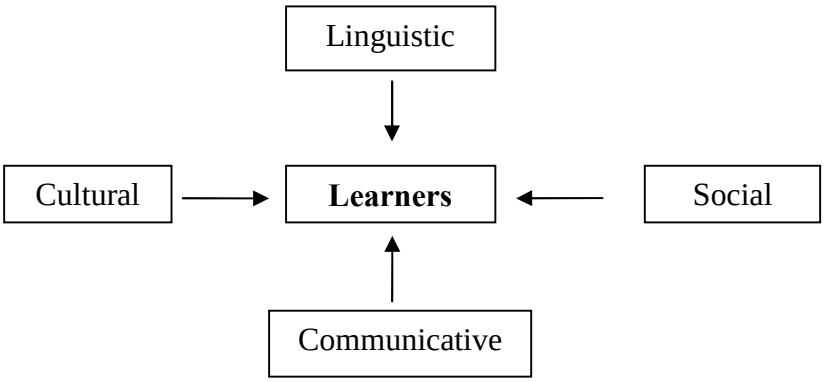

Figure 9. Different types of competencies

Remarkably, what learners need is to construct both linguistic and cultural meaning for themselves. Thus, when they gained enough competence in the language, they could learn to see the world from a different angle. Therefore, learning of English should be implemented through in-house produced materials which are related to the learners' home culture and contain familiar topics within

familiar contexts. “In this case a shy student becomes more outgoing upon encountering an event in class with which she could identify” (Rowsell et al., 2007, p. 148). So, the learners can be directed towards understanding their own culture. Thus, after gaining adequate competence in the language, they can be initiated into seeing and appraising the foreign culture. This is what Byram (1989) calls “a bilingual vision” (p. 14). Mainly, the learners need to gain various types of competence in order to be able to communicate in English language: linguistic, communicative, social, and cultural. All of these competencies are necessary for effective and appropriate use of language. The truth is that in EFL classrooms, the learners mostly acquire the linguistic knowledge. However, they need to enrich their pragmatic/communicative skill through practical use which is indeed limited in most countries because of the lack of access to native speakers or mass media. Nonetheless, learners can improve their social and cultural grasp through studying not necessarily in English but their own language. Therefore, the main deficiency of EFL learners is how to put language into practical use and create meaning through foreign linguistic devices. Figure 9 delineates different types of competencies that learners need to develop.

Teachers

Teaching cultural points is a dilemma, though not a nightmare, for many EFL teachers because culture is elusive, different and contentious. Sowden (2007) believes that “[i]nstead of trying to impose cultures of their own, they [native English teachers] must work with the cultures that they encounter” (p. 305). By teaching different cultures, the teachers can encourage the sense of openness in the learners. On the one hand, teachers have to find appropriate ways of teaching culture, and, on the other hand, to find the ways of dealing with their institution and society which impose their own cultural values. Also, teachers are usually under constant pressure to cover materials and hardly save any time to deal with cultural issues. Dogancay-Aktuna (2006) argues that there are a lot of resources which deal with culture. However, she questions their usefulness because of the differences of teaching contexts.

Sowden (2007) notes that “teachers need to be aware not only of the cultures of their students and their environment, but also of the cultures that they themselves bring to the classroom” (p. 305). The problem is that there is barely any training for teachers on how to deal with cultural issues. Meanwhile, when teachers do not deal appropriately with the cultural points, learners consider them “lazy or incompetent” (Dogancay-Aktuna, 2006, p. 283). Therefore, it is necessary that teachers be trained and supported by their institutions and societies. This does not meant that language teachers be trained to teach culture per se. “Rather, these teachers bring alternative ways of knowing that can provide greater

points of access for students in developing broader worldviews" (Dei, James, Karumancherry, James-Wilson, & Zine, 2000, p. 264). On the whole, it is expected that teachers raise learners' awareness and provide them with some general information about the diversity of the cultures. Teachers cannot prepare lists of cultural points and impart them to the learners because this may lead to stereotyping. It is suggested that in order to boost the teachers' skill in dealing with cross-cultural issues, teachers had better become engaged in some small-scale action research. It is believed that the small-scale ethnographic research projects could arouse teachers' interest in their profession and boost their knowledge.

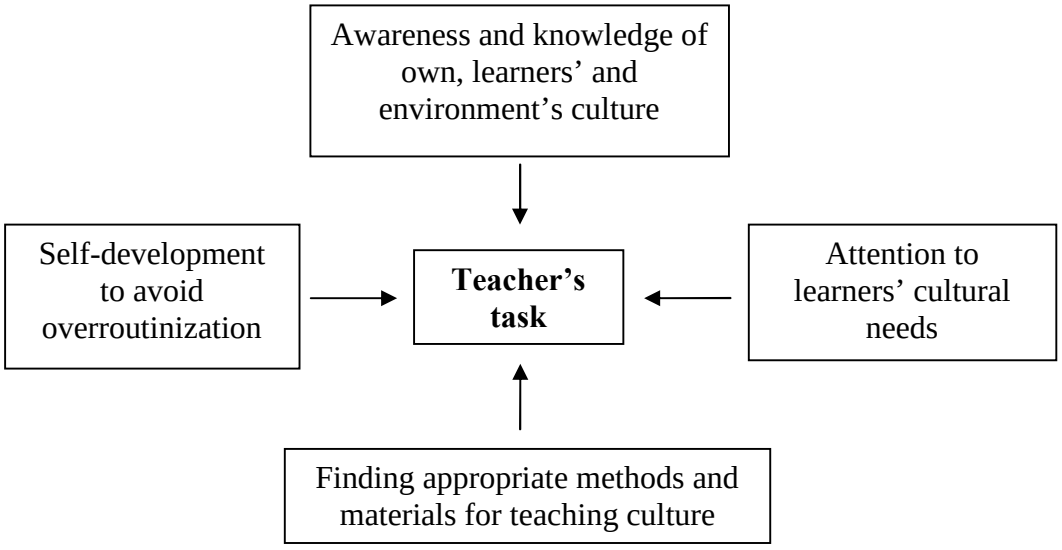

Figure 10. Teachers' task in dealing with culture

Generally, language teachers need self-development in order to avoid "overroutinization" (Prabhu, 1990, p. 174). They need to create a self-exploration in themselves if they want to be useful to their students. The good teachers try to reflect on their work and improve it as effectively as possible. Harmer (2003) describes the qualities of teachers and states that "[t]he perfect situation … is that of a committed and passionate teacher who has distinct ideas about what he or she can do …" (p. 288). On the whole, McKay (2003) reasons that bilingual teachers are more apt to teach English to their students because of their familiarity with the local culture and the students language. McKay stresses the importance of recognizing this strength of bilingual teachers of English. A culturally and critically aware teacher does not abandon language teaching, but endeavors to

help learners to take and use English and glocalize the global based on their goals and needs and in accordance with the conventions and norms of their communities. Figure 10 displays various tasks that language teachers need to fulfill in order to teach culture as effectively as possible.

Learning and teaching of language and culture

In most countries it is quite difficult to approach the task of teaching culture through communicative language teaching (CLT). It is because the students and teachers are not used to this type of learning. To this end, Harmer (2003) argues that CLT "is essentially flawed in a number of respects" (p. 288). As Lewis and McCook (2002) contend, "[s]tudents are considered to be in class to *receive* language rather than to *construct* it" (p. 147). The group and pair work is hardly endorsed by teachers because of discipline problems. Students expect that teachers do most of the talking and transformation of knowledge. Meanwhile, some teachers expect error-free, accurate language and regurgitation of facts as well as direct memorization of the materials. However, Harmer (2003) believes that the methodology that the teachers use in the classroom "is fundamental to the learning of language ..." (p. 160).

There are various ways of acquiring language and culture. However, Sowden (2007) argues that "[a]lthough different new methods have appeared to offer an initial advantage over previous or current ones, none has finally achieved overwhelmingly better results" (p. 304). Learning a foreign language through an international dictionary can help the learner to broaden his/her world knowledge. Corrius and Pujol (2010) maintain that "most ELT dictionaries are currently aimed at a global market" (p. 7). Therefore, a learner can learn the meaning of words and their cultural aspect through using a monolingual dictionary rather than a bilingual one. Overall, McKay (2003) stresses that "an appropriate pedagogy of EIL [English as an International Language] needs to be informed by local expectations regarding the role of the teacher and learner" (p. 140). In this regard, the Internet is very important in learning the English language and its culture. Linder (2004) suggests "the Internet is a valuable tool for language education" (p. 10). Indeed the Internet has revolutionized the modern world and has speeded up the development of science and technology. Carrier (1997) states that "[w]ith the Internet we are witnessing one of those turning points in communications, whose implications could be as far-reaching as Bell's device" (p. 279).

Conclusion

It is obvious that language without culture is meaningless. It is through cultural context that language gets shape and meaning. Language and culture need to be infused and consequently taught to the learners. The materials should be selected carefully and in relation to the target culture. Each and every method chosen by teachers should promote learners' cultural awareness. The important point to remember is that if the learners' situation is EFL and they barely have any access to culture, the methods and materials should promote cultural awareness. That is, every topic and theme needs to be combined in a way that the learners notice the taste of culture. Meanwhile, amalgamating language with culture can boost the learners' motivation for learning. The mere exposure to language brings about boredom. However, introducing learners to different facets of culture creates interest in the classroom. Some schools and universities offer courses in intercultural communication, sociolinguistics or language and culture. However, such courses mostly deal with theoretical issues in the field and hardly involve themselves with real-life issues and do not have any practical applicability. Also, the cultural issues taught in the EFL classrooms are rather superficial and hardly lead to any critical reflection. Therefore, teaching culture should be reconsidered in the light of the globalization of the English language. Also, teaching culture and language should meet the learners' diverse needs. It might be suggested that there should be a global approach to teaching culture with some consideration of local needs and circumstances. English language courses should be designed based on international and multicultural trends. These courses should expose learners to different varieties of English. Both learners and teachers should have more contact in English with other people. Sowden (2007) maintains that living within the culture for a good period of time is necessary for improvement of real inter-cultural skills.

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Future English teachers' attitudes towards EIL pronunciation

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English has become the world's international language, used for international communication mostly among non-native speakers of other languages and 80 percent of all the English teachers around the world are nonnative English-speaking (NNES) teachers (Canagarajah, 1999). Therefore, there is a growing need to investigate the EIL (English as an International Language) movement from non-native pre-service or in-service teachers' point of view. This study examined future English teachers' attitudes towards teaching pronunciation within an EIL perspective. Questionnaires and semi-structured interviews with senior students revealed that native-speaker English is regarded as the correct model in English language teaching (ELT). The implications of the findings on the propagation of native speaker norms as the teaching model and the status of ELF and its reflections on ELT in Turkey are discussed.

Keywords: EIL pronunciation, attitudes, teachers of English

Introduction

In recent years, English has gained a special position in the world as an international language used as a means of communication mostly between non-native speakers outnumbering the native speakers. In today's world, English has become an international language between persons who share neither a common native tongue nor a common culture and for whom English is the chosen foreign language of communication (Seidlhofer, 2005). Crystal (1997) estimated the number of English speakers worldwide and claimed that there were 1,200-1,500 million people having reasonable competence of the English language, only 337 million of which were native speakers. Since 1997, the number of non-native English speakers has been increasing rapidly and the native speakers are currently a minority.

The ownership of the English language has also changed with the changing statistics of English speakers. Widdowson (1994), for example, claims that English no longer belongs to native-speakers, but to everyone who speaks it. Similar to Widdowson, Brumfit (2001) touches on the issue of who owns English with a focus on the statistical and sociolinguistic realities in the world:

> And for English, the current competent users of English number up to seven hundred million, living in every continent…of whom less than half are native speakers. Statistically, native speakers are in a minority for language use, and thus in practice for language change, for language maintenance, and for the ideologies and beliefs associated with the language -at least in so far as non-native speakers use the language for a wide range of public and personal needs. (p. 116)

It is obvious that the increasing numbers of non-native learners, the changing ownership of the English language and the growing needs of most learners who are likely to face mostly non-native speakers have made EIL researchers think about the reflections of EIL or ELF (English as a Lingua Franca, often used interchangeably with EIL) in the English classroom and challenge the traditional assumptions that ELT pedagogy should be informed by native speaker models. Alptekin (2002), for example, questions the so-called native speaker norms by claiming that the native speaker model is utopian, unrealistic and constraining in relation to EIL. Similarly, Seidlhofer (2005) criticizes the native speaker language by suggesting that the fine nuances of native speaker language are communicatively redundant or even counter-productive. Jenkins (2000) also argues that speakers do not need a near-native accent; instead, a way of speaking English reflecting the linguistic and cultural identities of non-native speakers of English should be adopted. Jenkins (2005a) also draws attention to the difference between English as a Foreign Language (EFL) and ELF by suggesting that speakers of EFL utilize English mainly to communicate with native-speakers of English generally in native-speaker contexts and their purpose in learning the language is to speak like a native-speaker. On the other hand, speakers of ELF use English primarily to communicate with other non-native speakers from various L1 backgrounds and in non-native speaker settings, there is no point for speakers in trying to speak like a native-speaker.

McKay (2002) points out that the teaching and learning of an international language like English must be different from the teaching and learning of any other second or foreign language. In this study, what McKay calls “different” will be dealt with by discussing the differences brought about by EIL researchers in four interconnected aspects of ELT: teaching culture, curriculum development, teacher education and teaching pronunciation.

The current study arises from Doğançay-Aktuna’s (1998) call for more research among the EFL countries of the expanding circle like Turkey about the variation in the role and status of English. Although a number of studies have been carried out on teachers’ attitudes towards ELF pronunciation and many non-native teachers have found to be strongly opposed to the idea of abandoning native-speaker pronunciation norms in various language learning contexts, there is

a need for such a study in the Turkish EFL setting. The study examined candidate English teachers' attitudes towards EIL pronunciation. After discussing the status of English in Turkey and effects of EIL on culture, curriculum development and teacher education, relevant literature about attitudes towards international English and EIL pronunciation will be reviewed.

EIL and Turkey

About the status of English in Turkey, Doğançay-Aktuna and Kızıltepe (2005) point out that Turkey belongs to the Expanding Circle, where English has no official status but is increasingly used as a language of wider communication with other Europeans and the rest of the world. According to Doğançay-Aktuna (1998), English carries two important functions, the first of which is the instrumental function that in general refers to job opportunities. In an attempt to investigate the attitudes and motivation of Turkish learners towards English, Kızıltepe (2000) found that the most important reason for learning English are instrumental purposes: finding work after graduation after university and using the internet. Moreover, only a moderate interest in the British and the American community and culture was found and having conversations with British and American people was regarded as unimportant by most of the Turkish learners in her study. On the interpersonal level, English is used in Turkey as the language for international business and tourism. Besides, it is the symbol of modernization and elitism to the educated middle classes and those in the upper strata of the socioeconomic ladder. To exemplify the interpersonal function, some of the participants in Kızıltepe's study believe that the knowledge of English will make them a better educated person (see Coşkun, 2010a for further discussion on the place of English in Turkey).

EIL and Culture

As far as teaching culture is concerned, Cortazzi and Jin (1999) list three types of cultural information to be included in course books or materials. The first one is the source culture like Turkish music and names, the second is the target culture materials such as American idols and British politeness, and the third one is the international target culture materials (e.g., typical Japanese wedding, German festivals and Italian food). Each of these cultural information has both its advantages and disadvantages. According to research, the source culture may be beneficial in some ways. Snow, Kamhi-Stein, & Brinton (2006) point out that the source culture enables students to talk about their own culture. Altl Alptekin (2002) also admits that the source culture has some benefits in the EFL context, he draws attention to a very important fact that in the EIL context whose

culture becomes the world itself, international culture should be emphasized. Similarly, McKay (2003a) underlines the advantages of using international culture by giving examples of "a text in which bilingual users of English interact with other speakers of English in cross-cultural encounters for a variety of purposes" (p. 39):

1. Such texts could exemplify the manner in which bilingual users of English are effectively using English to communicate for international purposes.
2. They could include examples of lexical, grammatical and phonological variation in the present-day use of English.
3. They could also illustrate cross-cultural pragmatics in which bilingual users of English, while using English, nevertheless draw on their own rules of appropriateness.
4. They could then provide a basis for students to gain a fuller understanding of how English today serves a great variety of international purposes in a broad range of contexts.

Kramsch (1993) has a different approach to teaching EIL culture and her approach seems applicable to EFL contexts like Turkey as most of the English course books are still lacking the international culture and still includes the native-speaker cultural norms such as actors in Hollywood, the history of Coca-Cola and pumpkins in Halloween (Ilter & Güzeller, 2005). Kramsch coined the term establishing a "sphere of interculturality" which promotes the idea that learners consider his/her own culture in relation to another. To illustrate Kramsch's term with a classroom activity, a teacher might have to teach a unit titled "stereotypes" but the examples, pictures and activities are all about the stereotypes attached to the native-speaker culture like England and the USA. The teacher can promote reflective thinking to elicit more stereotypes about different countries including Turkey, the source culture.

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EIL and Curriculum Development

In addition to teaching culture, the EIL movement offered some new perspectives to curriculum developers in ELT. For instance, Matsuda (2005) proposed an EIL curriculum in which students are exposed to English speakers from different backgrounds. Instructional materials that represent different varieties of World Englishes are integrated so that learners of English become aware of the role and the place of English in different geographical regions. McKay (2003a) also draws attention to EIL curriculum development by underlying three assumptions:

1. EIL curriculum development is recognition of the diverse ways in which bilingual speakers make use of English to fulfill their specific purposes
2. Many bilingual users of English do not need or want to acquire native-like competence.
3. English no longer belongs to any one culture and, hence there is a need to be culturally sensitive to the diversity of contexts in which English is taught and used.

If the ELT curriculum is designed within an EIL perspective in mind, it is unavoidable that the testing system should also change. Considering the assessment dimension of the ELT curriculum, it would be fair to suggest that the existing exams are not appropriate in a world where English is taught as a lingua franca. Taylor (2005) draws attention to the growing number of English varieties and the need for a change in the assessment aspect of the English language. They both support the idea that testers should take the changing status of English into account and prepare their tests accordingly. According to Ahvenainen (2005), there appears to be a contradiction even in the Common European Framework (2001) since it promotes *pluralingualism* that includes the idea that all levels of language competence should be accounted for, but it still emphasizes the so-called achievement of native-speaker competence when drawing up assessment criteria as in the following examples:

> "…sustain relationships with *native speakers*" (level B2, p. 35, p. 74)
>
> "Appreciates fully the sociolinguistic and sociocultural implications of language used by *native speakers* and can react accordingly" (level C2, p. 122)
>
> "Can hold his/her own in formal discussion at no disadvantage to *native speakers*" (level C2, p. 78)

EIL and Teacher Education

Another important influence of EIL can be seen in teacher education. Sifakis (2007) addresses the important issue of teacher education considering the need for a change in the worldviews of English teachers through the teacher education programs. In order to meet this need, Sifakis developed a transformative model which includes five phases:

> Phase 1: Preparation: Before the start of the actual training session, trainees are asked to respond to some questions concerning their own professional background, studies and interests.

Phase 2: Identifying the primary issues of ELF discourse.

Phase 3: Fostering trainees' informed awareness about ELF discourse.

Phase 4: ELF and pedagogy: As the sessions progress, the issues discussed will start to become more and more centralized on trainees' individual teaching situations and influences and choices that have formed their professional identity.

Phase 5: Formulating an ELF action plan: Once trainees are aware of all the major issues involved in ELF discourse and pedagogy and have grasped the implications for their own teaching context, they should be ready to put that knowledge into practice by designing, implementing and evaluating an ELF action plan.

Also, Snow et al. (2006) underline the importance of the following so as to restructure teacher education programs in line with the changing face of English:

1. Exposing teachers (learners) to varieties of English beyond the Inner Circle;
2. Helping to deconstruct the myth of the native speaker;
3. Integrating methodologies that are valued in the local context and reflecting students' actual needs and interests;
4. Fostering language development through increased target language exposure, consciousness-raising activities, and feedback;
5. Encouraging collaboration between local and outside experts; and
6. Instilling in participants the value of on-going reflective practice and lifelong learning endeavors.

Similarly, Sifakis and Sougari (2005) propose that teacher training in Expanding Circle settings should promote awareness of issues related to EIL, persuade teachers to study the varieties of English used and encourage reflection on issues of identity and ownership of English. Jenkins (2005a) also draws attention to the importance of teacher education by claiming that ELF practice starts with teacher education and the more teachers learn about ELF, the more likely they will implement it into their classrooms. Jenkins argues that teacher education could focus more on intercultural communication and less on what native-speakers do. From her point of view, teachers should be educated in such a way that they can enable their students to accomodate their lexico-grammar, pronunciation and pragmatics according to their ELF interlocutors who are non-native English speakers coming from various cultural and linguistic backgrounds.

EIL and Pronunciation

In the teaching of pronunciation, EIL research seems to agree on the idea that learners do not need to strive for standard pronunciation, nor for the values and behaviors of native speakers of English (Byram, 1997). Instead, intercultural communication should replace the native speaker model and the non-native speaker should replace the so-called native speakers. Alptekin (2002) suggests that teachers in EIL contexts should be successful bilinguals with intercultural insights, not necessarily native speakers. Similarly, Jenkins (2000) suggests that there is no justification for insisting on calling an item as an error if the vast majority of the English speakers in the world produce and understand an error.

Believing that there is not any monolithic variety of English and teaching English must be different from any other languages, Jenkins (2000), the creator of the ELF core, set priorities in teaching pronunciation by observing non-native learners of English from different language backgrounds in classroom conversations to analyze the causes of problems of comprehension in their use of English. Jenkins (2000) provides a set of phonological features which are important for intelligibility in communication between non-native speakers of English. Some of these forms are as follows:

1. All the consonants are important except for “th” sounds as in “thin” and “this”.
2. Consonant clusters are important at the beginning and in the middle of words. For example, the cluster in the word “string” cannot be simplified to “sting” or “tring” and remain intelligible.
3. The contrast between long and short vowels is important. For example, the difference between the vowel sounds in “sit” and “seat”.
4. Nuclear stress is also essential.

These “lingua franca core” aspects requiring pedagogic focus for production in ELF classes. On the other hand, Jenkins states that many other pronunciation items that do not seem to cause intelligibility problems in ELF interactions are regularly but unnecessarily taught in English pronunciation courses. These items can be summarized as follows:

1. Weak forms such as the words “to”, “of” and “from”
2. Word stress
3. Pitch movement
4. Stress timing

The implications of Jenkins' model for pronunciation teaching promote the idea that students should be given choice. When students are learning English so that they can use it in international contexts with other non-native speakers from different first languages, they should be given the choice of acquiring a pronunciation that is more relevant to EIL intelligibility than traditional pronunciation syllabuses offer. Besides, students should be given plenty of exposure in their pronunciation classrooms to other non-native accents of English so that they can understand them easily even if a speaker has not yet managed to acquire the core features. For EIL, this is much more important than having classroom exposure to native speaker accents.

If the core of ELF pronunciation is accepted as a valuable model by teachers of English, this can help teachers prepare their ELF syllabus and materials for listening, speaking and pronunciation courses. Also, teachers would become more careful about the course books they select for their courses. Modiano (1996) stresses that exercises in a course book should include frequent samples from non-native EFL speakers because learners in the expanding circle settings will mostly come across non-native speaker in the real world. Similarly, Widdowson (1998) points out that English course books cannot develop linguistically tolerant attitudes toward non-native localized varieties, or toward the speakers of varieties considered different from the standard ones as they are heavily native-speaker based. He also suggests that instructional materials and activities should have suitable discourse samples pertaining to native and non-native interactions as well as non-native and non-native interactions. Widdowson believes that discourse displaying only native speaker use is mainly irrelevant for many learners in terms of potential use in authentic settings.

EIL and Attitudes

As this study is related to attitudes towards English pronunciation as a lingua franca, a definition of the concept of "attitude" is needed to provide a theoretical background for the study. In general terms, attitude, which changes depending on age, gender, the effect of community and official institutions and mass media, is a hypothetical construct used to explain the direction and persistence of human behavior (Baker, 1992). Two approaches seem to be helpful to evaluate attitudes: the direct method and the indirect method. The direct methods of measuring language attitudes are questionnaires which can include open or closed question items or a combination of both and interviews that can be regarded as the oral equivalents of open-question questionnaires. The indirect method, on the other hand, infers language attitudes from evaluations of speakers of two or more language varieties. In the indirect method method, informants are confronted with a certain number of speakers of different accents and then asked to evaluate those

speakers according to certain given features such as the nationality, job, personality traits and the likeability of the speaker.

Attitudes towards varieties or speakers of English, among other languages, have been a concern of sociolinguists and social psychologists since the late 1950s and early 1960s. Earlier research concentrated on the attitudes held by native speakers. However, with the spread of English worldwide, the focus has shifted to attitudes held by users of English in the Expanding Circle. There is quite a lot of research carried out in the Expanding Circle both by means of direct or indirect method.

McKay (2003b) investigated attitudes of Chilean teachers of English towards EIL and found that the native-speaker pronunciation is perceived by Chileans as correct. When asked the drawbacks about native speakers, the teachers agreed on the idea that they are not familiar with the local context. Knollmayr (2004), whose questionnaire was adapted for the current study, aimed at revealing attitudes of Austrian candidate teachers of English to standard and non-standard English with a special focus on their preferences for native and non-native norms in pronunciation teaching. Attitudes of respondents were found inconsistent and most students reported an awareness of the something like EIL. However, a clear concept of what it actually constitutes does not exist. Thus, Knollmayr suggests that students should be made more familiar with the concept and the discussions in connection with it.

In an interview conducted by Jenkins (2005b), eight non-native teachers of English were asked about whether they like their own accent and how they would feel if their accent was mistaken for that of a native speaker of English. The participants perceived native accents as good, perfect, correct, proficient, competent, fluent, real, and original English while a non-native accent is not good, wrong, incorrect, not real, fake, deficient and strong.

Similarly, Timmis (2002) assessed attitudes of English students in 14 different countries towards native and non-native English. The study revealed that the learners preferred a native-speaker standard. Sifakis and Sougari (2005) investigated attitudes of Greek teachers towards EIL and found similar results. Dalton-Puffer and Kaltenböck (1995) studied how students evaluate particular native or non-native varieties in Austria. A list of twelve (mostly adjectival) attributes like educated, successful, rude were given and subjects were asked to indicate to what degree this attribute applied to the speaker. It was found that they give more credit to the native speaker accent and hold a negative attitude their own non-native accent.

Teufel (1995) investigated attitudes of Anglo-Australian high-school students towards German accented English by means of combining both direct and indirect

data-gathering methods. Presented with speech samples, the informants were required to comment upon their impressions of the speakers' voice by answering the open and closed questions on the questionnaire. Open questions (e.g., What do you think the speaker's native language is?) were used in order to determine how many informants would be able to identify the speaker's cultural and linguistic background. The majority of the informants were not be able to identify the German background of the accented speakers but treated them as non-standard speakers in general.

The study

Participants

The participants are 47 senior students at the English Language Teaching (ELT) department. The reason for selecting candidate English teachers is that they are the people who will need to experience a change of attitude towards EIL and, in turn, should be equipped with the means of changing their students' attitudes in the future as Jenkins (1998) suggests. The participants also have a broad overview of the basic linguistic terminology to respond to the questionnaire.

The number of participants returning the questionnaire was 47 out of 50. Of these, 38 were female while the rest were male. Their ages ranged between 20 and 24. It is important to note that because the total number of respondents is quite small, it would be true to say that the results of this questionnaire can only give an impression of the attitudes of the students in their last year at the ELT department.

Instrument

In this study, a questionnaire and an interview were used to investigate the participants' attitudes towards EIL pronunciation. The adapted questionnaire from Knollmayr (2004) includes items focusing on participants' awareness and acceptance of EIL in general rather than special EIL terminology that is only a recently emerging concept that may not be familiar to the participants.

The questionnaire has two parts: firstly, background information (age, sex, and contact with native or non-native speakers) and secondly, attitudes towards pronunciation and accent-related matters. The items in the second part of the questionnaire are closed items. Items 1 and 2 are intended to elicit the accent preferences of the participants and the reasons for their preferences. Items 3, 4, 5, 6 and 7 are related to the importance and the perceived goals of pronunciation teaching. Items 8 and 9 are about participants' awareness of the non-standard pronunciation of English. Item 10 deals with the ideal pronunciation teacher from

participants' perspective. Items 11 and 12 are related to participants' exposure to different varieties of English and their tolerance of L1 accent while conversing with native and non-native speakers. Item 13 is intended to reveal what participants understand from the term "International English" and Item 14 is about the preference for the conversation content of a listening or pronunciation course book. Thinking that respondents may not be familiar with the concept of EIL in detail and may not be able to respond EIL questions with special terminology, the items were kept simple to see whether there is any awareness and acceptance of EIL in general.

The second data collection instrument is a semi-structured interview inspired by Jenkins' (2000) Lingua Franca Core. These interviews served to confirm and broaden the data from the questionnaire surveys. The main purpose of using a semi-structured interview was to add to, revise or expand on previous questions depending on the participants' response so that a more in-depth analysis of participants' attitudes towards EIL pronunciation can be made. Three randomly selected participants who had expressed their willingness to be interviewed were interviewed and each interview was audio taped.

Three general questions were asked during the interview. The first one is related to their ideas about what the goal of pronunciation teaching should be. The second one is about whether some pronunciation errors can be tolerated in the classroom and what these errors are. Before the third question, Jenkins' (2000) Lingua Franca core was explained in detail and they were asked to reflect on this model.

Data collection and analysis

Before the actual administration of the questionnaire, it was piloted with 15 future English teachers in order for the purposes of content and linguistic validity. Two researchers were consulted about whether the items in the questionnaire and the interview were clear and the scales were appropriate. Based on the feedback obtained, several modifications were done. The questionnaire seems to be reliable with a Cronbach's alpha coefficient value of 0.61 that is a reasonable value for Social Sciences.

For the questionnaire data, frequency counts and percentages were computed as shown in tables in the Results section.

The data collected through the interview were coded and analyzed by two researchers to ensure reliability, one of whom was the researcher himself. The interview data were analyzed by applying content analysis. The participants' reflections on the goal of pronunciation teaching, tolerance of pronunciation

errors in the classroom and Jenkins' (2000) Lingua Franca core made up the three categories under which the obtained data are analyzed.

Results

Personal accent preference and reasons behind these preferences

A nearly equal distribution among the adopted accents of participants was revealed and most of them justified their English accent by claiming that they either learned their accent at school or want to identify themselves with the country of the people speaking with this accent (Table 1). While the justification "I think it sounds best" was chosen by 19 people, only 3 think that their accent is a result of their family background (Table 2).

Table 1. Accent adopted while speaking

Accent	Freq (n = 47)	Percent
Standard British English	15	31.9
Standard American English	18	38.3
A type of Turkish-English	14	29.8

Table 2. Reasons for selecting certain English accents

Reasons	Freq (n = 47)	Percent
Identification	26	55.3
It sounds best	19	40.4
Learned it at school	26	55.0
Family background	5	6.4

Importance and the perceived goals of pronunciation teaching

Although nearly all of the participants are aware of the fact that they communicate mostly with non-native speakers of English instead of native-speakers, except for 9 participants, all of them hold the opinion that teaching English at school (Table 3) and especially teaching a "native-like pronunciation" is very important (Table 4). Interestingly, the majority of participants seem to

accept “intelligibility” as well, the desired aim of teaching ELF, as their personal and educational goal in a pronunciation (Tables 5-7).

Table 3. Importance of pronunciation teaching at school

Level of importance	Freq (n = 47)	Percent
Very important	38	80.9
Important	5	10.6
Not very important	4	8.5

Table 4. Importance of participants having native-like pronunciation in English

Level of importance	Freq (n = 47)	Percent
Very important	38	80.9
Important	5	10.6
Not very important	4	8.5

Table 5. Importance of having clear and intelligible pronunciation

Level of importance	Freq (n = 47)	Percent
Very important	37	78.7
Important	6	12.8
Not very important	4	8.5

Table 6. Goal of pronunciation teaching to help students become as native-like as possible

Agreement or Disagreement	Freq (n = 47)	Percent
Agree	41	87.2
Disagree	6	12.8

Table 7. Goal of pronunciation teaching to help students become clear and intelligible

Agreement or Disagreement	Freq (n = 47)	Percent
Agree	46	97.9
Disagree	1	2.1

Native and non-native varieties of English in pronunciation

Although more than half of the participants claim that they have been exposed to different varieties of English in their pronunciation classes (Table 8), most of them seem unwilling to teach or to be taught a non-native variety such as Turkish English (Table 9).

Table 8. Exposure to different varieties of English in pronunciation classes

Agreement or Disagreement	Freq (n = 47)	Percent
Yes	27	57.4
No	20	42.6

Table 9. Preference to teach or be taught a non-native variety of English

Agreement or Disagreement	Freq (n = 47)	Percent
Yes	12	25.5
No	35	74.5

While only 13 of the participants consider that a successful bilingual teacher is the ideal pronunciation teacher, 34 of them think that the native speaker from either England or America is the ideal (Table 10).

Table 10. Preference for ideal pronunciation teacher

Agreement or Disagreement	Freq (n = 47)	Percent
The native speaker from England or America	34	72.3
A successful bilingual teacher	13	27.7

Results on the tolerance of L1 accent in English speaking show that majority of participants accept only a faint accent while talking to both native and non-native speakers (Tables 11 and 12).

Table 11. Acceptability of accent in conversation with native-speaker of English

Acceptability of accent	Freq (n = 47)	Percent
A faint non-native accent	30	63.8
A strong non-native accent	17	36.2

Table 12. Acceptability of accent in conversation with non native-speaker of English

Acceptability of accent	Freq (n = 47)	Percent
A faint non-native accent	29	61.7
A strong non-native accent	18	38.3

Table 13 shows that more than half of the participants describe international English as the “English easily understood by everyone”.

Table 13. Understanding of the term “International English”

Definition of International English	Freq (n = 47)	Percent
English with a particular accent	6	12.8
English easily understood by everyone	31	66.0
English spoken by any native speaker of English	9	19.1
Other	1	2.1

Content of a listening or pronunciation course book

While native and native or non-native and non-native conversations in a listening or pronunciation course books are desired by nearly half of the participants, only 2 participants preferred to have non-native and non-native conversations in their course books (Table 14).

Table 14. Preference for conversation in a listening or pronunciation course book

Preference	Freq (n = 47)	Percent
Native and native	23	48.9
Native and non-native	22	46.8
Non-native and non-native	2	4.3

Perceptions of varieties of English

Data obtained from the interviews seem to overlap with the questionnaire results. As an introduction question, participants are asked what comes to their mind when they hear the word "correct or Standard English", they all responded as either British or American English. The first question and related discussion about the goal of pronunciation teaching is responded similarly by three of the participants. They all agreed on the idea that a native or a native-like pronunciation should be the goal of a pronunciation course. The following direct quotations about their perceived goal of teaching pronunciation were taken from the interviewees' responses:

T1: There is something called the Standard English and it is the American or the British English. Teachers have different preferences but I personally prefer British English.

T2: I always think that the goal is to teach the accent of English practiced in our course books. Most of time, it is American English in Turkey.

T3: I think it should be the American English as America is the dominant power in all sectors.

When asked to justify their perceived goals of pronunciation teaching, T1 said that he had attended a private course when he first started learning English and had a native-speaker teacher from Manchester for a long time. He thought that his preference might be related to his earlier learning experiences. T2 held the idea that the goal is predetermined by course book writers and the people who are

getting involved in the process of course book selection for the English course. In the interview, T2 said:

> Whatever our goal is in teaching pronunciation, we teach through the course book. If the course book is British, we are teaching British English. If it is American, we are teaching American English. Actually, the goal is decided by some others, not us.

T3 seemed to explain his perceived goal considering what he has heard from people about job and scholarship interviews:

> I heard from a manager of a company that in job interviews, people with a good American accent are hired more than others. I mean American English is the key for a good job. I have heard also that if you do not speak American English in interviews for a scholarship to study abroad, you cannot get it.

The second question is pertaining to their opinions about whether some pronunciation errors can or cannot be tolerated in the classroom and if yes which errors they are. All of the participants have different answers to this question:

T1: I believe that some errors that are rarely committed can be tolerated but if the same errors are made by our students again and again, we should not tolerate them.

T2: I think in pronunciation, we should correct errors because immediately students might think that it is the correct pronunciation and these errors are fossilized if we do not correct them.

T3: Teachers should be more tolerant while correcting pronunciation errors. When students become afraid of speaking and making mistakes in pronunciation, it is hard to get them to speak again.

All teachers were asked to elaborate on which common pronunciation errors can or cannot be tolerated. Except for T3, T1 and T2 seemed to have a greater tendency toward the native-speaker model. T1 gave the example of /-th/ sound as in “three” and “r” at the end of words like car as the errors he would correct. The –th sound is not regarded as essential for intelligibility for ELF communication. The second sound is the –r sound. It is known that in RP, this sound is not as strong as in GA. The importance he gives to this sound might be related to his British accent preference.

T2 seemed to favor a stricter approach in correcting pronunciation errors. He makes further comments by comparing speaking and writing errors:

> Speaking is not like writing. In writing you can correct errors anytime but in speaking, errors fly and you cannot catch them later on.

T3 who seemed to be more tolerant than others gave the example of word stress as errors he would tolerate as mentioned in the non-core features of ELF pronunciation:

> Our teachers sometimes exaggerate their English by trying to put the right stress on the right syllabus. They look quite funny while doing that. For example, the stress is on the second syllabus in the word "important" but it is the same word when pronounced in a way that the stress is on the first syllabus.

The participants' general attitudes towards Jenkins' (2000) Lingua Franca Core are also revealed to be negative:

T1: I do not really how she could suggest that these pronunciation features should be taught because they are important for intelligibility and some others could be neglected as they do not break communication. I guess she did not collect any data from Turkish speakers of English. So her models cannot be true for all EFL contexts.

T2: Limiting pronunciation within certain features is a good idea for us as we spend less time and energy in teaching all the problematic pronunciation aspects but for students, it might be problem. As a prospective teacher of English, for example, I want to learn all about pronunciation.

T3: I agree that students should be exposed to other non-native accents of English. But is there a limitation for that? I mean which different varieties does she talk about? I know there are "World Englishes" now but which of these should be taught?

Discussion

This study was conducted to determine the attitudes of candidate English teachers towards ELF pronunciation. The questionnaire results showed that participants are aware of the fact that they speak English mostly with non-native speakers. In other words, they accept the lingua franca status of English. They also believe that clear and intelligible English should be the goal of a pronunciation class and most of them describe "International English" as the "English easily understood by everyone" (intelligible English). However, most of them perceive that the goal of a pronunciation class is to speak like a native speaker, and this implies that intelligible English is associated with the native speaker. Although they claim that they have been exposed to different varieties of English, they do not seem to be very tolerant of a non-native accent while speaking both with native and non-native speakers by allowing only a faint non-native accent. Moreover, the idea of teaching a non-native variety is disagreed by most of the participants and the ideal

pronunciation teacher is perceived as a native speaker. As for the content of a pronunciation course book, they also would like to see conversations between a native and another native speaker or a native and a non-native speaker of English, not between a non-native and another non-native speaker even though they hold the idea that they use English mostly with other non-native speakers in real life situations. These contradictions show that respondents did not regard matters dealt with in the questionnaire as interconnected, but rather replied to them independently from each other, thus producing answers that showed inconsistent attitudes. Clearly what was shown was that respondents had spent little thought on the status of English and its implications in the course of their studies.

The data collected through the interviews also yielded similar results. All three participants seem to favor the so-called American or British English as the goal of pronunciation teaching. Their earlier language learning experiences, the course books used in the classroom and what is heard from people about the desired accent in job and scholarship interviews influence their thoughts on the goal of pronunciation teaching. As for tolerance of pronunciation errors, one of the teacher candidates favors a zero tolerance approach as he believes in the fossilization of pronunciation errors when not corrected immediately. Another participant was found to be tolerant of rarely committed errors while the other teacher seems to favor a more flexible approach by suggesting that students should not be discouraged from speaking the language because of correction of each and every pronunciation error. Despite holding a flexible approach, the same person considers "word stress" as a feature of pronunciation to be corrected contrary to Jenkins' (2000) listing this feature in her non-core list. Another non-core pronunciation feature that is the sound of /th/ is also regarded as a sound to be corrected by the other participant. In reaction to Jenkins' ELF pronunciation model, all the teachers have expressed their negative criticisms. One teacher questions her model in the Turkish EFL setting by asking whether Jenkins had collected any spoken English corpus in Turkey, for example, to develop such a list that she claims to be the core of ELF pronunciation. Another teacher expressed the idea that as a candidate teacher of English, he should know all the pronunciation features, not only the ones suggested by Jenkins. One final criticism brought up was related to the limit in non-native accents that students should be exposed to.

Conclusion

Although this study is too small to provide significant data on attitudes towards ELF pronunciation as far as the number of participants is concerned, the findings are assumed to be typical attitudes common among many learners and teachers of

English in EFL contexts. This study also sheds some light on the future of ELT in Turkey as the participants are future teachers of English, which means that they will pass on their preferred pronunciation model and the attitudes towards ELF pronunciation when they start teaching the following year. It would be fair to assume that native speaker norms will remain as the teaching model and there is a growing need for awareness about the current status of ELF and its reflections on ELT in Turkey. Given the instrumental motivation of Turkish learners of English to learn English for utility purposes (e.g., getting a better job) and to communicate mostly with non-native speakers, ELT should be put on a different track so that students are exposed to different varieties and cultures of the English speaking people in order to help them be linguistically ready for intercultural communication. In an attempt to illustrate how the changing track might have an influence on the ELT classroom, Coşkun (2010a, 2010b, 2010c) attempts to illustrate lesson plans, activities and other instructional resources through which students are presented and familiarized with different varieties of English as well as cultural norms of the English speaking world so that they can be linguistically ready to be able to communicate not only with native speakers but also with non-native speakers of English.

As Kirkpatrick (2004) underlines, with the changing face of English in the world, some important points to consider in the ELT pedagogy appear:

1. variation is natural, normal, and continuous, and ELT professionals should develop tolerance and understanding of it;
2. prejudice against varieties is likely but has no rational basis;
3. one variety is not superior to another;
4. specific teaching contexts and specific needs of learners should determine the variety taught; and
5. non-native teachers are ideal in many ELT contexts.

For further studies in the field of EIL, it can be suggested that more research about the effects of EIL on ELT with special focus on curriculum, teacher education, materials development, teaching basic skills and culture, course book evaluation and classroom pedagogy will pave the way for a drastic change in our traditional understanding of ELT in the global world.

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Globalization and language use: A bidiscursive approach

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The global-local intersections of languages and cultures and the increasing diversity in the use of English have become central concerns for linguists and language teachers across the world. Despite localizations of English, English monolingualism is still dominant both in the academy and the world outside. Language scholars have developed various approaches, such as World Englishes (WE), English as a Lingua Franca (ELF), Defense of National Languages, and Lingua Franca English (LFE), to counter the hegemony of "standard English." However, these approaches have some problems as they either assume stability and fixity of language norms or go to the other extreme and advocate radical contingency of language use. Therefore, this paper, following some insights from Pennycook's (2010) notion of language as a local practice, proposes a new way to theorize language difference, which I call bidiscursive approach, that rejects both the assumptions of language fixity and radical contingency. It focuses on discursive and epistemic differences rather than mere bilingualism or multilingualism and urges us to pay attention to how language users create subtle differences in meaning while also imitating the dominant discourse patterns.

Keywords: bidiscursivity, multilingualism, bilingualism, discourse, practice, translingualism

Introduction

With the rise of globalization and the resultant global connectedness and local diversities, there has been a growing concern about the use of English both in the academic setting and beyond. People are concerned about diversity both in English language use and in the broader economy of languages. There are different responses to this phenomenon of language difference. On the one hand, there has been an attempt in different ways to standardize the use of English for smooth communication or transmission of information, and also to create a homogeneous social world. On the other hand, scholars are concerned about the hegemonic influence of the dominant variety of English and its instrumental use for serving the purposes of the global capitalism. The major purpose of this paper

is to offer an approach to language difference that, while sharing many of the assumptions of English as Lingua Franca (ELF), World Englishes (WE), and Defense of National Languages (DNL), attempts to avoid some of their pitfalls in terms of the use of English language. The approach to language difference I propose, following Pennycook's (2010) notion of "language as a local practice", despite being close to Canagarajah's (2007) Lingua Franca English approach, rejects the radical contingency that he upholds. The major proposition of this paper is that language use can be conceived as discourse practice and that the major goal of language education should be bidiscursivity rather than mere bilingualism or multilingualism.

Before moving to the discussion of different approaches to language difference and the case of bidiscursivity, it would be relevant to briefly define how I will be using the term discourse and bidiscursivity to provide a sense of the position from which this paper critiques four major approaches to language difference. As mentioned earlier, I propose to focus more on discourse practices than on language. Here, I am invoking Gee's (2008) differentiation between little "d" discourse and big "D" Discourse, where the former refers to language bits or "connected stretches of language that make sense, like conversations, stories, reports, arguments, essays, and so forth", (p. 154) whereas the latter "includes more than languages," i.e., "ways of behaving, interacting, valuing, thinking, believing, speaking, and often reading and writing, that are accepted as instantiations of particular identities by specific groups" (p. 3). In a slightly different sense from Gee's, I use discourse practice in the sense of Pennycook's (2010) modification of the notion of discourse in his use of the term practice or "new discourse" where he takes a midway between capital "D" Discourse and little "d" discourse. The point here is that language as the little "d" discourse is too much reified whereas the big "D" discourse is slightly more fixed or static. What Pennycook (2010) tries to overcome in Gee's or Foucault's (1994) theory of Discourse(s), while retaining its social embededness, is the implied fixity and separate boundary. Here, discourse is local; however, it does not exclude national, regional, or global embededness of the local.

Bidiscursivity is a position of in-betweenness, a position in which an individual is capable of maintaining the knowledge and awareness of two different discourse practices. It is not a "mixture" or "blend" of two cultures or language practices, as the term hybridity often means; nor is it a presence of the conventions of two discourse practices, where one of the two is silenced; it is rather closer to what Bhabha (2004) says of "hybridity, a difference 'within', a subject that inhabits a rim of an 'in-between' reality" (p. 19). This bidiscursive position is important to maintain a critical distance from the hegemonic discourse practices of the global economy.

Globalization and English Language

Globalization has become an imperative of our day. Due to the advancement in Information and Communication Technologies (ICTs), travel, and commerce, the world is becoming more and more globally connected. With this rise of globalization the diffusion of English language has also become immense. Many studies show that non-native speakers of English far outnumber its native speakers (Graddol, 1999; Crystal, 2003). Regarding this phenomenon, Leung (2005) writes:

> It is estimated that there are between 320-380 million native speakers of English and between 300-500 million ESL speakers in countries such as India, the Philippines and Nigeria where English has been institutionalized (e.g. a medium of the legal or education system). In addition to the ESL speakers, it is estimated that there are about 500-1000 million people around the world who use English for a variety of purposes and for whom English is neither their native/first not their second language; in more traditional terms these would be regarded as EFL speakers. (p. 133)

Native speakers of English are now a minority in the English-speaking world. And with the rapid rise in number of people speaking English, English has been localized in various parts with the emergence of distinct "structural, semantic and discourse innovations in the ways English is understood and used" (Leung, 2005, p. 133). With this variety in the way English is used, questions like "who owns English?" have been raised. But still, the monolingual assumptions about English are dominant and widespread and wherever it is taught, the focus is often given to either "British" or "American" standards, purity in form and structure.

Similarly, the global capitalists and its supporters take language to be a neutral means of *transmitting* information *smoothly* among people of different places and cultures. And they support the mission of spreading English language over the whole world as it serves their purpose of creating a seamless world favorable for their economic interests. And obviously, this promotes English monolingualism. However, several scholars and theorists have already started countering such belief. They highlight the fact that English language serves the political/hegemonic interests of the West in general, and the global corporatism in particular (Canagarajah, 1999; Pennycook, 1998; Phillipson, 1992). They argue that political, social, and economic consequences of the spread of English as International Language should not be ignored. In this context where, on the one hand, several varieties of English have emerged, on the other hand, monolingual assumptions are still widespread, how can we address the issue of language difference and its connection with Western hegemony? How can we address, as Ruby and Saraceni (2006a) state, "this apparent linguistic anarchy" that "has generated a tension between those who seek stability of the code through some

form of convergence and the forces of linguistic diversity that are inevitably set in motion when new demands are made on a language that has assumed a global role of such immense proportions?" (p. 1). There are generally four major approaches that address the issue of language difference: a) World Englishes; b) English as Lingua Franca; c) Defense of National Language(s); d) Lingua Franca English as Radically Contingent.

World Englishes

One way to address diversity or language difference in global context is to advocate localization of English, as done by scholars like B. Kachru (2005) and Y. Kachru and Nelson (2006). These supporters of localization want to replace the focus on standard British or American English with World Englishes, the assumptions being that in many places "such as Nigeria, India, the Philippines and Singapore, where English has taken a firm hold as a major language, local forms of English have emerged as a result of 'nativization' processes which are fast becoming institutionalized" (Ruby & Sarceni, 2006a, p. 7). World Englishes approach to diversity emphasizes the norms of the nativized English and argues that those norms are not "imposed from the outside" (Ruby & Sarceni, 2006a, p. 7).

However, there are a few problems with World Englishes model. First, it replaces outside norms with the inside ones. In so doing, it reduces the heterogeneities within the circles of different world Englishes. For instance, within India itself, there are several differences in the ways English is used. As Pennycook (2008) states, "while the World Englishes perspective has always sought to describe diversity and the centrifugal forces of English spread through local foci on variety, it also, paradoxically, becomes ensnared in the same frameworks of language diversity that it needs to escape" (pp. 38-39). Kachru's (1985) tripartite concentric circles model seems to suffer from the same problem that the division of world into First, Second, and Third suffers. As Bruthiaux (2003) says, there are pockets of the inner circle in many expanding circle countries and outer circle countries and vice versa. Bruthiaux states that "the Three Circles model is a twentieth century construct that has outlived its usefulness" (p. 161). Therefore, despite its focus on diversity and a critique of Western standards, critics like Canagarajah (1999) and Parakrama (1995) find Kachru and Nelson (2006) being elitist for "homogenizing of the varieties of English on the basis of 'upper class' forms" (Parakrama, 1995, pp. 25-26) and "leaving out many eccentric, hybrid forms of local Englishes as too unsystematic" (Canagarajah, 1999, p. 180).

ELF (English as a Lingua Franca)

As English has become the most dominant language of international communication not only among the native speakers but also among non-native speakers, some language scholars advocate English as a Lingua Franca model. These scholars, like Jenkins (2000), Seidlhofer (2001) and Kirkpatrick (2006) believe that both the focus on standard English and World Englishes are problematic as the former imposes the native speaker norms to those speaking distinct varieties and the latter leads to linguistic anarchy and fragmentation "to the point of mutual incomprehensibility, thus cancelling its value as a lingua franca" (Ruby & Sarceni, 2006a, p. 7). Their concern is that nativization may result in the development of "mutually unintelligible languages" (Ruby & Sarceni, 2006a, p. 7). As Jenkins (2006) says, "if a policy of plucentricity is pursued unchecked, in effect a situation of "anything goes", with each Expanding Circle L1 group developing its own English pronunciation norms, there is a danger that their accents will move further and further apart until a stage is reached where pronunciation presents a serious problem to lingua franca communication" (p. 36). To overcome the diversity, this approach aims to create a common language of communication. It is taken as a synthetic form combining common features of standard English with the features of Englishes spoken by all non-native speakers of English. So, the major purpose here is to develop a lingua franca core (Jenkins, 2000) or an eventual codification (Kirkpatrick, 2006). This approach does not regard differences as deficiencies. As noted by Ruby and Sarceni, this approach questions the prescriptive validity of native speaker norms. The supporters of ELF model argue that "this is a suitable model because it liberates L2 speakers from the imposition of native speakers' norms as well as the cultural baggage of World English models" (Ruby & Saraceni, 2006a, p. 2).

Despite being aware about the variations in English language use, this approach suffers from the problem similar to the traditional native-speaker model. In its attempt to give validity to diversity of English languages, it replaces one prescription with the other. In its intention to transcend all communal and cultural boundaries, it fails to see that language is embedded in local cultural practices, making it difficult to create such a monomodel (Prodromou, 2003). So, language as envisioned here is ideal/abstract and, therefore, unreal, as much problematic, if not more, as the notion of native English speaker norms have been. Even the notion of native speaker norm has come under challenge, as several linguists such as Paikeday (2003) contends that native speaker is "merely an ideal or a convenient linguistic fiction - myth, shibboleth, sacred cow - an etherlike concept with no objective reality to it, albeit embodied in a quasi-privileged class of speakers of each language" (p. 21). Therefore, ELF is just a myth similar to the myth of the native speaker. This single template approach is, as Canagarajah

(2006) thinks, an anathema in a multiply hybridized world. And the lack of ELF, as feared by ELF scholars, does not breed fragmentation: "Creating an appreciation of differences and a readiness to negotiate diversity will see to it that this hybrid system of World Englishes bridges communities rather than fragments them" (Canagarajah in interview with Ruby & Saraceni, 2006b, p. 208). Canagarajah's perspective focuses on agency, will to communicate, and appreciation of difference. Thus, instead of focusing on ELF as a stable category to be taught in L2 setting, it should be recognized that language cannot be separated from culture, and that there are several commonalities among different varieties of English, as Tan, Ooi, and Chiang (2006) say, that provide a ground for communication. The reason the notion of lingua franca emerged is that English is not a singular language. When we speak of standardizing ELF, it goes against its own ethos.

Defense of National Language (DNL)

The next approach has been the defense of national languages over the influence of English. Thiong'o (1995), though in a different context, is a classical case where he advocates the abolition of English departments, by which he obviously means to resist the hegemonic influence of English by returning to native languages and literatures. This concern for protecting national language and countering the hegemony of English (whether it is British or American) is also found in some places, even in European countries, including France. The major concern is that of the death of other languages or at least their viability being threatened. Phillipson (2003) expresses similar concern when he says: "If inaction on language policy in Europe continues, at the national and supranational levels, we may be heading for an American-English only Europe" (p. 192). Haggege also speaks for safeguarding other European languages. Haggege views that French has to be fortified to counter the threatening influence of English: "to defend a culture is also to defend the language in which it is expressed" (as cited in Pennycook, 2008, p. 105). And he thinks that it is the "English language and American culture that are at present the beneficiaries of globalization" and "in reality it is a question of sizing up the territory of English in the world, and particularly Europe, where the Anglophone context of business is the start of the process by which the domain of European languages, already amputated, is threatened with even greater reduction in the future" (p. 118). In a similar attempt and with similar purpose, some people have focused on bilingual education. They argue for teaching English and the national language to promote national language and also to provide an access to the language of global power. For instance, Joseph and Ramani (2006) advocate bilingual education with a focus on native language as a language of intellectual inquiry to promote local language

and to counter "linguistic genocide" (p. 187). This use of national language in broader epistemological projects is definitely good; however, the problem is that in the name of nationalism or national unity and resistance to English, other local languages are further marginalized.

These nationalistic tendencies can do a lot to counter the genocidal effects of the spread of English. However, their lies a serious problem at their heart. They propagate the same problem that they try to avoid. In an attempt to counter the hegemonic influence of English, they fortify the hegemony of the dominant national language, thereby leading to the genocide of other local languages. In the process, they doubly marginalize the languages that are already marginalized. Pennycook (2008) rightly observes:

> To defend diversity through a focus on language fortresses is to reinforce a vision of national languages that have been instrumental in the denial of diversity. … Put another way, while an argument for diversity through greater emphasis on European languages other than English may on one level take us beyond the threat of English monolingualism, it may also reinforce the same language ideologies if it does no more than pluralize the object from within the same epistemology. (p. 38)

All these three approaches have some shared problem despite having separate focuses. They give more focus to "form" rather than meaning. They assume language to be stable (fixed) entity. And they seem to ignore local heterogeneities and varieties. Thus they retain the tendency of the traditional approach to language.

Lingua Franca English (Radical Contingency)

This is the position I ascribe to the approach theorists like Canagarajah (2007, 2009) maintain in terms of language diversity. Canagarajah uses the term LFE (Lingua Franca English) in place of ELF, perhaps with the purpose of dismantling the assumption of lingua franca core of ELF. Obviously, he dismisses the traditional information transfer model of language where meaning is assumed to lie a prior in the speaker or language system before the instance of interaction. Canagarajah (2007) believes "[m]ultilingual speakers are not moving towards someone else's target; they are constructing their own norms. It is meaningless to measure the distance of LFE speakers from the language of Anglo-American speakers as LFE has no relevance to their variety" (p. 927). He believes, following Meierkord (2004) that "LFE is intersubjectively constructed in each specific context of interaction" (2007, p. 926). For Canagarajah, as every specific context is unique and equally unpredictable, communication in such situation depends on the competence of the multilingual speakers, by which he means the

positive attitude and expectations with which multicultural speakers join communicative situation. “The LFE speakers come with the competence—in many respects, more advanced than that of the child because of the years of multilingual practice enjoyed in their local communities—which is then honed through actual interaction” (Canagarajah, 2007, p. 928). Even if multilingual communicative strategies are based on distinct cultural backgrounds of the speakers, Canagarajah believes that “breakdown in LFE communication is possible only in rare cases of refusal to negotiate meanings-which is itself a form of communication as it conveys the participant’s desire to cut off the conversation” (2007, p. 929). However, the case studies conducted by Meierkord, the writer who Canagarajah cites to support his case, seem to contradict with Canagarajah’s claim about rarity of misunderstanding:

> In fact, the corpus contains only nine instances of problematic communication, five of which were negotiation sequences caused by vocabulary gaps. The other four cases involve a complete breakdown of the conversation, which generally occurred after participants had failed to arrive at a joint basis for their interaction when they were apparently operating on diverging background assumptions. (p. 124)

Canagarajah highlights the role of willingness and shared expectations behind the success of communicative acts. The other case for breakdown in communication is only when the interaction takes place between native and non-native speakers and this failure in communication results from the NS’s failure to “negotiate, treating their norms as universally applicable” (2007, p. 929). Even if I agree with him that the assumption of universality and superiority of the norms of the native speakers (of dominant variety) can result in misunderstanding, I find him reversing the binary between the native and non-native speakers, implying that non-native speakers of English, who *already possess* a higher degree of competence due to their multilingual background, *carry* (as if it is a commodity) with them the transferable skills and knowledge for language use in any context. Canagarajah further claims, citing Khubchandani, that “communication in everyday life are based on the synergic relationship between the twin criteria: (a) *the reciprocity of language skills* among communicators …; and (b) *the mutuality of focus* (that is, sharing the relevance of the setting, commonly attributed to the attitudes, moods, or feelings of the participants” (2007, p. 932).

Obviously, despite sharing a lot of assumptions about language with WE and ELF approaches, especially that the target of communicative competence of the non-Anglo English users is not native-like fluency or competence, he gets out of their prescriptive tendency. However, in his critique of the stable core of ELF and regional varieties of World Englishes, he moves to the other extreme of assuming

LFE as completely contingent and radically fluid. Here, the only norm is *contingency* and the only thing that remains stable is change.

I find some of Canagarjah's ideas about language slightly troubling. Firstly, he seems to romanticize the competence of "multilingual speakers". The tone of romanticization also becomes clear in his use of the metaphor of "child" in his essay, perhaps referring to their "willingness", "curiosity" and "openness" to learn from others, as opposed to, in his view, I suppose, the rigidity and "closedness" of the Anglo-English speakers (monolinguals). In so doing (dividing native, non-native) he is, instead of subverting the binary, reversing it, and therefore, is guilty of systematic Othering of the Anglo-speakers of English.

Secondly, Canagarajah overemphasizes the notion of "negotiation" as a panacea for all problems in communication. And the accompanying qualities he underscores are "willingness", "purposiveness" and "proper attitude". These things are definitely important in intercultural communication. However, are they sufficient? He does not leave any space for misunderstandings based on unique meaning making practices (epistemologies, discursive practices) and cultural perspectives. People may go back from interaction with a perception that they have come to an agreement, however, later only to find that what they thought to be agreed was in reality conceived rather differently.

Thirdly, Canagarajah's approach is largely based on skills or strategies. There is nothing wrong with talking about the importance of multilingual skills and strategies for successful communication; but the reduction of every other aspects of multilingual communication to skills or strategies offers but a narrow view of language practice. As I suggested earlier, this narrow approach leads to his notion of communication where communication succeeds because of the shared purpose, not because of shared conventions of the practice. Even if Canagarajah calls his approach "practice based" (2007, p. 937), his practice is what Pennycook (2010) would call "activity" or "practice" in traditional sense. I will elaborate on this notion while offering an alternative way of approaching language and its use in global situations.

There are always local contexts or conventions (repetitions in Pennycook's term; his notion of practice) that partially govern LFE or the use of any language, including English in global context. Even when one thinks about people speaking/using different world Englishes, when they meet on certain occasions, those occasions themselves dictate certain structure, both linguistic and non-linguistic. For instance, think about engineers from India talking to engineers from England, they share certain discourse conventions of engineering that establishes a ground for them to communicate. Here, the possibility of communication, despite differences in language varieties used, does not merely depend on shared expectation or positive attitude.

We also find some sort of contradiction in his notion of English as a global language. Canagarajah, on the one hand, uses the term "intercultural" to talk about communication in global context, on the other hand, talks of radical contingency. The term intercultural tacitly assumes cultures as fixed and separate, which contradicts his notion of complete contingency in communication. The tendency to take languages separately can also be found in his discussion of code switching, as Lu (2009) also highlights: " 'code-switching' implies that linguistic codes are self-evident, discrete, and stable entities which are independent of actual language practices, something language users merely switch on and off without affecting their constitution" (p. 285).

Language Use as Discourse Practice (LDP)

The two major tendencies that I find problematic in terms of theorization about language use, especially English in global context, are reconstructing stable linguistic core (thereby ignoring local heterogeneities) and replacing such core with the notion of radical contingency of the context of every language use in cross-cultural communicative situation. What I propose here, following Pennycook's (2010) theory of language as a local practice, is an approach that highlights the always local nature of language use, however, with an awareness that this "local" gets relatively stabilized due to the shared discursive conventions. And this notion of language as discourse practice, I believe, helps us avoid the pitfalls of the four approaches discussed in terms of assumptions of stable linguistic core and radically contingent context of language use. Language as discourse practice (LDP) approach, by conceiving language practice as a midway between little "d" discourse and big "D" discourse, offers a way to avoid both fixity and radical contingency of other approaches discussed above. The notion of discourse practice comes basically from Pennycook's idea of language as a local practice.

Pennycook's (2010) theory of language as a local practice offers a ground for rejecting, what he calls, "sweeping epistemologies of imperialism, language rights, mother tongues, lingua francas or World Englishes that inform much of the debate on language and globalization" (p. 5). His notion of language as a local practice and its implications become clear when we understand his redefinition of all the three terms: "language", "local" and "practice". He first rejects traditional notion of language (structuralist/poststructuralist) as governed by pre-given structure by redefining structure as the organizing principle emerging from the sedimented history of its use in particular local space:

> A focus on language practices moves the focus from language as an autonomous system that preexists its use, and competence as an internal

> capacity that accounts for language production, towards an understanding of language as a product of the embodied social practices that bring it about. (Pennycook, 2010, p. 9).

In defining language as a *local* practice, Pennycook first seeks to go beyond the traditional notion of "context" and takes local to mean the particular space as related to other terms like "regional, national, global, universal …" where it is not opposed to what is global, but can also be constitutive of and constituted by such things as global (p. 4).

The local space as a context is also "constructed and interpreted" (Pennycook, 2010, p. 7). Here, language, in Pennycook's formulation, seems to be always in constant flux as Canagarajah envisions. But there is something that prevents it from being radically contingent or fluid. It is not what structural linguists would call preexisting structure/system/rules/grammar that govern language practice (parole), nor is it the a priori existing language competence of the "native speaker" that governs his/her "performance" (Chomskian linguistics). Thus, going beyond formalistic notion of language use, Pennycook replaces "structure" with practice. But the way Pennycook uses practice is different from its traditional understanding. For him practice is a "mediated social activity" (p. 1). It does not mean an application of theory (as in traditional Applied Linguistics), nor does it merely mean practice for improvement. Rather Pennycook is using it as "bundles of activities that are organized into coherent ways of doing things" (p. 25). Here, what I liked about Pennycook's theory of practice is his conceptualization of practice as mediating between the individual and the social; the micro and the macro; and the global and the local, as he contends,

> practices are, in a sense, the *new discourse*, the new way of describing that level of mediating social activity where we do things both because we want to and along lines laid down by habit, propriety, cultural norms or political dictates. It is therefore useful to explore the meso-political space of practice that lies between the local and the global" (Pennycook, 2010, p. 23, Italics mine).

Pennycook derives his theory of practice from, among others, Bourdieu (1991), who uses the term "practice" or "*habitus*" to "steer a course between the grand and seemingly deterministic theories of critical social science, where human action is a by-product of larger social structures, and the voluntaristic views of humanism" (p. 27). In other words, Pennycook is using practice as a middle term between capital "D" Discourse and small "d" discourse.

The important point about practice is that it sits between these levels, between Big-D discourse (the abstraction of worldview) and little-d discourse (every day language use) and asks how they connect, how this meso-political level organizes

local activity in relation to broader social, cultural or historical organization. If we elide both senses of small d/Big D discourse, looking instead at distance as the relocalization of social practices in language, then there is no need to replace discourse by practice. ... Discursive practices, from this point of view, carry considerable weight. (p. 123)

This gives us a sense about how it not only rejects formalistic formulation of language but also its formulation as an all-encompassing Foucauldian discourse. At the same time, by conceptualizing discourse practice as a relatively stable organizing principle emerging from its local use, LDP also avoids radical contingency principle of LFE. By focusing on locally generated conventions that provide a ground for successful communication, it also shifts attention away from focus on form, tools, strategies, or attitude in the approaches that I critiqued. LDP rather emphasizes on meaning-making that is anchored in our cultural practices rather than reified skills or strategies.

Similarly, there lies another benefit in using discourse practice over language. Those who talk about language in intercultural communication often seem to downplay the very dynamic nature of intersections and cross-currents among cultures and places. Due to global digital networks of communication, professionals across geo-political divisions need to constantly communicate and share ideas and insights. In such situations, what facilitates communication is not merely what Canagarajah would call the intention of the interlocutors, it is rather, for larger part, the discourse practice of the profession, the structures that emerge out of repeated activities that these professionals are engaged in that provides a ground for conversation. The discourse practice approach, unlike multilingual or intercultural models, can accommodate such phenomenon. If the same global communicative practice is seen from ELF approach, the focus would rather lie in the necessity to develop a culture-neutral functional language such as Simplified English (Spyridakis, Holmback, & Shubert, 1997). But the question is how many such culture-neutral languages can we make and is there such a possibility of culture-neutral language at all?

But is conceiving language as discourse practice an end in itself? After we take language as a discourse practice, it opens up ways to "understand the material and political consequences of language use" (p. 32) and to question "what is in the world" (Thrift, 2007, p. 22). Looking at language as a discourse (as Pennycook, 2010) says that "new discourse" can be used in place of practice) emerging out of its history of use in particular locale with a particular socio-political reality offers us a way to see how seemingly neutral language is deeply political. Bourdieu's (1991) critical/materialist approach to language makes this point more explicit:

> For the completely homogeneous language or speech community does not exist in reality: it is an idealization of a particular set of linguistic practices which have emerged historically and have certain social conditions of existence. This idealization or *fictio juris* is the source of what Bourdieu calls, somewhat provocatively, 'the illusion of linguistic communism'. By taking a particular set of linguistic practices as a normative model of correct usage, the linguist produces the illusion of a common language and ignores the socio-historical conditions which have established a particular set of linguistic practices as dominant and legitimate. Through a complex historical process, sometimes involving extensive conflict (especially in colonial contexts), a particular language or set of linguistic practices has emerged as the dominant and legitimate language, and other languages or dialects have been eliminated or subordinated to it. This dominant and legitimate language, this *victorious* language, is what linguists commonly take for granted. (Thompson, 1991, p. 7)

If linguistic neutrality is the byproduct of socio-historical realities, how can we see through this veneer of neutrality? In other words, how is *change* possible in the world where practice forms an organizing principle for language and makes it, due to its repeated use (conventions generated by historical uses), stabilized. What initiates change? How does practice as repeated activity provides a space for genuine change/transformation in the dominant discursive practices? In other words, if language is a discourse practice; if LDP approach shows that certain languages acquire hegemonic status due to some historical and political conditions, how can we subvert such dominant/hegemonic discourse practices? It is at this point that bidiscursality or multidiscursivity plays a role.

Bidiscursivity

I am using bidiscursivity in place of other similar terms like bilingualism and multilingualism as a major goal of language education. I did not like to use multilingualism/bilingualism as it often used with numerical sense, suggesting how many languages one can speak rather than talking about different language practices (in Pennycook's (2010) sense) in a broader sense of meaning-making. For instance, when people talk about bilingual literacy, it often means the capacity to use two languages where language is often taken as a commodity. Similarly, fast capitalism or global capitalism supports bilingual or multilingual policy because it takes languages as "economic commodities" and the only purpose here is to find a way to reach to as many customers as possible (Block & Cameron, 2002, p. 7). So, bilingualism becomes "double monolingualism" and multilingualism nothing more than multiple monolingualisms as the tacit assumption is that the bilingual competence is *measured* in terms of *native*

speaker norms of both the languages and also the possibility of being easily commodifiable in the market (Heller, 2002, p. 48). In other words, bilingualism and multilingualism are reified. Pennycook (2010) makes an important point about how multilingualism "too often operate[s] with little more than a pluralization of monolingualism" (p. 10). Pennycook (2008) further says, "[t]he central issue here is one of how we understand diversity. The struggle over diversity as numerical plurality—multiple languages or multiple Englishes. This focus on glossodivesity at the expense of semiodiversity ... obscures the potential role of language education in the production of diversity" (p. 34).

Gentil (2005) gives a slightly different twist to this issue. By critically using Bourdieu's notion of *habitus* in his analysis of French bilinguals conducting research in both English and French, Gentil argues that individuals intend to gain biliteracy not only to enrich their symbolic/social capital, but also out of moral responsibility and one's sense of identity:

> By way of illustration, the participants in the present study occasionally expressed discouragement when confronted with setbacks and difficulties in their academic studies. In those moments, they often justified their perseverance on moral grounds, for instance to live up to the trust that their professors and parents had placed in them, or out of obligation to their funding agencies, or out of respect for themselves and significant others. ... These moral justifications suggest that the continuation of academic studies in the face of adversity involves the fulfillment of commitment to self and others. What is at stake in the keeping of important commitments is the students' sense of self-worth in their eyes and the eyes of others. In fulfilling the commitment to learning that they made to significant others (parents, professors) and generalized others (grant agencies, governments), students can construct and maintain a sense of self as worthy and reliable people. Reciprocally, their self-definitions as worthy and reliable persons may help them to keep their commitment to learning. (pp. 432-433)

This is an important point; however, it is not only moral justification or responsibility to family, friends, or self for which individuals require biliteracy. I don't dismiss this point; however, what I am interested more in is how an individual can critique the dominant discourse practice, the dominant *habitus*?

Another approach that Horner, Lu, Royster, and Trimbur (2011) have recently proposed is translingual. This approach seeks to counter monolingual assumptions and commodification of bi/multilingualism. Here, the major focus is on the resources that the individuals can gain for greater possibility in meaning-making when they have translingual literacy:

> We call for a new paradigm: a translingual approach. This approach sees difference in language not as a barrier to overcome or as a problem to manage, but as a resource for producing meaning in writing, speaking, reading, and listening. When faced with difference in language, this approach asks: What might this difference do? How might it function expressively, rhetorically, communicatively? For whom, under what conditions, and how? (Horner et al., 2011, p. 299)

The bidiscursive notion can be taken in a way as an extension, or one particular answer to the questions posed in the above excerpt. My focus is more on the greater possibility for critical distance and greater geopolitical awareness that this approach can offer.

Therefore, the way this paper uses bidiscursivity or multidiscursivity is opposed to numerical model of multilingualism. It is closer to the use of multilingualism in a broader discursive sense, as demonstrated in Horner and Lu's (2007) use of the term. When using multilingualism in general, the tendency is to take it in the sense of being able to speak multiple languages, even if it is not used in a sense of commodification (dialects, varieties, or distinct languages). I am here thinking of the tendency to think that *everyone is multilingual* and the only important thing is whether one has multilingual *attitude* or not (Canagarajah, 2009). In contrast to what Canagarajah says, despite people having access to and familiarity with, various discourses, one discourse tends to dominate the others within specific situations. In other words, we may all tend to be "multidiscoursal" but for most of us, one discourse dominates all others in many situations. Lu's (1987) description of her own case about her bilingual upbringing in China in an atmosphere where she was sandwiched between the discourse of Western humanism and that of Chinese revolutionary politics may be illustrative here even if it does not apply to all situations as they are unique in the ecology of the different discourse relations:

> The homogeneity of home and of school implied that only one discourse could and should be relevant in each place. It led me to believe I should leave behind, turn a deaf ear to, or forget the discourse of the other when I crossed the boundary dividing them. I expected myself to set down one discourse whenever I took up another just as I would take off or put on a particular set of clothes for school or home. (Lu, 1987, p. 445)

I am taking this case both as real and metaphoric. It is real in the sense that many people feel the same way in similar situations. It is metaphoric in the sense that even if people may not have parallel situations, they tend to, in many different situations, work under pressure, both conscious and unconscious, from one or the other dominant discourses due to which discourses other than the dominant remain silenced.

We can see the difficulty of maintaining bidiscursive position in many postcolonial scholars (based outside the Western academia) like Ahmad's (1994) critique of the US based international scholars who lose their multilingual resources due to their loss of meaningful contact with the material realities of their home country and their entrapment into the academic culture of the US. To remain bidiscursive, we need to remain well informed about the positions and discourses that are different from our own. It is not mere attitude or awareness that makes one multilingual; it is a matter of gaining some level of knowledge and expertise in multiple discourses or meaning-making practices (epistemologies), which I think is labour-intensive, both mental and physical. Think of one who can speak both English and Nepali languages, but is raised in Western education and has been detached from epistemological and discursive practices in his home country, and is now studying or teaching in the US. See how much pressure he/she feels even in ordinary situations like writing papers for class: one often is forced to adapt to the conventions and requirements of the Western academic models. When we think of those outside the academy, it may be even more difficult given the fact that the conditions are not as relatively open as they are in the academic milieu.

Therefore, bidiscursivity or multidiscursivity is not a default condition in multilingual places; it requires a conscious and deliberate choice and decision. So, to be bidiscursive is not a matter of competence in languages, but a matter of having good foundation on different discursive practices so that one can come out of the narrow circle of one discourse practice and look back at it from the position of another discourse practice. As Pennycook (2008) says, what is more important is semiodivesity rather than glossodiversity.

So, the preference for discourse over language lies also in the understanding that the seemingly single language can in fact contain multiple discourse practices. In this understanding, the attention in the academy should be directed more towards diversity in meanings and understandings. One can become multilingual not only by learning Spanish, English, or Nepali language, he/she can become multilingual/multidiscoursal also by learning discourses of capitalism and Marxism; discourses of sociology and science (however, it should be understood that there are heterogeneities within what I am referring to as seemingly homogenous discourse practices). Then a question may arise, why is it desirable to learn different languages (I mean English, Nepali, Hindi, Spanish)? It is also possible that the notion of bidiscursivity may be used against discursively-informed multilingual or bilingual policies and arguments by pointing to the idea that bi/multidiscursivity does not require multiple languages. Here, I want to focus on the notion of proximity, in both metaphoric and real sense, that discourse practices from different languages can offer greater degree of critical distance

than those within a relatively shared and common cultural and political practices. The assumption for advocating multilingualism here is that knowing different languages and their meaning making practices offers one greater possibility for subverting dominant/hegemonic discourse practices one works under. And, in short, bidiscursive approach does not exclude multilingualism.

Bidiscursivity is even more important, though perhaps even more difficult to maintain, in the new world/work order where capitalism has encroached almost every aspect of our society and self. The agency of the individual is heavily threatened. Bidiscursivity promotes critical awareness about dominant discourse practices. Therefore, when we think of language use in terms of discourse practice and promote bidiscursivity as a major goal of language education, we can at least overcome the global capitalist tendency to characterize multilingualism or bilingualism in statistical terms. We can get rid of narrow skills/tools based approach to language diversity. This is one way to counter corporate world's appropriation of multilingualism or bilingualism where what counts is the commodity value of language in the broader corporate scheme of communication economy. The focus on bidisvursivity in education can also provide a way for students to critically think about what they do and whom they serve and also what consequences their work may have on themselves and the larger public. It can be a way to combat the corporate model of education where the only purpose of education is efficiency.

And in the growing intersections of cultures and communities, it is very important to be both self-critical and critical of the dominant discourse practices. And I believe that the knowledge and awareness of different discursive practices, the ability to remain in the in-between space of discourses, allows greater freedom or agency to individuals to question the normalcy of the dominant discourse practices so as to initiate change for the more inclusive and democratic social world. This bidiscursive position, therefore, can be a point of creativity, change, and transformation. It is similar to what Phillipson (1992) says about our need to critically examine the ideology associated with dominant language:

> What is therefore needed in relation to English is interrogating its formulations of reality, intervening in its modes of understanding, holding off its normalizing tendencies, challenging its hegemonic designs and divesting it of the co-optive power which would render it a reproducing discourse. (p. 195)

The importance of bidiscursivity also lies in alerting academia to rethink about its language policy in terms of requiring students to merely know few words and some knowledge of grammar to translate across languages in a very narrow sense. In this account, language is completely decontextualized and amputated. This is the tendency Pennycook (2010) also critiques. The focus

should rather be on understanding how discourse practices in different languages work in terms of different systems of meaning making. The major goal here is not learning a reified language, language as merely vocabularies and grammar; rather, it is getting acquainted with epistemological and discursive traditions as well.

To recapitulate, I am proposing an approach that conceives language as a discourse practice and aims at promoting bidiscursivity as the goal of language education so as to produce both competent and critical manpower. To be bidiscursive—having a footing on two discourses simultaneously, in other words, like operating in the "in-between" space of hybridity—is to have an access to two relatively distinct language practices. In other words, to be bidiscursive is to have an understanding of how different discourses work, how they are produced, regulated, and controlled. It is having the ability to understand what kind of power dynamics operate to produce and perpetuate discourses one engages in. For instance, it not only alerts individuals about the hegemony of Anglo-English (British or American) and capitalist commodification and reification of language, it also makes language users critical about the discourse practices in non-English/non-capitalist discourse practices. Though this is a position very difficult to acquire, it is worth pursuing. Lu's (1987) realization that her bilingual education (two languages associated with two distinctly different discourse practices) has given her greater awareness about the complex world of competing discourses is quite relevant here:

> I am almost *grateful* for the overwhelming complexity of the circumstances in which I grew up. For it was this complexity that kept me from losing sight of the *effort* and *choice* involved in reading or writing with and through a discourse. (Italics mine; p. 447)

Conclusion

Rethinking language use as discourse practice helps avoid the tendency to both homogenize language use and radicalize it. It shifts the major focus from grammar, common phonology, skills, intensions, attitude and strategies to structures and conventions that emerge out of local practice as a basis for successful communicative situation. Taking language as discourse practice offers an alternative view where languages are neither static nor fluid. And bidiscursivity offers a model for critical approach. It shows how *self-reflexivity* (Pennycook, 2001) is possible. The focus on bidiscursivity or multidiscursivity also demonstrates the problem of thinking multilingualism in numerical terms. Besides highlighting the importance of semiodiversity (Pennycook, 2008), this approach calls for a more critical look at the political and historical underpinnings behind the dominance of certain language practices.

This bidiscursive approach does not provide simple solutions to the very complicated theoretical problem that can be easily applied to day-to-day teaching practices. It rather urges us to rethink about our own language assumptions and beliefs. Nevertheless, rethinking language in terms of bidiscursivity has some subtle pedagogical implications. First, the focus of language teaching should be shifted away from teaching students to develop separate competencies in different languages to rethinking the role of teaching as facilitating students to create contexts conducive for them to dig out the epistemic/discursive differences in their own discourse practices and to rethink about those practices in relation to the dominant/hegemonic discourse. In other words, we should concentrate not on superficial differences in languages/dialects (glossodiversity) but on the underlying discursive and epistemic differences behind language difference. Therefore, the goal of language teaching is to develop some critical awareness in language users despite the overwhelming impact of dominant discourse (English monolingualism in most cases) across academic contexts and beyond. Similarly, this bidiscursive approach, with its focus on in-between position of multilingual language users, cautions us from overemphasizing metalinguistic or metacognitive awareness as such tendencies overlook the difficulties and labor that multilingual language users have to go through in negotiating across language differences. Therefore, we need to pay attention to how students create new meanings even in their seeming repetition of existing patterns of language use.

As this article has simply tried to explore the complicated nature of language practices at a largely theoretical/philosophical level, some further research, more empirically grounded, on how individual students in various language ecologies try to make sense of dominant linguistic patterns while also modifying (subverting) those patterns through some creative interventions drawing on their local traditions would provide some realistic insights. Furthermore, we also need to rethink about language competence and individual agency in light of this bidiscursive approach to language difference.

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Interface between language and culture: Exploring a case of resistance

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Learning about another culture is an integral part of learning a foreign language. A compelling evidence to this claim is the ever-increasing introduction of concepts such as Cultural Pluralism (Kjolseth, 1970), Pragmatic Competence (e.g. Leech, 1983), Cultural Capital and Cultural Investment (Peirce, 1995), Languaculture (Agar, 1994), and Intercultural Competence (Byram & Feng, 2005) among many others to the field of language education. Yet, some countries including Iran resist the trend resorting to justifications such as protecting the local culture from cultural invasion of the West. Accordingly, the purpose of the present article is to get to the bottom of this interface by firstly exploring the significance of culture in the process of language learning, and also by investigating the reasons for which the Iranian mainstream educational system opposes the integration of the target culture in the course of English Language Education. One reason, proposed as an explanation to this opposition is a potential clash of identities between two cultures.

Keywords: culture, language learning, resistance, identities

Introduction

The upsurge of L2 research with sociolinguistic and contextual orientation over the past decades echoes a growing recognition that learning language is a more complex process than merely acquiring linguistic structures, and that language and culture are closely interwoven (Watson-Gegeo & Nielsen, 2003). The burgeoning of concepts such as Pragmatic Competence (e.g., Leech, 1983), Intercultural Competence (Byram & Feng, 2005), Cultural Capital and Cultural Investment (Peirce, 1995), Cultural Pluralism (Kjolseth, 1970), and Languaculture (Agar, 1994) among many others, all pinpoint the significance of the impact of culture in the domain of language pedagogy. The notion of culture in the literature has been defined from different perspectives, some quite contrary. While traditionally culture has been depicted as a static and monolithic entity being "a historically transmitted pattern of meaning embodied in symbolic forms by means

of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life" (Geertz, 1973, p. 89), recently it has been portrayed as a dynamic concept that people must know in order to function reasonably effectively in their social environment (Bloch, 1991). The upshot of these two different points of view is that culture is both immediate and historic; it moulds actions – verbal as well as variety of other actions – and consecutively is formed by them (Kachru & Smith, 2008). Directing attention to the increasing role of culture in the realm of language education, Savignon (2005) maintains that whereas early research attended to the prospect of including some aspects of culture in foreign language curriculum (e.g., Lado, 1957), the most current discussion has underlined the strong relations between language and culture and their relevance for teaching and curriculum design (e.g., Byram, 1989; Damen, 1990; Kramsch 1993; Valdes, 1986). The link between language and culture is believed to be so powerful that some scholars assert that the learning of language, cultural meanings and social behavior is experienced by the language learner as a single continuous process (Watson-Gegeo & Gegeo, 1995). As Ochs (1988) explains, "participants in verbal activities/practices draw on linguistic and socio-cultural knowledge to create and define what is taking place. On the other hand, these verbal activities/practices are means through which aspects of linguistics and socio-cultural knowledge are created and/or maintained" (p. 128). This perspective indeed offers insights into the connection between local moments of interaction and the broader "cultural" events in which language use is located (Zuenger & Cole, 2005).

In spite of such strong evidence on the noteworthy contribution of culture in the process of additional language learning, some countries including Iran still stubbornly resist the inclusion of target culture in the course of foreign language education. Driven by concepts such as fundamentalism, linguistic imperialism, and cultural invasion, this country strives to exclude the English culture from the content of English language courses in mainstream education with the excuse of preserving and promoting local culture. This article, accordingly, is an attempt to dig up the significance of culture in the process of language learning and reasons for which the mainstream educational system of Iran opposes to integrate the English culture in the course of English Language education. The operational definition of English culture in this article in line with Byrd, Hlas, Watzke, and Valencia's (2011) common definition of culture which is concerned with cultural products, practices, and perspectives of English-speaking countries (i.e. Western culture) as opposed to Eastern culture and more specifically for the purpose of this article Islamic culture. Drawing on the National Standards (2006), Byrd et al. (2011) define *practices* as the knowledge that members of that society hold that determines what, when, and where to perform specific tasks. *Products* are defined

as what a society creates, both tangible (e.g., music, literature, dwellings) and intangible (e.g., oral tales, rituals, art), and finally, *perspectives* are the underlying ideas, attitudes, meanings, and values that explain why a society performs its practices and creates its products. Although culture is not basically considered a totally uniform and monolithic concept in the literature, here in the current article the focus is on Western culture as a whole construct in opposition to essentially contemporary Islamic culture of Iran.

The link between language and culture

Probably one of the early speculations on the relationship between language and culture dates back to the Sapir-Whorf hypothesis (1956) or the theory of linguistic relativity which asserts the idea that differences in the way languages encode cultural and cognitive categories affect the way people think, so that speakers of different languages think and behave differently because of it. A strong version of the hypothesis holds that language determines thought and those linguistic categories limit and determine cognitive categories. A weaker version states that those linguistic categories and usage influence thought and certain kinds of non-linguistic behavior. This theory in fact has its roots in German educator Wilhelm von Humboldt (1820) who believed that the diversity of language is not a diversity of signs and sounds but a diversity of views of the world (as cited in Slobin, 1996). According to von Humboldt, languages differ from one another; thought and language are inseparable; and, therefore, each speech community holds a distinct world-view. Drawing on such assumptions, Whorf's (1956) theory maintained that two languages may code the same events employing semantic concepts particular to each language. Consequently, each language mirrors different perspectives on the same bit of reality. Viewing the impact of language on thought as an unconscious process, he contends that:

> … the forms of a person's thoughts are controlled by inexorable laws of pattern of which he is unconscious. These patterns are the unperceived intricate systematizations of his own language shown readily enough by a candid comparison and contrast with other languages, especially those of a different linguistic family. His thinking itself is in a language in English, in Sanskrit, in Chinese. And every language is a vast pattern-system, different from others, in which are culturally ordained the forms and categories by which the personality not only communicates, but also analyzes nature, notices or neglects types of relationship and phenomena, channels his reasoning, and builds the house of his consciousness. (Whorf, 1956, as cited in Gumperz & Levinson, 1996, p. 21).

The essence of the Whorfian hypothesis can in fact be recapitulated as follows (Gumperz & Levinson, 1996):

(1) Different languages employ different semantic representation systems which are informationally non-correspondent (at least in the sense that they use different lexical notions);

(2) Semantic representations pinpoints aspects of conceptual representations; therefore,

(3) Users of different languages exploit different conceptual representations. (p. 25)

Although the notion that language can affect thinking has been viewed skeptically by some scholars for some time (e.g., Pinker, 1994), recent empirical work indicates some obvious impact of language-specific structures on cognition (e.g., Lucy, 1992; Pederson, Danziger, Wilkins, Levinson, & Senft, 1998) which consequently has revived interests in the issue of linguistic relativity. Recent research has developed interest in the notion of "conceptual transfer" (e.g., Jarvis, 1998; Pavlenko, 1999) and possible influences from the semantic and pragmatics of the native language (Odlin, 2005). Odlin raises one line of question that has currently boggled the mind of researchers is whether there exists any language-specific coding of affect, which in turn intersects with the question of whether the same repertoire of emotions exist in all cultures. For instance, Olshtain (1983) contrasted the perceived need for apology felt by native speakers of Russian, English, and Hebrew. Olshtain found that for speakers of English, there can be a problem of sounding too apologetic when speaking Hebrew, whereas for Hebrew speakers of English, the danger may come from not sounding apologetic enough. It appears that the native language may not simply be a cognitive filter limiting hypotheses about the target language: it may also be an affective filter (Oldin, 2005).

Linguistic relativism is not the only theory that sheds light on the interconnection between language and mind. Schemata theory is another widely-accepted conjecture that assumes that understanding what a speaker says depends largely on shared concepts and shared ways of reacting to the world, or at least the imagination of shared concepts (Rost, 2005). Rost explained that the central component in comprehension is the activation of these concepts, or modules of knowledge known as schemata which evaluate the conformity or variance of the semantic content of the input, compared to knowledge the listener already possesses. Elaborating on the importance of schemata and particularly culturally-influenced schemata in L2 comprehension, Lantolf (1999) maintains that comprehension problems arise not only when schemata are markedly different, but also if the listener is unaware of what these schematic differences might be.

While schemata theory is concerned with shared, mutually understood concepts between speakers, some scholars attempt to attend to the discrepancies. Addressing the inextricable inter-relationship between language and culture, Agar (1994) coins the term *languaculture* to refer to different conceptual systems between languages in which there exist instances of communicative behavior, such as words, gestures, or patterns of interaction that members of a second languaculture do not understand or misunderstand when they encounter them. Agar calls these culture-specific constructs as "rich points" (p. 60). Lack of understanding, according to Agar, is not based on deficient lexical knowledge (i.e., not knowing the meaning of a particular word or phrase), but rather on a lack of knowledge surrounding the particular network of culturally specific associations and meanings in which a rich point makes sense to an expert speaker. He brings the existence of two ways to say *you* in German (Du and Sie) as an example of a rich point for English-speaking learners of German who do not have this distinction in their pronominal system. This Du/Sie dichotomy is considered a rich point not because English-speaking learners of German do not know the lexical meaning of these pronouns (They know they both mean *you*), but because they lack the extensive socio-cultural knowledge to make sense of and appropriately use the wide range of socio-pragmatic relationship signaled by these words.

The increasing concern of language pedagogy with socio-cultural knowledge required to comprehensively learn and use language is also evidently reflected in the course of defining language competence from solely linguistic perspective of Chomsky (1965) to Canale and Swain's (1980) communicative competence, Bachman's (1990) model of language ability, and his subsequently updated communicative language ability model (Bachman & Palmer, 1996) during which pragmatic and socio-cultural knowledge grew to be a vital component of language knowledge.

The appreciation of the integration of language, communication and culture is openly revealed in Hymes' (1971) introduction of communicative competence in reaction to Chomsky's (1956) portrayal of the linguistic competence of the ideal native speaker to characterize the use of language in social context, and the observance of sociolinguistic norms of appropriacy (Savignon, 2005). In an attempt to delineate communicative competence, Canale and Swain (1980) proposed a four-component framework to which they incorporated sociolinguistic competence, strategic competence, and discourse competence along with the traditional component of grammatical competence. Later on, drawing on Canale and Swain's (1980) model, Bachman (1990) proposed his model of language ability with three components of language competence, strategic competence, and psychophysiological mechanisms. Under the heading of language competence, he

included organizational competence (creating and understanding grammatically correct utterances), and pragmatic competence (knowledge of rules of use and ability to produce and understand socially appropriate utterances). This model was later amended by Bachman and Palmer (1996) by affixing further components of topical knowledge and affective schemata.

Taking stock of all these models, it turns out to be that merely structural definition of language knowledge/ability is no more all-inclusive and responsive to a responsible language pedagogy to which pragmatic knowledge is integral and indispensable. The approach of Communicative Language Teaching (CLT) is a passionate response to such a concern with the focus of implementing programs and methodologies that promote the development of functional language ability through learner participation in communicative events (Savignon, 2005). The core tenets of CLT are encapsulated as follows (Berns, 1990, as cited in Savignon, 2005):

1. Language teaching is based on a view of language as communication. That is, language is seen as a social tool that speakers and writers use to make meaning; we communicate about something to someone for some purpose, either orally or in written.
2. Diversity is recognized and accepted as part of language development and use in second language learners and users as it is with first language users.
3. A learner's competence is considered in relative, not, absolute, terms of correctness.
4. More than one variety of language is recognized as a model for learning and teaching.
5. Culture is seen to play an instrumental role in shaping speakers' communicative competence, both in their first and subsequent languages.

CLT in fact is viewed by some scholars as "an approach or theory of intercultural communicative competence to be used in developing materials and methods appropriate to a given context of learning" (Savignon, 2005, p. 645) according to which communicative competence is not a matter of rules but creating conditions that make possible shared interpretation (Gumperz, 1984, as cited in Watson-Gegeo & Nielsen, 2003). In line with this view, language is considered as "integrated into socio-cultural behavior, and both the result and creator of context and structure" (Watson-Gegeo & Nielsen, 2003, p. 163). Intercultural competence is defined by Gudykunst and Kim (1992) in terms of two types of internal and external contexts: External context denotes the setting where the interaction takes place and the meanings the society attributes to them, whereas internal context refers to the culture the interactants bring to the communications. Byram and

Feng (2005) argue that internal contexts, i.e., the way interactants perceive the situations and each other and the meanings they correlate with settings, are the main culprits for intercultural misunderstandings. Therefore, they conclude, it is crucial for language learners to be effective in culture learning.

Why resistance?

While there exists such extensive compelling evidence on the close interface between language and culture in L2 pedagogy, for some countries including Iran developing the intercultural competence of language learners is not a major concern. Taking a close look at the English education at mainstream schooling of the country, one may easily discern that the system is basically inspired by the structural approach according to which the major concern is the inculcation of an extended list of grammatical structures, a huge repertoire of de-contextualized vocabulary and also academic reading skills. The English tests at entrance exams at all levels of undergraduate, graduate, and even postgraduate in the country are all undeniable testimonies to this observation. Samples of such exams on the market and also preparatory materials for them clearly reflect the predominant structural nature of English pedagogy in mainstream education in Iran. In an analysis of one sample of a test of general English proficiency for the Ph.D entrance exam of the University of Tarbiat Modarres, published in a book titled "A set of TOEFL questions for PhD entrance exam" aimed at introducing candidates for such exams (Asgharpur & Tiatoraj, 2006), I observed that the 100-item English test comprised three main sections of Grammar (35 items), Vocabulary (33 items), and Reading Comprehension (32 items) including 6 passages all centered on scientific and academic topics with little consideration of cultural and social issues. Examining an additional English test, this one for the entrance exam of master degree in science (Rezvani, Mehrbakhsh, Shafiei, Nikukar, Mogassemi, & Borumandnia, 2001), I perceived that the 20-item exam was concerned with assessing learners' knowledge of technical and specialized English relevant to their field of study, devoid of any consideration of examining learners knowledge/ability of using English for communicative purposes (see Appendix A). Apparently, such tests, as representative samples of tests of similar purpose employed in the country, do not have any intention to evaluate the pragmatic knowledge/ ability of the learners for effective use of English in order to participate in interpretation, expression, and negotiation of meaning in any socio-cultural context what so ever.

It seems that English education in Iran has not incorporated recent findings of language pedagogy, theories of intercultural competence and pragmatic competence in resources and methodologies utilized in English courses.

Nationally devised English materials used in general English courses in institutions of higher education in the country are essentially devoid of rich target culture content, deliberately evading wide-ranging inclusion of different aspects of target culture. To illustrate this point more clearly, a brief analysis of a general English course book utilized at Islamic Azad University, Karaj branch, has been brought forth as an example. Having taught at several universities such as Payam-e-Nour Universiy, Karaj branch, Elmi-Karbordi University, Karaj branch, and also consulting with a couple of colleagues teaching the same course at other universities such as Islamic Azad University, Qazvin branch, Al-Zahra University and some others, the features of the above-mentioned book have been considered as representative of general English course books exploited at higher education in Iran. This book, entitled "Easy Reading Selection" (Ghaemi, Ghaleh, Yaghoobi, & Rasooli, 2009), was compiled by four professors of the same university who majored in TEFL. It contains fifteen units respectively coming under the headings of "Canadian Skaters", "Snowflake Man", "The African Elephant", "Spiders", "Hibernation", "Everest", "Owls", "The Olympic Games", "Butterflies", "The Caspian Sea", "Cavities", "Canada Day", "Abacus", "Computers Today", and "Newspapers". As you may notice, most units center around topics on natural phenomena and scientific topics leaving little room for instruction and discussion on cultural issues.

Each unit is composed of a warm-up task preceding every reading passage aimed at setting the scene for comprehending the passage. Following each reading episode, some comprehension questions are included to assess the understanding of the learners. Subsequently, a word-formation section is incorporated to promote learners word-forming abilities through filling-out charts and five-item cloze tests. Then, a grammar section is provided to help students practise sentence formation and comprehension. Finally, each unit concludes with a translation task requiring learners to render a short passage into Persian (see Appendix B).

What appears from this succinct overview of this book is that developing functional language ability of the learners through participating in communicative events is principally overlooked. In spite of including slight cultural content such as that of "Canadian Skaters", the reading passages and exercises of this book do not provide opportunities for learners to develop pragmatic knowledge or ability to effectively interact with people of diverse cultural backgrounds including those from English speaking countries. The integration of language, communication, and culture, alternatively, would help learners to cultivate the ability to use language in genuine social contexts while acquiring sociolinguistic norms of appropriacy leading to the development of their communicative competence in Hymes' (1971) terms.

Furthermore, in case of employing internationally published materials some modifications in terms of cultural contents are carried out to eliminate perceived cultural incongruities. These adjustments that are made by the Ministry of Culture and Islamic Guidance include putting Islamic head cover or modest clothing on women in pictures of the books and also replacing wordings incompatible with Islamic culture, such as alcoholic drinks, boy/girl friends, dance, pork, fashion, some music styles, among some others with more neutral terms.

These practices indicate that developing pragmatic and intercultural is not the concern of the discipline and most courses take a very limited look of this goal. At higher education, most general English courses are based on Grammar-Translation or Reading methods, seeking to improve structural competence and reading skills of the learners, ignoring other equally important components of language competence. For instance, listening and speaking skills are principally ignored in almost all general English courses at higher education and cultural teaching is essentially overlooked.

On the other hand, although in private English institutes one major concern is developing communicative competence of learners, the concept of culture is addressed in a very limited manner, taking a fact-oriented approach focusing on stereotypical knowledge of cultures and civilizations with little attention to the pragmatic component with its both socio-pragmatic and pragma-linguistics facets. One root of such an inadequate approach to ELT in Iran and resistance to incorporating English culture to English pedagogy can be traced to the contemporary culture of Iran. While "*eclectic cultural elasticity* has been viewed as one of the key defining characteristics of the Persian spirit and a clue to its historic longevity" (Milani, 2004, p. 15), recent culture of the country has been immensely tinged with the doctrine of fundamentalism viewing religious principles as a way of life and salvation in all of its aspects including education. Followers of this doctrine believe in Jihad (struggle) against the Western culture that suppresses the God-given (Shari'ah) way of life (Johnson, 2002). From this perspective, introducing Western culture in English courses is regarded as a venue for promoting immoral and indecent lifestyle contrasting the nationally perceived "God-given" standard of living. As a result, integrating so called morally wrong principles to local education may be regarded as a forum for generating dysfunctional citizens believing in values and norms opposed to the national fundamentalist religious principles promoted by the government.

Such a negative attitude to Western culture is not restricted to Iran; other countries in the continent may hold similar views. One culture in which such

vestige of ideology can be ascertained is that of Far East countries like China. One of the major sources of current Chinese educational and cultural philosophy is Confucian thought (Reagon, 2000), one of the premises of which is that learning worldly knowledge is secondary to learning and protecting the Way – a metaphorical concept referring to an ethical and harmonious way of relating to one's family, society and the state (Chen, 2005). For instance, viewing Confucian principles as the cradle of morality and ethics, E. J. Eitel, the Inspector of Schools, maintained that by studying Chinese classics, students are indoctrinated with a system of morality, valuing "filial loyalty, respect for the aged, respect for authority, respect for the moral law" (Education Commission Report, 1883, p. 70). On the other hand, Eitel contended that those students who studied in government schools from which religious education was excluded from English books were "imbued with foreign spirit [and] bad in morals" (p. 70).

The confrontation with the language and culture of English, indeed, enjoys a very robust basis in the literature of ELT. As Gramsci (1985) puts forth, "[e]very time the question of the language surfaces, …. the cultural hegemony of the governing groups" pops up in one way or another (pp. 183–184). Some scholars accuse English of ''linguicism,'' of being a ''killer language'' which oppresses and sometimes exterminates indigenous languages, dialects, and cultures (Crystal, 2004). "Others place English directly in the center of the critical sociopolitical processes of imperialism, neo-colonialism, and global economic restructuring according to which the spread of English can never be neutral but is always associated with global inequality" (Tollefson, 2000, p. 13). Phillipson (1992) views linguistic imperialism as a sub-type of cultural imperialism serving hegemonic purposes relating to power and economics in the centre – periphery relation. When it comes to the Muslim world, this tension obtains additional leverage. Criticizing the dominance of Western models of conceptualizing ELT in the Muslim community, Karmani (2005) calls attention to the "alarming absence" of the "linguistic battle between Islam and English from the mainstream literature of Applied Linguistics" (p. 262). In line with anti-imperialistic views such as those of Karmani, therefore, educational authorities in Iran believe that the teaching of English, as an exercise in linguistic imperialism and cultural politics, propagates Western (mainly American) influence and hegemony, and will, as a consequence, lead to cultural alienation, that is, de-Islamization.

The above mentioned conflict between Eastern culture, and more specifically Islam, and Western culture can also be addressed from the perspective of collision of identities. From this point of view, some applied linguists deem L2 learning as a "clash of consciousness" (Clarke, 1976) in which "social encounters become

inherently threatening, and defense mechanisms are employed to reduce the trauma" (p. 380). Although it appears that Clarke taps this issue from the point of view of individual learners, I view this clash of identities on a larger scale occurring among nations and cultures in the sphere of language pedagogy. Some Eastern countries like Iran seem to take a static, structural point of view of social identity which is characterized by Siegel (2003) as a stance regarding power, prestige and identity as given, governed by the structure of the society and by the historical forces that formed this structure. According to this stance, a person's social identity is the consequence of the membership to a particular social group he belongs to. In contrast, recent theories on social identity adopt an interactional approach to identity in a social milieu based on which "social context is not seen as given, but as created in each specific situation by the interplay of several social factors" (Siegel, 2003, p. 183). Based on this view, "a person has multiple social identities, and the one that emerges in a particular situation is determined not only by the person's group membership but by the social interaction" (p. 183). Drawing on the interactional definition of social identity, Peirce (1995) introduces the concept of "investment" based on Bourdieu's (1977) idea of language as "cultural capital" viewing language learning as investing endeavor in using and acquiring the L2 because of the returns they receive in terms of friendship, education, as well as material gains. Peirce argues that the nature of this investment will always be changing since learners have complex social identities and a variety of desires vis-à-vis the target language. In this process, learners are continually "organizing and reorganizing a sense of who they are and how they relate to the social world; therefore, the investment in the target language is also an investment in a learners' own identity" (Passrson, as cited in Norton, 2000, p. 11).

Countries like Iran who take a static, structural view of identity with the view of national identity as an ideological group membership, may see English education as a cultural invasion rather than investment taking a defensive stance against integrating target culture into L2 education. Claiming to protect and promote the local culture, authorities modify the cultural content of course books and take a restricted view of language pedagogy in line with their ideological concerns preventing a due development of pragmatic and intercultural competence of the learners, ignoring the fact that L2 pedagogy is a venue for dialogue between varying cultures and worldviews, not a battle field of egos.

The mission of preserving and promoting local culture can be undertaken through some other avenues such as establishing or increasing Persian language courses both nationally and internationally. Furthermore, industries such as tourism can offer ample opportunities for introducing local Persian or Islamic

culture worldwide. In addition, technologies such the Internet and Satellite channels bear the potential to introduce and advance the local culture, language, and ideologies in a much more positive manner rather than hindering the dialogue and interaction between cultures by eliminating or minimizing any possible contact and negotiation in different contexts including English pedagogy.

Countries that take the dynamic interactional approach to social identity in language education, conversely, cherish the diversity of cultures and standpoints with the quest of enabling learners to take new perspectives, reflect on their own, and focus on universal meanings (Byram & Feng, 2005). Corbett (2003) perceives this as a neo-humanist approach, assuming respect for individuals at the core of the endeavor. Accordingly, intercultural learning is defined as an empowering process during which the home culture is never refuted nor degraded, yet the intercultural learner sees his/her beliefs challenged by contact with others in a course of constant negotiation. Corbett explains that the result of such a process is a kind of enriching personal growth is characterized by progressive curricula. Similar critical dialogic approach is adopted by other scholars such as Bakhtin (1981) and Bibler (1991) who view culture as a special link of interaction between civilizations. They believe that dialogue is a basic nature of cultures and one cannot fully understand one culture in the absence of contact with other cultures.

In conclusion, it seems that the reasons countries like Iran oppose the assimilation of the target culture in English education stems from the defensive position they take against Western culture with the excuse of protecting and endorsing local language, culture and ideology, missing the fact that L2 pedagogy is a place for dialogue between cultures and conciliation between diverse worldviews and identities. Taking a static, structural view of national and social identity, the country strives to eliminate the influences of Western culture from its educational system with the purpose of shielding Islamic and Persian culture at any cost including a distorted language education. Fundamentalist views the authorities hold about local ideologies and culture prevent the country from establishing a dialogical approach with the culture of other countries which in turn leads to an educational system that lags behind the most recent trends of the field. What is missing in such ideology, to my point of view, is a deep-rooted respect and trust in language learners' willingness and ability to suit the knowledge they acquire to their own purposes. In correspondence with Brutt-Griffer's (2002) view, this article, in effect, does not regard English learners as submissive recipients of a colonial language but rather as active agents of appropriation of the language who purposefully use the colonizer's language as a functional tool not

only to free themselves from global colonial burdens but also from local repressive prejudices.

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Appendix A

کارشناسی ارشد ناپیوسته ـ سال ۱۳۸۷
رشته مهندسی کامپیوتر (کلیه گرایش‌ها)

زبان تخصصی انگلیسی

Section A : Read the following text and answer the questions.

Real options analysis (ROA) has been accepted as a modern approach for risk investment analysis. In recent years, this approach has been rapidly evolving, and is now spreading to the field of energy economics. It is ideally suited for the valuation of investments in tangible assets and infrastructure like energy generation plants that are subject to a high degree of uncertainty. similar to energy investment, information technology (IT) investment is characterized by the nature of long-time horizons, signficant risks and irreversibility. Researchers propose to introduce ROA to IT investment decision making. Benaroch ánd Kauffman illustrated the use of real option techniques in the context of a decision to expand a banking ATM network. Taudes suggested that the value of IT investment can be defined as the sum of economic value and option value.

However, several challenging preliminary requirement has prevented the application of real option theory in practice. for example, Black-Scholes option pricing model requires the variance per period of rate of return on the asset that must be estimated. In façt, obtaining such a reliable estimation of the variance is usually very difficult.

furthermore, option pricing model generally assumes that the expected payoffs are characterized by certain probably distributions, geometric Brownian motion, for instance.

Unfortunately, there does not always exist an efficient market which could justify the assumption on stochastic phenomena. The use of assumption on purely stochastic phenomena may lead to improper investment valuation.

1- The phrase "evolving" in the above text means .....

1) requiring 2) needing 3) increasing 4) producing

2- The antonym for adjective tangible is .....

1) untangible 2) tangiless 3) discernible 4)intangible

3-Which of the following options is not a characteristic of investment of information technology?

1) the nature of long-time horizons 2)ambiguity in these investments

3) unalternability 4) significant risks

Although the current E-learning systems have many merits, many of them only treat advanced information technology as simple communication tools, and release some learning contents and exercises in the network. This kind of movable textbook or electronic textbook is indifferent to the learners, which lacks of the interaction of emotion. Besides, this kind of learning materials without using the superiority of interactive multimedia technology and displaying the function of network effectively, leads to the phenomenon of emotion deficiency in the current E-learning system.

Emotion recognition is one of the most fundamental and important modules. It is always based on facial and ardio information. At present. Many scholars have carried on a great of researches on facial emotion recognition method. For example, face detection, face recognition, facial feature extraction, and some attempts at automatic facial expression analysis have been made.

8- The phrase "curriculum" means.....

1) Training scripts 2) education section 3) study program 4) learning scope

9- The phrase "essence" in the above text stands for..... .

1) Correspondence 2) inherent nature 3) fairness 4) ambience

10- Which of the following options is missing in the movable text-book or electronic book?

1) Interaction of emotion
2) Combination with technology
3) Illustrations of text with graphical explanations
4) Capability to transfer through network

11- Which of the following options, has been researched mostly by the scholars?

1) Feature extraction 2) facial emotion recognition
3) Emotion recognition 4) interaction of emotion

Section D: Select the best option for the questions.

12- Any data storage medium (such as magnetic tape or floppy disk) that is not the main high speed computer storage is called.....

1) Auxiliary storage 2) auxiliary process
3) Secondary disk 4) auxiliary equipment

13- A small hand-held input device moved on a flat surface to control the position of a cursor on the screen is referred as.....

1) Keyboard 2) light pen 3) mouse 4) optical pen

14- A software language processor that translates data and instructions in one language into another form is.....

1) Processor 2) changer 3) linker 4) compiler

4-In which situation the use of assumption may result in incorrect investment valuation?

1)merely stochastic phenormena 2) option pricing model
3) market justification 4)certain expected payoffs

Section B: Read the following text and answer question?

Texture analysis is a fundamental issue in image analysis and computer vision, and has many potential applications, for example, in object recognition, biomedical image analysis and so on. Texture analysis has been an active research topic for more than three decades. But only a limited number of examples of successful exploration of texture exist . A major problem is that textures in the real world are often not uniform due to variations in orientation, scale, or other visual appearance.

Analysis of texture requires the identification of proper attributes or features that differentiate the textures for classification. There are numerous algorithms in the open literature for the texture feature extraction and classification. The most common approaches to texture classification assume, either explicitly or implicitly, that all images are captured under the same orientation and the unknown samples to be classified are identical to the training samples with respect to spatial scale and orientation. However, it is unrealistic to control the environment to ensure a zero rotation angle.

5- How long the texture analysis has been an involved research?

1) Greater than 30 years. 2) Less than three decades.
3) As many as thirty decades. 4) More than three years.

6- In most cases, the exploration of texture was unsuccessful because of..... .

1) Changes in scale 2) lacking uniformity
3) Differences in orientation 4) variations in visual appearance

7- In accordance to the text above which option is correct?

1) The environment can not be controlled for having the best texture classification.
2) It is not realistic to get unknown samples and classify them with respect to spatial scale and orientation.
3) the most important feature of classification for images is orientation.
4) Controlling the environment to guarantee a zero rotation angle is idealistic.

Section C: Read the following text and answer the questions 8 to 11.

E-learning uses modern educational technologies to implement an ideal learning environment through integrating the information technology into curriculum, which can embody the learning styles of students' main-body function, and reform the traditional teaching structure and the essence of education thoroughly.

15- Text displayed or listed on screen is termed.....

1) Virtual text 2) soft copy 3) electronic copy 4) tangible text

16- The smallest single unit in base two binary notations, either a zero or one.

1) Binary digit 2) decimal digit 3) digit 4) hex digit

17- Information or data that is transfered from a CPU or the main memory to another device such as a monitor or printer or secondary storage device.

1) Result 2) output 3) conclusion 4) sent data

18- A processor or terminal or printer that is not connected to a network or central computer usually temporarily is said to be.....

1) On-line 2) in-line 3) out-line 4) off-line

19- Which option is the antonym for phrase "denounce"?

1) Praise 2) accuse 3) attack 4) condemn

20- Which of the following options is not a synonym for phrase "amend"?

1) Adjust 2) improve 3) require 4) qualify

ریاضیات

۲۱ـ اگر در نمایش مختلط سری فوریه تابع متناوب $x(t)$ ضرایب سری برابر C_n باشند، آنگاه ضرایب سری فوریه تابع $x(2t+1)$ برابر است با (p نصف دورهٔ تناوب است)

۱) $e^{i\frac{n\pi}{p}}C_{n/2}$ ۲) $e^{i\frac{n\pi}{p}}C_n$ ۳) $e^{i\frac{n\pi}{p}}C_{2n}$ ٤) $e^{-i\frac{n\pi}{p}}C_n$

۲۲ـ معادله دیفرانسیل جزیی $xU_{xy}+yU_{yy}=0$ از چه نوعی بوده و با تغییر متغیر مناسب به کدام شکل زیر ساده می‌گردد؟

۱) همواره هذلولی گون بوده و $U_{sr}=\frac{1}{r}U_s$

۲) اگر $x\neq 0$ باشد هذلولی گون بوده و $U_{rs}=\frac{1}{s}U_r$

۳) اگر $y\neq 0$ باشد هذلولی گون بوده و $U_{sr}=\frac{1}{r}U_s$

٤) همواره هذلولی گون بوده و $U_{rs}=\frac{1}{s}U_r$

۲۳ـ یک نخ یکنواخت بین نقاط $(0,0)$ و $(1,0)$ محکم شده است. اگر جابه‌جایی و سرعت اولیه نخ به ترتیب برابر $y(x,0)=\sin(\pi x)$، $0\le x<1$ و $y(x,0)=0$ باشد آنگاه $y(x,t)$ برای $t\ge 0$ برابر است با: (معادله ارتعاش نخ : $\frac{\partial^2 y}{\partial t^2}=\frac{\partial^2 y}{\partial x^2}$)

Appendix B

1 Warm-up

1. Can you name different types of skating?
2. Do you think there is an age limit for skating?
3. Would you pick up skating as a hobby?
4. Some people believe skating is dangerous. What do you think?

8 mins

Canadian Skaters

1. During the 2002 Winter Olympics, the Canadian pair skaters, David Pelletier and Jame Sale, became silver medalists after their ***competition***[1]. Many felt they should have won the gold after their flawless performance in the long skate competition. The competition was very close, but the judges awarded the gold medal to the Russian team of Anton Sikharulidze and Elena Berezhnaya. The Chinese team won the bronze medal. The Russians, while skating well, did have an error in their program. The crowd ***chanted***[2], "Six, Six," after the Canadian team finished. Clearly, the crowd thought the Canadian team had won the gold medal.

2. Figure skating is judged on technical ***merit***[3] and style. Unlike some competitions that are based on time, judges must decide who wins by the difficulty of the skater's program, and how well they perform it. After many years of practice and skating a perfect performance, it was disappointing for the Canadian team to come in second place. "When you skate your best and come in second, it is difficult," said Jame Sale.

3. "That's the way it is. If I didn't want this to happen to me, I would have gone downhill on skis," stated Pelletier, who was near tears. A few days later the judges ***awarded***[4] the Canadian team a gold medal! The Committee decided that the French judge did not act properly. The Canadian team shares the gold with Russia.

4. Winning a silver medal is an ***accomplishment***[5] many will never achieve. Why do you think Sale and Pelletier were disappointed? What do you think about how figure skating is judged?

[1] race, game

[2] sang

[3] ability

[4] gave, presented

[5] success, task

2 Comprehension Questions

A. Tick ☑ the correct answer *a, b, c,* or *d*.

1. The winner of an Olympic competition wins a(n) _____.
   a) silver medal
   b) gold medal
   c) bronze medal
   d) iron medal

2. The Canadian pair skaters _____.
   a) made no mistakes in their performance
   b) shared the gold medal with Russia
   c) felt they skated their best
   d) all the above

3. Which of these statements is an opinion?
   a) The Russian team won the gold medal.
   b) The Canadian team skated in the Olympics.
   c) The Canadian team are the best skaters.
   d) The Chinese team came in third place.

4. This article was written to _____.
   a) inform
   b) persuade
   c) entertain
   d) teach you how to skate

5. Sale and Pelletier _____.
   a) were disappointed in themselves
   b) thought the judges were fair
   c) were first awarded the silver medal
   d) none of the above

B. Decide if the following statements are True or False.

_____ 6. The French judge made a mistake in his decision.

_____ 7. In the competition, China was the first, Russia the second, and Canada the third.

_____ 8. The crowd agreed with the French judge.

_____ 9. Pelletier skated for the Russian team.

_____ 10. Merit and style are important in winning a skating.

3 Word formation

Complete the table with the correct forms of the words given.

Verb	Noun	Adjective	Adverb
	competition		
to perform			
		decisive	
to perfect			
			judgingly

1. It is difficult for small supermarkets to _____ with big supermarkets.
2. The machine _____ well during the test last week.
3. Let me have your _____ by next week.
4. The car is five years old but it is almost in _____ condition.
5. It is the _____ of this court that you are guilty of murder.

4 Grammar - Comparatives

Comparatives – short and long forms

Look at these examples:

*The Boeing Dreamliner will be **more** successful than The Airbus A380.*

*The Airbus A380 is **bigger** than the Boeing Dreamliner.*

Fill the gaps with the correct form of the word in brackets:

1. The Airbus A380 is _____ than the Boeing Dreamliner. [expensive]
2. The Boeing Dreamliner is _____ than the Airbus A380. [cheap]
3. Boeing says the Boeing Dreamliner will be _____ than the Airbus A380. [flexible]
4. Some experts think the Airbus A380 will be _____ than the Boeing Dreamliner. [successful]
5. The Boeing Dreamliner is _____ than the Airbus A380. [small]
6. Some experts believe the Airbus A380 will be _____ than the Boeing Dreamliner. [profitable]

5 Translation

Translate the following text.

Scarecrows (Part One)

1. One sure sign of the fall season is the sight of scarecrows everywhere. Scarecrows are used for practical reasons by farmers, and as decorations by many people. You can find scarecrows on farms and in yards, and also on t-shirts, sweatshirts, and other clothing.

2. Scarecrows were first used over 2000 years ago by farmers who needed to keep birds out of their fields. Crows and blackbirds were always eating the vegetable crops grown by farmers. The farmers had to do something to stop the crows from coming into the fields.

BOOK REVIEW

Frances Christie & Alyson Simpson (Eds.), *Literacy and social responsibility: Multiple perspectives*. London: Equinox Publishing Ltd, 2010, 136 pp, UK£16.99.
Reviewed by Philippa Mungra

The authors of this volume, edited by Frances Christie and Alyson Simpson, examine several issues related to the role of literacy, the subject of much debate relating to the importance in schools, in the workforce as well as complaints of the lack of literacy teaching and standards. The authors enter this debate by considering three broad themes, outlined in chapters presented in the book. All the chapters refer to the Australian setting, even though there is a nodding reference to English in the National Curriculum in the UK, cited in the Rose Report (2009) and the US project of "No Child Left Behind" of 2009.

The first theme deals with the role of literacy in social and economic development. The editors, in their contribution as authors, hold that "literacy does matter, and it does make a difference both in the history and development of nations and in the lives of their many citizens" (p. 3). Their opinions are backed up by UN data from the OECD (2009) and they propose that "the English-speaking nations of the twenty-first century do indeed have a social responsibility to ensure literacy programmes of a high order" (p. 3).

The second thread deals with teaching children in difficult socio-economic situations and the authors hold that improved literacy is one means of empowering such children and thus aid in social mobility. This same issue is addressed in the paper describing the youth programme "Youth Off the Street". A further development of this theme deals with how literacy helps foster a sense of self-worth and can furnish support and advice for young refugees and immigrants travelling with or without parents/guardians or children in immigration detention centres.

In the third theme introduced in this collection of papers, the authors deal with the importance of teaching – in this case – how classroom talk can induce children to read – and write – for future schooling or higher education. The issue of how to lead school-age children to learn to enjoy reading so as to equip them with life-long skills and a self-propelled desire to learn more is the subject of an interesting paper by another author.

In their concluding remarks, the editors bring together two main strands of thought: that of education and educators and that of social workers. They suggest that literacy education can and must inform those concerned with social remediation since, in the words of the editors, "these two professional communities operate with different priorities and do not always enter each other's point of view, although their broad general concerns can overlap" (p. 130). In the second strand of thought, the authors suggest that early intervention in literacy is important because of the future fruits – for oral skills, for learning new jargon especially for higher education, for improved multimodality skills – all of which will equip children with life-long skills and empower them to be productive members of society.

This volume has many merits – the main one being that it is a collection of scholarly papers, with appropriate citations, regarding the academic literature. A second merit lies in the main thesis of the authors which concerns a call for more collaboration between educators and social workers for a richer pedagogy to foster literacy. The editors of this volume appear to tread a fine line between academic correctness and social responsibility, without falling into the trap of political stance or political activism – unlike many of the publications cited. One such blatant political treatise is that by Freire and Machado (1987) who call for improvement in the "impoverished models of 'back-to-basics' reading programs which serve to oppress them, serving only the utilitarian literacy skills necessary for a docile workforce" (p. 2). Although Christie and Simpson avoid that kind of political stance, the reader is left wondering whether they too, and, possibly also, some of the authors – share these political opinions. Despite this nagging doubt, I think that this volume is an excellent contribution to literacy scholarship and is certainly worth reading.

Note on Contributor

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