The Role of Intercultural Communicative Competence in the Development of World Englishes and Lingua Francas

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Abstract

There is a tendency to think of World Englishes in the noun form; as products rather than as processes (implying that one receives both ready-made, controlling the development of neither). Conceptualising World Englishes as processes in which one can participate as an agent raises the question of what skills are needed in their active construction. The author will argue that since culture resides partly in language, the development of intercultural communicative competence (Byram 1997) should play a pivotal role in foreign language education both to preserve cultural and linguistic diversity, facilitating and enhancing intercultural communication in the process. A range of skills considered central to intercultural communicative competence will be presented and illustrated showing how language students can learn to take control over the development not only of language, but of their own identities.

Keywords: World Englishes; intercultural communicative competence; criticality; identity; native speaker status; linguistic imperialism

Introduction

Foreign language education is changing rapidly in response to new social and technological developments round the world, stimulating theoretical development in the process. Two major areas of this can be found in the fast-expanding schools of thought focusing upon the development of World Englishes and Intercultural Communicative Competence. Disciplinary overlap and the fusion of different schools

of thought do not happen automatically, however, and extra effort is sometimes required to promote the cross-fertilization of ideas. To this end, this paper will examine the interface between ideas related to World Englishes and Intercultural Communicative Competence with a view to enriching both. I will start by reviewing some of the conceptual underpinnings and areas of interest in the field of World Englishes, before going on to draw links with Intercultural Communicative Competence. Then, I will show how Intercultural Communicative Competence can be developed in practical ways in the English language classroom by showing how students of English as a Foreign Language can learn to take control over the development not only of language, but of their own identities, before conclusions are drawn. Whilst the paper focuses specifically upon the teaching of English as a Foreign Language, the arguments I make can also be applied to foreign language learning more generally. However, given the dominant status of English in the world, it is my view that there is good reason to focus specifically upon English, in this case, to encourage more considered reflection upon the various issues that will be considered below.

World Englishes: Conceptual Underpinnings and Concerns

Kirkpatrick (2007: 5-15) distinguishes the sociolinguistic and linguistic dimensions of World Englishes, sub-categorizing the former as follows:
1. Native varieties vs. nativised varieties vs. lingua franca Englishes;
2. The native speaker vs. the non-native speaker;
3. The functions of language and the identity-communication continuum;
4. Pidgins vs. creoles vs. varieties of Englishes;
5. Linguistic prejudice.

On language varieties, Kirkpatrick (2007: 7) suggests that "the difference between varieties of English can be explained by the fact that they are all nativised" because they have all "been influenced by the local cultures and languages of the people who have developed the particular variety" (Okoh, 2009), but he also recognises that different

varieties of English may often in practice be classified and ranked based upon prejudice towards particular language varieties and their speakers. Linguistic prejudice towards accent in particular is one area that has been extensively researched, in relation to higher education for example (Mahboob, 2009), and studies conducted by Giles and Powesland (1975) suggest, for example, that speaking with certain accents can make people sound intelligent to other people regardless of the rational persuasiveness of their arguments (Kirkpatrick, 2007: 14-15). And certain accents may seem more correct, acceptable, pleasant or familiar than others (Jenkins, 2007: 162). Two areas of interest within the field of World Englishes thus seem to be the equalisation in status of language varieties and their speakers, and the problematization of linguistic prejudice:

> NS English accents, and particularly UK and US accents, are preferred in all respects by this large group of expanding circle respondents…They are also highly valued for their perceived correctness and intelligibility…although not necessarily as much in terms of their aesthetic qualities. (Jenkins, 2007: 186).

A related issue is that of the classification and relative status of native speakers and non-native speakers, and another concern within the field of World Englishes seems to be the recognition of the native speaker fallacy (Phillipson, 1992: 195) and the resulting rejection of the native speaker as a model for language learners. However, the demand for native-speaker teachers in reality can be so strong that it can even impact upon employment policy from local language school through to government level, and even at the pre-interview stage of the recruitment process (Clark & Paran, 2007), which falls in the realms of English linguistic imperialism. The concept of the native English speaker may, however, be so deeply embedded within the social fabric that it cannot be simply removed or replaced, especially if students favour and desire native speaking English models regardless of the political implications (Rivers, 2009).

> A working definition of English linguistic imperialism is that the dominance of English is asserted and maintained by the establishment and continuous reconstruction of structural and

cultural inequalities between English and other languages. (Phillipson, 1992: 47).

NNS English countries emerge as places where NSs of English go to teach, NS countries as places that NNSs go to learn, and where experts and authoritative publications originate". (Jenkins, 2007: 58)

The issues highlighted above pertain to the classification and ranking of language varieties and their speakers are often based upon prejudice, but another important sociolinguistic factor is the function of language. Kirkpatrick (2007: 10) suggests that "people are normally able to speak more than one language variety and will choose the variety they speak depending upon the context in which they find themselves and the functions they want to perform". From this standpoint, an area of interest in the field of World Englishes seems to be the promotion and acceptance of language varieties as being a normal and natural part of everyday life.

Moving on to the linguistic dimensions of World Englishes, Kirkpatrick (2007: 5-15) sub-categorises them in terms of phonology and pronunciation, morphology and syntax, vocabulary, and cultural conventions and schemas, some of which will be presented and discussed briefly below. Differences can exist between and within language varieties, the most obvious ones being in pronunciation and vocabulary. On the latter, Kirkpatrick (2007: 20) notes that different varieties of English adopt words from local languages to describe local phenomena such as cultural traditions and practices, or flora and fauna, sometimes giving different meanings to familiar words or altering them to suit the cultures of their speakers. Ivankova (2009) explores the expression of Russian values through English and Sharifian (2009) shows how Aboriginal English in Australia reflects Aboriginal cultural schemas, categories and metaphors. It is at these rather invisible and often unconscious levels of culture that misunderstandings are likely to occur.

Another underlying concern in the field of World Englishes thus seems to be the misunderstandings that can be caused by the various kinds of differences that can exist between language varieties. The main

areas of interest in the field of World Englishes are listed in table 1 below.

TABLE 1: World Englishes: Areas of Interest

World Englishes
The rejection of the native-speaker as model
The misunderstandings that can be caused by differences between language varieties
The role of prejudice towards language varieties and their speakers
The equalisation of status between language varieties and their speakers
The promotion and acceptance of language varieties

Intercultural Communicative Competence: Conceptual Underpinnings and Areas of Interest

In this section, I will review some of the conceptual underpinnings and areas of interest in the field of Intercultural Communicative Competence, referring to Byram's (1997) Model of Intercultural Communicative Competence for use in foreign language education. An earlier version of the model (Byram and Zarate 1994) commissioned by the Council of Europe influenced the development of the list of sociolinguistic competences found in section 5 of the Common European Framework (2001) and the most recent version of the model is exerting its influence upon more recent documentation related to the promotion of intercultural dialogue as a matter of educational and political policy. The first point to make is that the earlier and more recent versions of the model depart from the traditional goals of language instruction in that the native-speaker is not taken as the model for the foreign language learner. Rather, the goal is for language learners to become intercultural speakers. The 1997 model was conceptualised in terms of the following key competences of the intercultural speaker.

- Skills of Interpreting and Relating
- Skills of Discovery and Interaction
- Attitudes

- Knowledge
- Critical cultural awareness/political education

It was envisaged in the 1997 model that intercultural speakers should be able to interpret a document or event from another culture, and to explain and relate it to documents from their own. This involves the identification of "ethnocentric perspectives", "areas of misunderstanding and dysfunction in an interaction" and the ability to not only "explain them in terms of the cultural systems present" but also to "mediate between conflicting interpretations of phenomena" (Byram 2008: 232). The term 'ethnocentrism' was coined by Sumner in 1907 to describe "the view of things in which one's own is the centre of everything and all others are scaled and rated with reference to it" (2002: 13-15). Other terms have been coined by analogy to it, such as anglocentricity within the context of ELT (Phillipson, 1992: 47).

A number of problems associated with ethnocentrism deserve attention including the presumption of similarity and prejudice. As noted above, different vocabulary usages or cultural norms can cause misunderstandings between people who speak different varieties of English. In unfamiliar situations, people tend to draw upon information stored in their minds to interpret what is happening but this can be problematic when it distorts their interpretations of situations and leads them to interpret the behavior of others from their own cultural frame of reference, causing misunderstandings in the process. This is what is known in intercultural communication as the presumption of similarity (Barna, 1982: 326). Differences in cultural schemas may be less obvious than differences in pronunciation, vocabulary and grammar as Kirkpatrick (2007) suggests, but even vocabulary difference can go unnoticed during communication causing unexpected misunderstanding. To overcome this, the intercultural speaker needs the skills of interpreting and relating.

Other skills needed by the intercultural speaker in the model are the skills of discovery and interaction, which involve the "ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction" (Byram, 2008: 232-233). In practical terms, they are learnable communication skills that involve accurately

gathering information about other people and cultures without relying on prejudice. In essence, we cannot appreciate the thinking of others if we have not learned to see situations from their cultural perspectives (Paul and Elder, 2002), and it is through this process that knowledge-building about other people, interaction and cultures can take place, which is another key component of Byram's (1997) model.

Attitudes also play an important role. Since the appreciation of other cultural perspectives necessarily requires departure from one's own, the starting point for analysis seems to be not in the other but in the self. This is why the ability to relativize the self in relation to the other is another key component of Intercultural Communicative Competence; curiosity and openness, and readiness to suspend disbelief about other cultures and belief about one's own are important attitudes to hold because they can help people discover other perspectives on interpretation of familiar and unfamiliar phenomena both in their own and other cultures.

Prejudice is another problem related to ethnocentrism. It occurs as people judge (i.e. evaluate) others based on their perceived membership of a labelled category in the person's mind (such as race, sex, skin colour, religion or political affiliation, perhaps signified by accent or pronunciation) regardless of their individual qualities (Brislin, 1986: 74). Prejudice can thus be described as the judgments people make about others before having enough accurate information upon which to base judgment (i.e. pre-judgment). The main problem with prejudice is that it results in unfair negative attitude toward out-group members (Dovidio et al, 1996: 278). To overcome this, the intercultural speaker needs critical cultural awareness, or the ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries. "The important point here is that the intercultural speaker brings … a rational and explicit standpoint from which to evaluate" (Byram, 2008: 233), echoing Kirkpatrick's (2007: 15) recommendation that we should "try and ensure that any judgments we make can be supported rationally". Phillipson (1992: 319) asks whether ELT can "contribute constructively to greater linguistic and social equality", and if so, how such "a critical ELT" could be "committed, theoretically and practically, to combating linguicism."

Criticality does find its place in the most recent version of Byram's model, which is exerting its influence upon more recent documentation related to the promotion of intercultural dialogue as a matter of educational and political policy. In fact, critical cultural awareness/ political education did not feature in the original version of the model (Byram and Zarate, 1994) but was added later by Byram (1997), and it is taking time to establish itself as a concept in the political arena. The idea can, however, be observed impacting upon very recent European policy expressed in teaching materials (Byram et al, 2009: 25) developed specifically to support the implementation, through education, of the Council of Europe's White Paper on Intercultural Dialogue (2008).

> Complementary tools should be developed to encourage students to exercise independent critical faculties including to reflect critically on their own responses and attitudes to experiences of other cultures. (Byram et al, 2009: 25).

The equalisation of status between language varieties and their speakers, and the promotion and acceptance of language varieties can also be considered a common concern although this tends to be considered in terms of plurilingualism and democratic citizenship when considered from the standpoint of intercultural communicative competence. Whilst the use of English as a lingua franca can allow speaker from different linguistic and cultural backgrounds and elsewhere to have their voices heard and to interact directly without the need for mediators or translators, the dominance of English across Europe must be tempered "an awareness of the limitations of any lingua franca to convey subtleties of culture-specific meanings, as otherwise there may be damage both to democratic participation and devaluation of linguistic diversity" (Byram et al, 2009: 17). This highlights the importance of democratic participation regardless of language or language variety and the need to protect linguistic diversity in recognition of the fact that language carries culture-specific meanings that have roots in cultural life.

Thus, considerable overlap exists between the fields of World Englishes and Intercultural Communicative Competence. Both reject the native-speaker as model and both recognise the need to address misunderstandings of various kinds, with the skills of interpreting

and relating, and of discovery and interaction being recommended as strategies that can help the intercultural speaker to develop a stronger knowledge base from which to draw during communication. Prejudice is also a common concern, with the development of specific attitudes and critical cultural awareness being recommended to bring greater rationality to communication reducing the influence of prejudice in the process. The similarities between the two schools of thought are summarised in Table 2 below.

TABLE 2: World Englishes and Intercultural Communicative Competence: Areas of Interest

World Englishes	Intercultural Communicative Competence
The rejection of the native-speaker as model	
The misunderstandings that can be caused by differences between language varieties	Skills of Interpreting and Relating Skills of Discovery and Interaction Knowledge
The role of prejudice towards language varieties and their speakers	Attitudes Critical cultural awareness/ political education
The equalisation of status between language varieties and their speakers	Democratic citizenship regardless of language/language variety
The promotion and acceptance of language varieties	Protection of linguistic diversity

Despite the concerns listed above, there seems to be a tendency to think of World Englishes in the noun form; as products rather than as processes (implying that one receives both ready-made, controlling the development of neither). This is perhaps because so much attention is paid to analysing the qualities of language varieties and differences between them, often from a linguistic standpoint, rather than conceptualising the development of World Englishes as processes in which one can participate as an agent. Indeed, Jenkins (2007: 238) suggests that description of English as a lingua franca, for example, is necessary before it can be evaluated in its various forms. But the purpose of this paper is to suggest that foreign language learners and users have an important role to play in the very development of World Englishes but if so, this raises the question of what skills are needed in their active construction. Practical connections should be sought between the two. Having presented a range of skills considered central to intercultural communicative competence above and related theme to the discussion of World Englishes before that, I will now show how intercultural communicative competence can be developed in practical ways in the English language classroom showing how language students can learn to take control over the development not only of language, but of themselves.

Research Design

Reference will be made to a study (Houghton, 2009) that was carried out at a university in southern Japan with three upper-intermediate groups of twelve female, Japanese students over a nine-month period in the academic year 2003-4, during which time various kinds of qualitative data were gathered as different teaching approaches were employed for specific purposes. Once students had been selected, pre-course questionnaires were administered and individual interviews took place before the courses started in April 2003. During the two terms of the courses (April-July 2003 and October 2003-January 2004), audio recordings of classes were made, student coursework was gathered and post-class teacher and student diaries were kept. At the end of each term, group interviews were held in both English and Japanese. Data were triangulated to maximize the trustworthiness of the study and

reduce the effect of researcher bias upon the study, and ethical issues were duly considered.

Course Design

In this section, I will provide an overview of some of the key elements of the course design. Since self-analysis was seen as the necessary first step in self-relativization and the development of attitudes conducive to intercultural communication, student self-reflection was structured with reference to a taxonomy of ten values identified in forty-nine countries as being universal (Schwartz et al, 1997). The ten values drawn upon in course design were power, achievement, universalism, benevolence, self-direction, stimulation, hedonism, tradition, conformity and security. The (British) author attempted to design course materials based upon her own cultural experience with reference to values her (Japanese) students would also recognize.

In week 2, for example, the two values of power and achievement were used as structural components in materials design. The concept of ambition was taken as a unifying concept that could underpin either power or achievement and students were asked to reflect upon their ambitions before reading about the ambitions of four fictional characters who valued power, achievement or both. Upon first reading, students simply had to identify the ambitions of the characters but upon second reading, having read the definitions of the values of power and achievement, students then had to identify the underlying values. This preceded a task in which students were asked to reflect upon other themes related to power and achievement (e.g. money, authority) before completing sentences and discussing their answers with group members.

Once students had reflected upon their own values in this way, they were ready to systematically explore their partners' values by empathizing with them. Drawing upon Edge (1993) empathy was taught to some students in terms of three specific communicative strategies that involved (a) reflecting their partner's point in the same or similar words before asking their partner to check for accuracy, (b) focusing upon a point made by their partner to get more detailed information, and (c) disclosing information about themselves with a view to eliciting further information about their partner. For homework, students were asked to

reflect and write about their values in more depth in a paragraph that would feed into an essay along with paragraph about the other eight values as an extended piece of process writing. When students came to write their essay on the ten values, they were also asked to rank the importance of each to them on a scale of minus five to plus five. This numerical data was then represented graphically by the teacher in order to identify specific areas of value difference between specific students and students were paired up by value difference to give them a chance to explore it in more depth. Students were asked to discuss the value difference and write a short dialogue to illustrate it.

Then, having considered the potential impact of value difference upon communication, we moved on to consider the potential impact of conceptual difference upon communication focusing upon culture-bound concept of *kotatsu* in week 13. A *kotatsu* is "a low, wooden table frame covered by a futon, or heavy blanket, upon which a table top sits. Underneath is a heat source, often built into the table itself. *Kotatsu* are used almost exclusively in Japan, although a similar product called a *korsi* is also used in Iran" (Kotatsu: 2009). A *kotatsu* is a good example of an object found in Japan that is difficult for native-speakers of English to imagine because it is unlikely to be found in English-speaking countries. A *futon* is an object found in Japan that is easier for native-speakers of English to imagine because it is likely to be found in English-speaking countries. The word changed meaning as it entered the English language. In the British author's view, the word *futon* means the wooden base and the heavy mattress slept on at night but it does not refer to the lighter quilt that is used to cover the sleeper, which is known as a *quilt* or a *duvet* in British English. In Japanese, however, the word *futon* generally refers to "the traditional style of Japanese bedding consisting of padded mattresses and quilts pliable enough to be folded and stored away during the day, allowing the room to serve for purposes other than as a bedroom. The bedding set referred to as *futon* in Japan fundamentally consists of a *shikibuton* (bottom mattress) and a *kakebuton* (thick quilted bedcover)" (Futon: 2009). This means that when attempts are made by Japanese people to describe a *kotatsu* to English speakers, there are two potential sources of culture-based misunderstanding. In week 13, students were asked to read a dialogue in which a fictional Japanese character called Keisuke was trying to

describe a *kotatsu* to a fictional British character called Peter who had never seen one. The aim was to draw students' attention to the possible existence of conceptual presuppositions of an object that existed in one country but not in another.

Until this point, students had been asked to explore value difference with other Japanese students but they were systematically exposed to foreigners outside the classroom from week 14 when they started to learn about stereotypes. Stereotyped categorizations of people into groups can distort perception, so the central aim of the course design was to focus students' attention upon the actual characteristics of foreign individuals regardless of their stereotyped perceptions of them. Having read paragraph defining and illustrating stereotypes, students read another paragraph about common problems associated with them. The class then broke up for the summer when students were asked to interview a foreigner about their values with reference to the value taxonomy used in term 1. Whilst this task did not deal with stereotypes directly, it was assumed that some of student stereotypes would have been broken in the process and this possibility was picked up on in week 15 of the course at the start of the second term. As part of stereotype management, students were asked whether or not the foreign person they had interviewed in the summer differed from their stereotypes of people in that country.

Moving onto third problem associated with ethnocentrism, let us remember that prejudice can lead people to make rigid, unfair negative evaluations of out-group members. Critical evaluation was set as a learning objective to address this with a view to developing critical cultural awareness. This component was built into the course design from week 2 for some students. During the critical evaluation process, students were asked to identify similarities and differences between self and other before evaluating both with reasons. After the summer assignment, students were asked to present their interviewee's values to the class in a speech. The students who had learned about empathy were expected to demonstrate they were making an accurate representation of their interviewee's values and the others were expected to critically evaluate their interviewee's values with reference to their own.

Findings

In this section, I will present some data that seem to indicate that ethnocentrism was overcome to some extent in some students (Houghton, 2008). Let us start with the presumption of similarity. In week 8, for example, students B3 and B5 were discussing their power-related values in relation to money. In their essays on values, student B3 had ranked power at plus 5 whilst student B5 had ranked it at zero. Having identified their attitudes towards money as being a key difference between them, they discussed the issue in class in English over a 20 minute period and wrote up their dialogue for homework. In data 1 below, it can be seen that student B5 reflects most of student B3's point accurately but that student B3 clarifies the point slightly to increase accuracy.

> **Data 1: Week 8 Homework.**
> *(Value: Power (Money): Student B3 (+5) and student B5 (0))*
> Student B3 : I'll buy big house. I want a comfortable place to live with library, so I want get a lot of money.
> Student B5 : In your case, the reason why you want to get a big house is to get comfortable life?
> Student B3 : Yes, I need a lot of money to get comfortable life.

When reflecting upon the discussion in the week 10 essay, students had to reflect on their experiences with critical distance from the events themselves. Student B5 reported that she had noticed how values were affected by daily life and how different values were generated by different living environments. Their discussion about values had apparently involved a misunderstanding arising from the fact that student B3 wanted to live in a big house of similar size to that already inhabited by student B5. But since student B5 did not consider her house to be big but normal size, she had imagined a house of palatial size instead, which illustrates how student B5's presumption of similarity undermined her efforts to communicate with her partner. Over the longer term, students B6, B12 (see data 3 and 4 below) and others came to recognise the importance of empathizing with others when communicating.

Data 2: Student B5: Week 10 Homework.
(Value: Power (Money))
Firstly, I noticed that our value is related to our daily life's situation. It means if our living environment change, our value will also change. For example, house. Now I live with my family, and we have our own rooms. So, for me this type of house is normal size. So, when I talked with B3, when I listened she wants "big" house, I imagined a palatial mansion such as with pool and large garden. But B3's big house meant a house like which I'm living now. So, such difference caused misunderstanding.

Data 3: Student B6: Week 15 Homework
And other people said we can have better personality after the course because we can consider others insistence. Using Empathy and Communication Skills and thinking about value difference are useful to know others more deeply. As a result, we can have better consideration.

Data 4: Student B12: Week 15 Homework
I became to not resist people's opinion. I used to resist it if it was not similar to me. I think the reason is I learned there are many values & it's natural to have different opinion each person. So I became to be accepting other values or opinion, or trying to understand what people think. It may caused by empathy.

In the case of students B5 and B3 above, the presumption of similarity undermined their efforts to communicate with each other because of individual rather than cultural difference, but example of the latter were found in week 13 when we considered the potential impact of culture-bound concepts such as *kotatsu* upon communication. To recap, students were asked to read a dialogue in which a fictional Japanese character called Keisuke was trying to describe a *kotatsu* to a fictional British character called Peter who had never seen one. Data gathered from the pictures students drew to illustrate what they thought Peter was imagining indicated that their own cultural concepts limited their ability to accurately imagine what Peter was imagining.

In the table below, it can be seen that when imagining the objects known as quilt and mattress in British English referred to by Peter, two students imagined the quilt draped down over the table to the floor, which is part of the Japanese concept. And when imagining the objects known as a heater in British English referred to by Peter, six students imagined the heater being attached to the underside of the table, and one student imagined a Japanese style upright kerosene heater, both of which are part of Japanese concepts. Parts in bold in Table 3 below thus show how Japanese conceptual presuppositions filtered through to student images as they tried to imagine what Peter was imagining.

TABLE 3: Conceptual Influence of *Kotatsu*

	Quilt on person		6
Quilt/ mattress	Mattress on table		32
	Quilt draped over table down to floor	**Japanese image**	2
	Heater attached to table underside	**Japanese image**	6
Heater	**Japanese style upright kerosene heater**	**Japanese image**	1
	Free-standing heater		23

This exercise seemed to sensitise students to the relationship between language and culture, and the way that differences can cause misunderstanding in concrete ways. In their post-class student diaries, students recognised the importance of definition as a skill in intercultural communication and said they had learned that conceptual difference exists between people and especially between foreigners, that culture, individual background and values affect conceptualisation and that they had learned how to find conceptual difference through definition. Student A6 recognised how easy it is for Japanese people to define a *kotatsu* because they can imagine it but how hard for foreigners because they cannot, and reported feeling anxious about the potential for misunderstanding caused by language and culture difference.

Data 5: Student A6: Week 13 Student Diary

I know well about *kotatsu* but it is so hard to understand for foreigner. And to explain what is *kotatsu* is also so difficult. When we explain, we omit details (it may not 'details' for foreigner but we think it is too usual thing and tend to cut the explanation. We have a lot of words or concept which is different from each culture. When I speak English I feel anxiety. Because I don't know whether … my partner (not Japanese) could understand me or not.

Data 6: Student A10: Week 13 Student Diary

This week we studied about concept for *kotatsu* … I learned culture, individual background and even value affect conception. It is very interesting!! I really enjoyed the class especially comparing definition of *kotatsu* each other. In my group, everyone's definitions were almost same. But after studied example conversation I notice cultural difference in there.

Having considered some data relating to the presumption of similarity rooted in both individual and cultural difference, let us consider some data that indicated student prejudice was overcome to some extent during the course. Remembering that prejudice can lead people to make rigid, unfair negative evaluations of out-group members, critical evaluation was set as a learning objective. Initially, it was considered important for students to make conscious evaluations with reasons but the study highlighted the need for students not only to make conscious evaluations with reasons, but also to be able to flexibly revise their evaluations of self and other in the light of new information by careful choice. This is what distinguished prejudiced evaluation from non-prejudiced evaluation in the mind of the author. An important part of overcoming prejudice seemed to involve students being willing not only to consider the views or values of others in relation to their own but also adjusting in response.

To take a simple example from week 6, student A9 challenged student A10's classification of blood donation under the value of benevolence from Schwartz' (1997) value types. Upon reflection, student A10 agreed and reclassified accordingly (see data 7). To take a more complex example that evolved over time between weeks from

weeks 2-10, student A7 started off by identifying a value difference between herself and another student in relation to power. Whilst student A7 initially claimed that she did not value power, she found herself conflicted on the issue and engaged in discussion with the teacher, ultimately deciding that she did indeed value power but only some aspects of it. Over time, student A7 clarified her values through critical evaluation in response to a specific value difference that presented a challenge to her (see data 7-11 below).

Data 7: Student A10: Week 6 Student Diary
In my speech, I said "Blood donation is part of value benevolence", but student A9 suggested that donated blood is needed and took for people in all over the world (among same blood type), so it is value universalism. Then, I reconsider my opinion and I agree with her.

Data 8: Student A7: Week 2 Student Diary
I found that one of my friends is very power type person and I am a kind of achievement type. I think I want to be the power type, because that personality is strong and has power to everything. I don't have such a strong nature and such a responsibility, so maybe I am the achievement type. I have one question for you. Which do you think about your ambition type? I think your job, to teach people, is some kind of work that needs power. I want to be a teacher in the future, so do I need to be power type??

Data 9: Student A7: Week 6 Student Diary
I don't value Power well. I like to lead people, though I don't have such a confidence. Certain leader needs as such confidence, so I cannot be a leader. I just do my best for myself`.

Data 10: Student A7: Week 10 Student Diary
I ask you again that I am confusing whether I should include my HOPE in the values or not.

Data 11: Student A7: Week 10 Student Diary
Considering power, we have different idea about it. Student A9

doesn't value so much though I do. The one of our differences between us is that I think it is important to have a leadership. The common point is that we both think it is not necessary to seek for wealth or high position in social status.

The cases of students A7 and A10 illustrate student willingness to adjust in response to difference but whilst the author contends that such flexibility is needed to undermine prejudice, neither case seems to illustrate prejudice against out-group members being undermined. An example of this is presented in data 12 below where student C8 recognized, reflected upon and rejected her own prejudice against Korean residents (a large minority group) in Japan in week 20 of the course. The teacher had challenged student prejudice directly following Guilherme [2000: 208] and student C8 responded flexibly to that challenge.

Data 12: Student C8: Week 20 Student Diary
I researched about Korean residents. To be honest, I had a Korean residents prejudice, but not anymore. For the reason my parents have it strongly. I think they were told it from their parents. But somehow prejudice is ugly thing as a human. Then after I researched I could know about their problems partly. And those problems related to that each Japanese person. So I am thinking about what could I do for it.

Student C9 added a paragraph to the end of her summer assignment critical evaluation that was unrelated to the critical evaluation of her interviewee. She had taken the essay as an opportunity to write about how her values were changing in relation to the value of self-direction. She said she used to value self-direction so much in the past and defined it in terms of making decisions on her own, but that she had come to think she had perhaps been mistaken and had misunderstood what it meant to value self-direction. She said that in the past, being independent had meant being independent from her parents only informing them of decisions she had already made and never discussing anything with them because she was afraid they would disagree. She had since come to think that this approach had been in fact selfish and in fact, she did

not care about other people's opinions at that time. When she wrote her summer assignment, she said that she was trying to discuss her ideas with other people and wanted to consider their ideas because she thought that someone who has a strong identity has the ability to express her ideas to others and she had decided that she wants to be that kind of self-directed person.

Data 13: Student C9: Summer Assignment
And finally, I would like to say about restraining the self and self-direction. These two values are not in the same chart, but please let me say. I had valued "self-direction" very much and I don't restrain myself. I wanted to decide everything by myself. So I had done, maybe. But maybe I misunderstood about "self-direction". Indeed, a person who can decide anything and set the self a clear goal is independent. I held very good image to such a person and that was my ideal person. I also have a strong feeling about my dream and my future, but I had not told my thought to the others, especially, to my parents. I wanted to be an independent daughter from my parents. So I hadn't have a chance to conclude. I hadn't told the reason why I want to do so. I always told only my decision to my parents. However, it doesn't mean "independent". I avoided to discuss. Because I scared to be disagreed. I didn't want to care other people's opinion. But it is not "self-direction", but "selfish". After I noticed to this, I am trying to tell everything I am thinking. But it's not so easy. It is very difficult to tell own ideas to the others and to be satisfied them. I think the person who has a strong identity or idea and at the same time, the person who has an ability to tell others fluently is an "independent" person. Such a person has a leniency. They decide by themselves and also they listen to others. I want to be such a "self-directed" person.

Data 13 above shows that student C9, growing out of old ideas, had formed an image of her ideal person and elucidated clearly what kind of person she wanted to become. She had identified old concepts and old patterns of behaviour that she used to evaluate positively but having considered the reasons, she gradually came to evaluate them negatively. She had identified the emotional basis for her behaviour

which she then rejected as she reformulated the meanings of the words *self-direction* and *independent*. The words themselves did not change but the meanings and values she attached to them clearly shifted, which shows how language and values were evolving together, intrinsically linked and moving her towards her newly defined set of ideals.

Conclusion

In this paper, the interface between ideas related to World Englishes and intercultural communicative competence was examined, and common conceptual underpinnings and areas of interest were highlighted. In both, the native-speaker is rejected as the model for English language learners and interest lies in the misunderstandings that can be caused by differences between language varieties. To overcome the various kinds of misunderstandings that can occur, knowledge and the skills of interpreting and relating, and of discovery and interaction are considered key components of Intercultural Communicative Competence that can also impact upon the development of World Englishes as more conscious attention is paid to cultural and linguistic differences of various kinds. Prejudice is another common area of concern with World Englishes tending to focus upon prejudice towards language varieties and their speakers and Intercultural Communicative Competence tending to focus more generally upon attitudes towards otherness, suggesting also that the development of critical cultural awareness is the way to overcome prejudice in its various forms.

Another common area of concern is equality but whilst this is seen in terms of the equalisation of status between language varieties and their speakers from the standpoint of World Englishes, it is seen more within the framework of democratic citizenship in terms of promoting democratic participation regardless of language or language variety. Finally, the discourses of both World Englishes and Intercultural Communicative Competence both promote the acceptance of language varieties and the preservation of cultural and linguistic diversity.

Considering the points made above, it is clear that there are many common areas of interest between Englishes and Intercultural Communicative Competence, despite differences in focus. The main notable difference seems to be that whilst World Englishes seems to

take an analytical - and more reactive - approach by focusing upon the sociolinguistic and linguistic features of Englishes interacting within politically-charged contexts, Intercultural Communicative Competence seems to take a more practical – and more proactive – approach by focusing upon the skills needed when negotiating intercultural encounters. There is room for – and indeed a need for – both, but intercultural communicative competence can and should be developed in practical ways through English language education to develop World Englishes more systematically and more responsibly to both preserve and revitalise identities and diversity in its various forms. This is precisely the kind of approach to ELT called for by Phillipson (1992: 264), albeit from a theoretical standpoint outside and behind the realms of contemporary views on Intercultural Communicative Competence, but the call is there.

> Candlin has brought together insights from many humanities and social sciences disciplines into a set of assumptions which underpin intercultural interpretive strategies and that should govern 'applied linguistic practice' (Candlin, 1983: 144)…Successful implementation of such a programme would lead not only to greater proficiency in English, but to increased metacommunicative and metacultural awareness…One of the principles in this scheme is to make the ideological dimensions of the teaching-learning situation explicit, and situate them socially, culturally, educationally and politically. (Phillipson, 1992: 263-4).

In this paper, Byram's (1997) Model of Intercultural Competence was referred to and data were drawn from an empirical study to frame the issues in more practical terms and to place the emphasis upon the potential for taking increased control of change. A range of skills considered central to intercultural communicative competence were presented and illustrated to show how foreign language students can learn to take control over the development not only of language, but of their own identities. I suggest that if and as such skills are deployed, languages, identities and social contexts can be developed through conscious choice and design as communicators keep in mind that culture resides partly in language, that each is created and recreated

through the other, as are self and other. Jenkins (2007: 231) recognises that "identity will continue to play a critical role in NNS English speakers' orientations" towards their accents and thus towards English as a Lingua Franca, and highlights Norton's (2000: 5) point that "one aspect of identity in language learning is 'how the person understands possibilities for the future'". Hung (2009) also suggests that the global spread of English through World Englishes can enrich rather than engulf identity and culture.

I take the position that an interactional view of identity is needed in the classroom as identities start to interact in response to learning activity. Basically, this view of identity is consistent with the cultural identity approach to intercultural competence, wherein culture is defined as "an historically transmitted system of symbols, meanings and norms" (Collier and Thomas 1988) and culture is considered to be an emergent phenomenon evident in human discourse as facets of identity are advanced during interaction. Further, a dynamic view of identity is also needed as identities start to develop in response to the tasks over time, and the author is referred to Houghton, 2009: 418) for further discussion. In essence, Kramsch (1993: 27, 183) highlights to the role of dialogue in the production of meaning across cultures that can constitute a "third perspective" where "meaning, i.e., culture, is dialogically created through language in discourse." Indeed, change in perspective is implied, etymologically, by the word dialogue itself:

> "Dialogos" is a Greek word widely mistranslated and wrongly understood because of a confusion between "dyo" et "dia". It does not mean a conversation between two people or two groups but an acceptance, by two participants or more, that they will compare and contrast their respective arguments to the very end. Dialogue is accordingly a perilous exercise, for it implies a risk that either participant may find his or her argument transformed, and thus their very identity put to the test. The prefix "dia" is equivalent to the Latin "trans" connoting a considerable shift in space, time, substance and thought. (Stenou, 2005: 125).

Here, Stenou (2005) claims that challenges to one's perspectives can constitute challenges to one's identity, echoing Byram's (1997)

discussion of *savoir être* within which identities formed through socialisation are challenged through relativisation of the self, and the valuing of the other, stimulating the development of new, decentred intercultural identities. Similarly, Guilherme's (2002) view is framed in these terms insofar as (a) individuals and societies are considered culturally complex and essentially fragmented with permeable boundaries, and (b) identities must be constantly deconstructed and reconstructed. In short, the future is not fixed in stone and people can help develop themselves and the world in many different ways, if they only know how. This is the main reason why the development of Intercultural Communicative Competence should play a pivotal role in foreign language education in general; to empower people through communication to take more conscious control of developmental processes, including those at work in intercultural communication and the development of World Englishes as well as other lingua francas.

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