

Cultural Voices and Representations in EFL Materials Design, Pedagogy, and Research

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To My Parents, ป๋อญญาแม่คำป๋น บรืบุรีณ์, in Heaven

Abstract

This study presents a multi-faceted analysis of EFL learners' voices in a Thai context, aimed at testing a hypothesis that the discourse of foreign, western-compiled textbooks project identities disconnected from EFL learners' lived experiences, adversely affecting their meaning-making during discursive practices. I employ a multi-modal, multi-case study for data collection: 1) the use of two sets of materials in mini-course action research with two groups of learners — one group using published materials selected from New Headway Elementary Course (Soars & Soars, 2000) and the other using modified, parallel 'Third Space' materials; 2) audio- and video-recordings of classroom interactions and their transcriptions; 3) post-lesson and post-course questionnaires; 4) semi-structured interviews; and 5) video-based stimulated recall interviews. Drawing from Bakhtinian-Vygotskian sociocultural theories, I show through a microscopic analysis of learners' interactions and utterances how dialogic relations between Other-discourse and Self-discourse shape learners' meaning construction during their appropriation of mediating discourse for activities such as role-play. A macroscopic analysis of learners' attitudinal voices based on the questionnaires and interviews is then provided for triangulation. The findings are 1) both groups have marked potential to infuse their contextual meanings into the Other-discourse of their materials for Self-representation; 2) 'Third Space' materials have more potential to enrich linguistic resources and opportunities for learners' meaning-making and scaffolded learning than 'Headway' materials; 3) the majority of participants prefer the coexistence of voices and meanings between their culture and Other cultures as the mediating discourse for

speaking activities, rather than the conventional models. The study thus supports the use of a dialogic framework for inclusion of cultural voices and representations in EFL materials design, and also offers other implications for pedagogy and future research.

Declaration of originality

I hereby declare that I have composed this thesis myself, and that it contains no material previously submitted for the award of any other degree. All work presented in this thesis is my own, unless specifically stated otherwise.

Phaisit Boriboon

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1 Introduction

This chapter gives an overview of Thailand and Sakon Nakhon Rajabhat University located in north-eastern Thailand in particular within which the present study was undertaken, the general state of education and the current condition of English teaching in this social context. The discussions are set out to show the interrelationship among these constituents, which has given rise to the perceived problem and consequent questions of this research. The information given in this section is necessary since it helps to provide a clearer picture of why I have become interested in the causal relationship between the macro-level of societal factors related specifically to ‘sociocultural identities’ and the micro-level of EFL pedagogical practices and learners’ behaviour and performance during discursive practices. In addition, this information helps to legitimate the approach for which I have opted in this study, and to show the value of my investigation with regard to its potential contribution to EFL pedagogical practice as well as to knowledge construction in applied linguistics as a whole. I divide the information in this chapter into two main sections: section 1.1 provides information on the society, education, and EFL education at both macro-level and micro-level, and section 1.2 covers the background to the problem, the basic research problem, and the organisation of this study. In section 1.1, I begin by giving an overview of the social and educational context at the national and regional levels (section 1.1.1). A discussion of the role of English and the general state of English as a foreign language at the national level is provided in section 1.1.2. The institutional background, with a summary of the goals

of educational management, is given in section 1.1.3. Section 1.1.4 delineates the institutional role of EFL provision. In section 1.2, I provide background to the problem and state the basic research problem in sections 1.2.1 and 1.2.2 respectively, followed by the organisation of this study in section 1.2.3.

1.1 The Thai context

1.1.1 Thai society and education

The present study has grown out of concerns arising from the roles I have as both an educator and an applied linguist. While the study is applied linguistics in its essence due to my educational and professional background as well as my research interests, my hope of acting as a mediator of educational change and development is also an important motive. This study was thus, to an extent, also geared toward increasing the understanding and knowledge essential for the development of education in general in my society. I hope that the research findings will have some implications for educational changes besides their contribution to the improvement of EFL practice in this particular context. Therefore, a discussion from an insider's perspective on Thailand — its society, economy, and educational system — is provided in the following pages. This information is vital for understanding the concerns I have from the position of an educator, and will give a clearer picture of both the 'sociocultural identity' embodied by the population used in this study and how this identity has been shaped by Thai society at large before their entering English lessons.

Thailand is a developing country. In recent years, capitalism has played a major role in driving Thai economics, although quite a large segment of the

population are still agriculturists like their ancestors. The fact that 90 percent of the parents of the informants in this study are farmers clearly suggests that this is still overwhelmingly the case. Unlike farmers in more developed parts of the world, who have large plantations, use high-technology equipment, and make a large profit from their crops, thousands of farmers in Thailand are rice farmers who do not have their own land to farm. Rather, they are hired by others to grow rice for meagre daily wages several times a year, or in the worst cases just once a year, depending on the amount of rain. These farmers have to work odd jobs out of the farming season, such as labouring at construction sites, and thus tend to live a more restricted and underprivileged life than do their counterparts in developed countries. As in many other developing nations around the globe, social inequality is one of Thailand's main problems. Wealth and resources are not equally distributed among the regions, and the gap between rich and poor is enormous. Although recent industrialisation has raised the total and per capita income of the nation, income inequality has worsened (Tinakorn, 1995, p. 230).

How this social imbalance translates itself into other social categories can be seen in the hierarchical structure of educational institutions at all levels. According to Khoman (1995), although education has expanded rapidly as a consequence of current industrialisation and higher income, 'the quality of education remains a key concern and improper targeting of beneficiaries has led to problems of regional disparity, inequality of access and inefficiency of resource use' (p. 302). I can say from my own experience, both as a student and now as an educator, that these problems persist today. High-ranking institutions are usually richer in terms of student input quality, human and material resources, whereas low-ranking ones are

poorer in all respects. That is, high-ranking institutions draw mainly students who have higher academic performance, and teachers and lecturers with higher academic degrees, greater research experience and expertise, and have been granted more funding by the government. This pattern has existed in Thai education for years. It is a self-perpetuating cycle that needs to be altered, but this process will be difficult because Thai society is still greatly marked by relations of power associated with its long-standing hierarchy, which operates at every level of social activities. While some people may want to see low-ranking universities receive the same level of budget and other resources from the government as higher-ranking ones, many others think that low-ranking universities do not deserve the same treatment because of the lower quality of their students. The social inequality is also characterised by the different degrees of access to educational opportunity among people of different socioeconomic backgrounds. Those who have more power or cultural capital usually have a greater opportunity to receive a 'better' education. For underprivileged individuals to be able to climb the social ladder and obtain what is most valued by society, including getting to where 'better' education is provided, they need to be especially driven, with a strong urge to compete, marked perseverance, willingness to work hard, and determination to obtain the best chances in life.

In the past decade, policymakers and educators alike have come to realise that the Thai culture of learning over-emphasises rote learning and places too little value on critical and analytical skills. This has led to recognition of the vital need for educational changes to ensure that Thailand can compete economically with other countries in the globalisation era (Hallinger, 2003). The economic and financial turmoil of 1997 provoked a strong awareness of the flaws in the national educational

system among all agencies involved in education provision and management. A number of people held failing education responsible for this crisis (Phungphol, 2005, p. 8). According to Phungphol (2005), education reform in Thailand, addressing particularly the importance of learner-centredness instead of the traditional teacher-centred approach, has swept across the country as a consequence of the enactment of the National Education Act in 1999. Since then, central organisations, in particular the Ministry of Education, have constantly arranged training programmes and activities for schoolteachers and educators nationwide so as to instigate measures for promoting educational priorities, including the learner-centred approach to teaching.

In response to the demand from society for educational improvement, institutions of higher education, especially publicly funded universities, have also undergone massive change for nearly ten years (Kirtikara, 2002; Prpic & Kanjanapanyakom, 2004). In 2004, small-sized institutions of higher education, such as the Rajabhat Institutes and the Rajamangala Institutes of Technology, were also designated as universities, a status which requires them to be more autonomous in virtually all aspects of their management—academic, personnel-related, and financial. How these universities will perform after obtaining their new status is at this stage uncertain, but the task of moving forward is not an easy one, and it may take years before they can stand on their own feet.

1.1.2 Thailand and EFL

English is part of the educational curriculum at all levels in Thailand, and has been a compulsory subject for students beyond Grade 4 since 1921 (Aksornkul, 1980, as cited in Foley, 2005). This means that the role English plays in the social

and economic development of the country has long been recognised. Nevertheless, the fact that most Thai students cannot use the language to communicate effectively in spite of years of continuous English classes remains a major problem that is still waiting to be solved by educators and teachers.

As recently as 2001, Wiriyaichitra (as cited in Foley, 2005, p. 231) noted that Thai students have an unsatisfactory level of English in basically all skills despite the fact that the 1996 National Curriculum of the country made English a compulsory subject for students starting earlier than before in Grade 1 (Foley, 2005, p. 224). Wiriyaichitra's report of the below-average proficiency of English among Thai students should serve as a call for serious attention from policymakers, educators, and teachers. All agencies involved in the educational development of the country are already greatly concerned with English teaching, because while there is an ever-increasing demand for international communication skills, Thai students' low English oral proficiency is deeply unpromising for the development of the country in general. The Ministry of Education has thus constantly emphasised that teachers need to reform their teaching approach to put less stress on rote learning, memorisation, and the grammar-translation method, and to implement an approach that enhances communicative skills. They also declared 2006 a year of English teaching reform.¹

With regard to the emphasis on communication in the classroom, English teachers in Thailand have kept themselves abreast of innovative ideas for teaching disseminated from western agencies in the past years. Following the global trend of

¹ Source: 'Education goals should be "lifted"', *The Nation* [On-line], Retrieved April 6, 2006, from http://www.nationmultimedia.com/2006/03/28/national/national_30000359.php

‘communicative language teaching’ (CLT), university teachers across the country have attempted to implement this approach (Saengboon, 2002). According to Wongsothorn (2000), schoolteachers have also set the development of communication as a main goal in their teaching since 1996, and have adopted what is described as the ‘functional-communicative’ approach (as cited in Foley, 2005, pp. 224-5). The CLT core tenets are also in line with the premise of ‘learner-centredness’ set out in the 1999 National Education Act (Phungphol, 2005).

Discussions and debates about CLT and its implementation in learning and teaching contexts still appear to be vigorous. While some scholars are sceptical of its worth, calling for its modification or its replacement by other approaches (Bax, 2003; Harmer, 2003; Hu, 2005), others are insistent that CLT should be adopted in its entirety without taking account of contextual factors (Liao, 2004). Certain key researchers in CLT have been promoting CLT relentlessly but have to some extent compromised its principles for the sake of its translation into different contexts (e.g., Savignon, 2003, 2004). Scholars’ perceptions of CLT still lack unanimity, and this leads to the question as to how much CLT and its tenets can accommodate the current need of language teachers to help learners exploit the classroom time and resources available so as best to serve their practical needs.

The answer may be elusive and the reality of classroom teaching as far as CLT is concerned is probably messier than one can imagine. Based on my own experience and the information gained from conversations with my counterparts, English teachers are likely to end up combining an approach resembling CLT and other approaches in their actual teaching. As Bax (*ibid.*) states, a more traditional method such as Grammar Translation still reigns over CLT in many global settings (p. 278).

Notwithstanding its shortcomings, however, CLT is still seen by stakeholders in language policy and planning as an approach that will help improve learners' communicative competence and is a fact of life that many teachers, myself included, need to grapple with. My stance is that since CLT is premised on the interdependence of language and communication, and the encouragement of student-talk through pair and group activities or problem-solving tasks (Richards & Rodgers, 1987, p. 66), it will also be useful when communicative self-expression is emphasised. This is when learners generate their own meanings through utterances based on their intentions and thoughts, ideally using as much of the foreign language available in their identity repertoire as they can. My experience suggests to me that the aim of realising the communicative possibilities implied in the notion of CLT is still a valid and feasible one. The greatest challenge, though, is not to perceive the means to achieve this aim as a monolithic, prefabricated set of principles and actions applicable to every single context and every task or activity. I suggest that we look further into classroom processes to analyse how an interaction between contextual factors at a macro-level and classroom events with different characteristics can have an impact on learners' 'communicability' or ability to engage with 'meaningful' conversations.

I believe that learners' sociocultural identities should be taken into account in teachers' decisions as to how to maximise language learning opportunities for learners. To this end, I propose in this study an example of how the interrelationship between identity and various concepts like community, motivation, investment can

be explored, which are of high interest among applied linguists at the moment.² By doing so, I hope to shed light on the notion of ‘communicative’, in order to understand better what scholars generally hold to constitute a communicative approach. For example, Saengboon (2002) refers to two core tenets of CLT: meaningfulness of tasks and authenticity of texts, and students as autonomous learners. Sullivan (2000a) points out that western-style CLT tends to value the notion of ‘reality’, which encourages students ‘... to give real information about real events, and to do real tasks that relate to the real world’ (p. 120). All these ideas about learners, texts, meaningfulness, reality and the real world need to be clarified in order to better understand CLT or any ‘communicative’ approach to language teaching.

1.1.3 Sakon Nakhon Rajabhat University (SNRU) and education

Sakon Nakhon Rajabhat University, formerly known as Rajabhat Institute Sakon Nakhon, is located in Sakon Nakhon Province in north-eastern Thailand (see Figure 1). Sakon Nakhon is about 647 kilometres from the Thai capital, Bangkok. Initially established as a teacher’s college, the institution then became a *Rajabhat*³ institute, and changed its status to a university four years ago. It has provided education to people in Sakon Nakhon and nearby provinces, namely Nakhon Phanom, Mukdaharn, Kalasin, and Nong Khai, for more than four decades, and is

² For example, the theme of the Japan Association for Language Teaching Conference held from 2-5 November 2006 was ‘Community, Identity, Motivation’. Tim Murphey, the Conference Chair, states on their website that we may ask in the classroom who we are asking our students to be, what groups they identify with and to what end, what kind of community we are asking them to participate in and how, what their motivations are and how they are related to their communities and identities, and how we can use this information to help them learn more effectively. Retrieved April 9, 2006, from <http://conferences.jalt.org/2006/index/call> [Online]

³ The name was granted by His Majesty King Bhumibol Adulyadej of Thailand on 14 February 1995. Retrieved May 18, 2007, from <http://www.snru.ac.th/history.php> (My translation). It means ‘government official’ as teachers are regarded as government officials in Thailand. Retrieved May 18, 2007, from <http://www.thai2english.com/dictionary/11229.html>

currently composed of six faculties at the present time: education, humanities and social sciences, management science, science, agricultural technology, and industrial technology. The philosophy of the university is as follows: ‘Sakon Nakhon Rajabhat University is an institution of higher education which provides academic excellence grounded upon morality in order to contribute to local development as well as social development in general’.⁴ Hence it is crucial that this university caters for the personal and social development of the local population through the provision of adequate and appropriate education.

The people in these provinces (see Figure 2) are generally from low socioeconomic backgrounds. Sakon Nakhon was ranked 67th among the 76 provinces in Thailand for per capita income in 2000, and the situation is not very different in the other provinces nearby.⁵ It is thus understandable that students are hopeful that Sakon Nakhon Rajabhat University will help them to acquire the social and academic skills deemed essential for paving the way to a ‘better’ life. For the majority of SNRU graduates, a new life awaits them in the capital and other large cities where jobs in tourism, service industries, business companies, and factories are on offer. While the institution makes every effort to ensure that the curriculum is beneficial for their future, pedagogical implementation and practice are always difficult, particularly because the majority of students who flock to this university each year are not at the top of the academic pecking order. This situation is connected with the social inequality discussed earlier. The Thai educational system is strongly bound up with social reproduction, with students continuing to compete with one another based

⁴ Retrieved May 18, 2007, from <http://www.snru.ac.th/mission.php> (My translation)

⁵ According to the data provided by the Ministry of Finance on their website, http://www.mof.go.th/provice_data.htm, Mukdaharn was ranked at 55, Nong Khai 64, Kalasin 68, and Nakhon Phanom 74.



Figure 1: Map of Thailand showing the research site in the red line, Source: Modified from http://www.lib.utexas.edu/maps/middle_east_and_asia/thailand_admin_2005.jpg

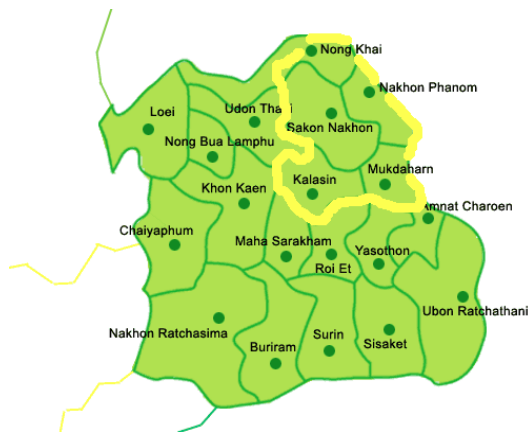


Figure 2: Map of northeastern Thailand showing the provinces where SNRU students are mainly from (within the yellow line), Source: Modified from <http://www.thailand.com/travel/map/map.htm>

on their academic attainments long after they leave the system. The disparity between universities along the hierarchical order being great, the best students always choose to enter more reputable, long-established public universities located in big cities. Those students who can afford high tuition fees and living expenses usually opt for private universities, either in Thailand or overseas.

Sakon Nakhon Rajabhat University has thus become the refuge for students who have failed academically or whose families do not have much money. A large number of them fall into both categories. It is not feasible in this thesis to pinpoint where the origin of this problematic condition lies; society and education are tightly bound up with each other, and the problems are complexly interconnected. The problems that occur in society will certainly affect education and give rise to educational problems. Those of us who teach in such a situation at times find it disheartening, but it is our task to find innovative ways to improve our classroom practice and the educational experience for our students.

1.1.4 EFL at Sakon Nakhon Rajabhat University

Sakon Nakhon Rajabhat University provides three degrees in English: Bachelor of Arts (English), Bachelor of Arts (Business English), and Bachelor of Education (English). Students who enrol for these degrees are required to take a group of English subjects generally aimed at developing their English proficiency in all four major skills. The difference among students of these three majors is that BA (English) students and BA (Business English) students have to do a job apprenticeship in the business sector, whereas BEd (English) students do a teaching practicum in local primary or secondary schools in the last semester of their fourth

year. The curriculum in use today is the same as that laid down in the 2000 Curricula Handbook written in cooperation with the other Rajabhat Institutes located in north-eastern Thailand since before they were designated as universities.

As discussed in section 1.1.1, the economically and geographically divided structure of Thai society to a large extent determines the types of students who enrol at our university. In Lin and Luk's (2005) terms, the majority of students have an 'identity of failure'⁶, which stems from their being regarded as under- and low-achievers. Students who major in English tend to have a very low level of English proficiency to begin with. They are not, however, wrong to believe that the identity of 'English-major graduate' which they hope to construct will be their passport to a world of careers beyond the rice fields and farms in which they have grown up. In today's society, there are always more opportunities for people with some English skills. Most of these students move from their hometowns to live in big cities where chances are more plentiful after their graduation. Nevertheless, their career aspirations are usually low; for example, most students aim to work in hotels, tourist resorts, guest-houses, tour agencies and companies, and factories because they believe that these jobs are what their academic skills can afford them.

1.2 The present study

1.2.1 Background to the problem

The main courses aimed at developing the speaking skills of English majors in our institution are *Listening and Speaking 1, 2, 3, and 4* (see Appendix 1 for course

⁶ The notion of 'identity of failure' was used in Lin and Luk's (2005) manuscript, but they do not use it in the published work. I think it serves the purpose of describing the students in this research well, so I use it in this paper.

descriptions). The time these students spend in the classroom studying these subjects is one of the rare opportunities they have to practise English communicative skills, since there are not many foreign visitors with whom they can interact. Although the English curriculum has been in place for many years, we still lack the time, financial and human resources to write and develop our own set of textbooks to be used for teaching these courses, as our faculty of about 15 English teachers is responsible for 500 students in both regular weekday and adult weekend classes. In addition, we also have to provide fundamental English courses to other non-English-major students at the university. The teachers assigned to Listening and Speaking courses are allowed to select textbooks and design lessons as they see fit for specific groups of learners.

The time constraints associated with this overwhelming workload, together with the influence of the dominant ELT ideology, means that we tend to turn to the resources readily available on the market, starting with foreign, western⁷-compiled textbooks. We rely on them because they are part and parcel of ELT methodology as disseminated from centre agencies. These textbooks have their good points: the contents and linguistic skills are systematically presented, and they are convenient to use. Yet, the model dialogues presented for practising communicative skills mostly revolve around cultural events, places, practices, and values outside learners' lived experience, and the cultural meanings, artefacts, and visual signs embedded in these textbooks are disconnected from students' social backgrounds. Coming from low socioeconomic levels, their social experience and physical worlds are largely different from those projected in these materials.

⁷ The term 'western' is used here to represent how people in Thailand normally conceive and refer to European and North American countries, from where major publications of ELT materials are imported, particularly from the UK and USA.

As a teacher, my perception has been that this condition hampers learners' potential to contribute verbally in the classroom. I remember one day in 2003, not long before I was granted a PhD scholarship, when an American colleague walked into the office frustrated. He had just finished a Listening and Speaking class using a textbook published by an American publisher. My colleague then commented that certain students he had just taught did not understand the concept of 'shopping'. I was at first bemused before asking him for more details of what had happened around this 'shopping' incident. One thing he told me has reverberated in my mind since the day we talked. He pointed out that many of these students were poor, and that as they had little money to live on, they may never have been 'shopping' in their lives. The closest thing to going shopping would be going to the market. Indeed, this is not just one of many examples. Going on 'holidays' away from home is another experience the textbooks assume to be universal, but which very few of our students have ever experienced.

I had taught this course myself on several occasions, and had often wondered how effective it was to use foreign, western-compiled books as mediating texts. Although apart from occasional signs of disinterest and non-motivation on some learners' part, I had never experienced such an incident where codes, concepts, and meanings in texts became as explicitly problematic as this American teacher had, I had thought all along that appropriate texts should reflect both old and new experiences, combining existing voices with new voices for learners to interact meaningfully in the classroom. The points my colleague made about texts and their meanings and the learners' identity help confirm that, for mediating speaking activities, the contrast between, on the one hand, properties of identity, voice, or role

assigned to students by the text and on the other, the learners' actual sociocultural identities, can be a source of tension and deserves further investigation. I argue that learning about the 'target culture'⁸ is one thing; we would not want to exclude it from foreign-language learning and should encourage our students to acquire cultural knowledge. But speaking is a different situation. It involves thinking before uttering words to make meanings, and must engage the speaker's mind. Otherwise, speaking activities amount to parroting meaningless discourse, rendering the lesson unimaginative, ineffective, and boring.

1.2.2 The basic research problem

Following the above discussion, I can state my basic research problem as follows:

Mismatches between learners' lived experiences and the voices and representations in the discourse that dominates in textbooks, task materials, and the like, can adversely affect learners' learning experience. Discursive construction — speaking for purposes of communication — is when this experience can be affected most strongly. The mismatch renders the discourse 'illegitimate', as opposed to Bourdieu's (1977, 1991) sense of 'legitimate' discourse that comprises certain characteristics, including the user's right, subjectivity, and power to use that discourse with a receiver who is in a social position suitable for that discourse. The dominant discourse in foreign, western-compiled textbooks is 'illegitimate' for use as mediating discourse for discursive construction in the speaking mode for learners in this context. It is illegitimate where learners' agency, right, subjectivity, and power

⁸ The notion of culture is used in this study to refer mainly to 'how people live'. The full definition will be given in section 2.12 where working definitions of key terms are presented.

are concerned, because these are important determinants of the ‘meaningfulness’ of learners’ speaking activities. The dominant discourse as presented in foreign, western-compiled textbooks is illegitimate because it constrains learners’ possibilities for interactional opportunities with representations, and deprives them of social positionings that allow them to exercise their own linguistic resources for their voice construction and local creativity. This is not to say, however, that this type of discourse is not suitable to be used in learning a foreign language in general, just in activities specifically aimed at being ‘communicative’. The illegitimacy can lead in the worst instance to lack of motivation and unwillingness to communicate. All these entangled problems have led to a series of five research questions which will be presented in section 2.13.

1.2.3 The organisation of the present study

Chapter 2 is a review of the literature, which summarises both the literature of the broad multidisciplinary theoretical framework and that concerning Vygotsky’s and Bakhtin’s sociocultural theories, as well as scholarship which has adopted and applied their tenets to investigate certain aspects of identity and language learning relevant to this research. A review of literature related to identity and its representation in textbooks is also offered in order to show the different ways researchers have looked into identity representations and their effects on learners and their language learning. I provide a review of identity, motivation, and investment in language learning which summarises the current stance on how to look beyond learners’ motivation as an affective factor that defines their learning behaviour and outcome. As this study deals with representations projected through cultural content,

a brief section on the current views of the interrelationship among the English language, culture, and the thematic content of ELT materials, as well as a review of how materials designers and developers are currently treating cultural representations in ELT materials are also given. There are separate discussions of my conceptualisations for this research and of working definitions for certain notions. The chapter ends with the outline of research questions.

Chapter 3 provides the details of my research methodology, and outlines the stages of how this study was planned before it was actualised in my fieldwork. There will be a discussion of the rationale for the materials adaptation and design, as well as the characteristics of the alternative materials. This chapter also explains the procedures of data collection, and addresses the problems encountered and how they were solved at each stage of data collection, including the methodological changes made.

Chapter 4 offers an analysis of dialogic interaction at a micro-level. It highlights selected episodes of learners' discursive activities on the basis of interactional voices between learners, their identities, and the mediating discourse or teaching materials. It gives an analysis of learners' discourse or utterances within the Bakhtin-Vygotsky sociocultural framework, theorising their discourse produced during speaking activities as different degrees of dialogic interaction between learners' identities and mediating discourse. There follows a discussion of how voices and meanings embedded in mediating discourse that are orientated to distant life-worlds, as opposed to their current life-worlds, shape learners' meanings as they appropriate mediating discourse. A conventional view of learners' discourse is also provided for comparison.

Chapter 5 presents an analysis of dialogic interaction at a macro-level. The data have been drawn from learners' attitudinal voices collected from questionnaires, interviews, and video-based stimulated recall interviews, particularly their attitudes towards the English lessons they attended as well as towards the roles and identities they engaged in so as to make meaning during speaking activities, such as role-play. The discussions further involve learners' attitudes towards their own culture and other cultures, and their beliefs about the right place for these cultures to be present as mediating discourse in the classroom. These attitudinal voices are aimed at triangulating the interactional voices presented in Chapter 4.

Chapter 6 discusses implications related to the designing of ELT materials for learners to speak English in order to enhance dialogism in the classroom. In light of the findings and current theories of language and culture pedagogy, it considers how 'culture' should be re-theorised as emergent dialogically in the English classroom. Other discussions comprise the presentation of a dialogic framework for inclusion of cultural voices and representations in materials for discursive activities, in particular oral discursive practices. Also considered are teacher talk and the use of L1 and its significance in ELT practices.

Chapter 7 presents the conclusions of this study and implications for future research. It also discusses the characteristics of this research.

2 Theoretical framework and literature review

In a broad sense, this research is grounded in a multidisciplinary perspective, namely educational sociology, social developmental psychology, and critical pedagogy. It is applied linguistics with a social angle, as it has drawn insights from sociolinguistics and has investigated the practice of applied linguistics with a ‘critical’ view. I begin this chapter by discussing the broad theoretical framework that inspired me to conduct this research (sections 2.1 to 2.3). The relevant literature is reviewed in a way structured to show to how I arrived at particular conceptualisations that guided the present study, of which more detail is given in section 2.11. Sections 2.4 to 2.7 provide a literature review of past studies relating to the ultimate concerns of this inquiry. Section 2.4 presents a review of literature relevant to self/identity formation and language learning from Vygotsky and Bakhtin (L1 view) up to current applications of their key concepts in L2 research, concepts which will be addressed in my own research. Section 2.5 focuses on previous research that uses Bakhtin’s and Vygotsky’s as well as other sociocultural theories to delve into the interrelationship among identity, power relations, and language use and learning. Section 2.6 reviews research informed by Bakhtin and Vygotsky that focuses on foreign language and culture learning from a dialogic perspective. Section 2.7 gives an account of how researchers have conceived textbook contents as carrying identity representations and how they expect these texts to influence the learning process and its outcome. Section 2.8 discusses the interrelationship among identity, motivation, and investment, which is necessary for understanding learners’

behaviour during learning processes. Section 2.9 summarises current theories on the interrelationship among the English language, culture, and the thematic content of ELT materials, as well as how materials designers and developers have so far acknowledged this interrelationship in their theory and practice. Section 2.10 gives a brief review of the notion of self/identity as defined and used by applied linguists. Section 2.11 outlines the core conceptualisations for this research that have sprung from the literature review. Section 2.12 provides working definitions for some key concepts employed in this study. Lastly, the research questions are laid out in section 2.13.

2.1 Situated learning and cognition

Jointly inspired by the anthropological research tradition and the sociocultural theory of Lev S. Vygotsky (1896-1934), a great Russian linguistic psychologist, situated learning as initially propounded by Lave and Wenger (1991) emphasises the development of cognitive skills by virtue of extensive interaction between the learner and the environment. Knowledge is commonly held to be situated in the lived-in world where the learner has to participate to become a full member, such as learning through apprenticeship in workplaces. As Wenger (1998) has noted, theories of ‘situated experience’ emphasise agency and intentions, and hold that interpersonal activities such as conversations are the product of local construction and focused experience (p. 13).

Situated learning theories have evolved into various approaches to learning in different contexts with different theoretical emphases and practical purposes, and these approaches are not always consistent with one another (O’Connor, 2001, p.

285). Primarily projected at education in general, Lave and Wenger's ideas have been applied in language education, and the term 'situated' has since received a slightly different interpretation from applied linguists. Rather than using it to refer to an activity that takes place in an authentic material world of social practices in which case learning by immersion should be regarded as the ideal mode for language learning, applied linguists use it mainly to describe human activity in a particular place and time, such as situated interaction in the classroom and other teaching-learning settings (see Lantolf, 2000). Thorne (2000) has posited that the processes of second language acquisition (SLA) have to take into account learners' 'rich and specific historical situatedness, webs of social interactivity, context contingent identity work', and has emphasised the historical and situated quality of 'cognition' (pp. 220-1). According to Kramsch (2000), learners construct discursive selves who can take on different roles when they engage with linguistic and non-linguistic signs intertwined in a socially and historically situated environment, and this characteristic significantly determines how they create or interpret meanings on their own terms using these signs. Kramsch has added that SLA is the process by which 'learners acquire ever greater conscious control of the semiotic choices offered by the foreign language', and that involves:

the dialogic construction of rhetorical roles through the written and spoken medium that students experience themselves as both private, individual, and public, social sign makers, and that they appreciate the fluidity of meanings they can attribute to themselves and others. (p. 151)

Foreign and second language learning and development is situated because it unfolds in different ways under different circumstances (Donato, 2000, p. 47).

Toohy (1998) uses sociocultural theories in conceptualising and investigating L2

learning as ‘situated cultural, institutional, and historical practices’ (p. 62). O’Connor (2001) describes a critical approach to understand situated learning on the basis of a critical theory of social practice in which learning is bound up with the reproduction and transformation of social order, arguing for ‘the importance of close attention to the contested and conflictual nature of practice in learning contexts, to the multiple social identities that are potentially relevant for social actors, and to the complex interconnections among contexts’ (p. 286). This requires a true understanding of the interconnectedness and interdependence between learners, who are social actors, and the material world or immediate environment embodied in learners and learning processes at the learning moment.

A community-of-practice perspective (Lave & Wenger, 1991; Wenger, 1998) is commonly used by sociolinguists (e.g., Eckert, 2000; Meyerhoff, 2006). Meyerhoff has characterised a community of practice as a social network that runs over a period of time at a place in which its members are mutually engaged with one another through direct personal contact and ongoing conversations, using a mutually understood collection of language and norms to undertake activities in order to reach the same goal (p. 189). Regarding a group of learners as a ‘community’ is by no means a genuinely innovative idea, as the approach called ‘community language learning’ has been developed since the 1970s by Charles Curran, but here the term is used simply to describe language learning through group interaction where the teacher ‘provides a translation of what the learners wish to say from their L1 to the target language’ (Knight, 2001, p. 153). The community-of-practice stance is, by contrast, utilised to conceptualise and investigate the dynamic complexity of social life in the L2 classroom. In fact, this notion has been used extensively by applied

linguists whose work in language acquisition has for some time now been based on an ecological or a relational perspective (see Kramsch, 2002). The ideas put forth through the notion of community of practice have led to my conceptualisation No. 1 discussed on page 105.

Van Lier (2000) has stated that ecological language learning is in line with situated learning (p. 253), which Lave and Wenger (1991) have associated closely with the notion of ‘legitimate peripheral participation’, as when language learners participate in target-language exchange practices which natives regard as authentic or legitimate. Lave and Wenger (1991) have held that learners are required to move toward full participation in the sociocultural practices of a community, which means that learning to talk like a full participant is key to making the peripheral participation of newcomers or learners ‘legitimate’. In this process, we may say that the imitation and adoption of styles and voices are vital. I have applied the notion of legitimate peripheral participation and discuss how I apply this notion for the present research in my conceptualisation No. 2 on page 106.

2.2 Critical pedagogy and applied linguistics

Critical pedagogy, as it has developed from the work of Paulo Freire, Henry A. Giroux, and others, is currently the source of critical perspectives adopted by a number of applied linguists (e.g., Auerbach, 1995; Kanpol, 1999; Norton & Toohy, 2004). It emphasises the relevance of classroom practices and students’ lives and is aimed at alleviating forms of oppression, alienation, and subordination learners may face so as to promote equitable, democratic approaches to educational practices. Even though literacy is the focus of most researchers (e.g., Freire & Macedo, 2003;

Peterson, 2003; Stein, 2004; Canagarajah, 2004), the viewpoints set out by these educators have significant implications for learning and teaching other skills.

Peterson (2003) describes an approach that involves the idea of teaching organically, which is sometimes called the 'language experience' approach in North America. He cites Sylvia Ashton-Warner (1965), who successfully taught Maori children in New Zealand to learn words using a similar approach to Freire's by drawing on learners' interests and experience within the cultural context they brought to school, as she understood that their failure in school was due to their cultural clash with the 'Anglosized' (*sic*) system. The core concept of 'organic teaching' is to use learners' own language and experience as the basis for carrying out classroom instruction, and is aimed at creating a 'language rich' environment in the classroom, which is believed to assist learners in developing both their language and thinking abilities as naturally as possible. Peterson cites Krashen and Terrell (1983) and Goodman (1986) in support of this approach, and has claimed that it is applicable for both first and second language learning (p. 368). A 'generative theme' approach is one aspect of this organic-teaching concept, whereby teachers are supposed to draw an issue or topic for classroom activities from students' experiences. By doing so, the types of culture and experience learners bring with them from outside the classroom, which are often in discordance with the texts of the dominant curriculum, can be used to stimulate their thinking, imagination, and creativity. One of the most essential components of this critical approach is 'a dialogical instructional method' which does not envision learning as transmission of knowledge, but rather encourages learning as an empowering process. This can be done by helping learners

turn immediate reality and world knowledge into the language they are supposed to acquire, so that linguistic knowledge is simultaneously instigated.

According to Auerbach (1995), pedagogical choices as regards content and materials are inherently ideological in nature, as much imbued with issues of power and politics as are other macro-level components of the language classroom, such as language policy and planning. The classroom is thus the site of struggle about whose knowledge, experiences, ways of using language, literacy, and discourse practices count. By valuing those elements that are more characteristic of the dominant class and ideology in educational institutions, instructors perpetuate unequal power relations. For example, when it comes to materials, questions of whose voice they represent and how their content is related to the reality of students' lives are crucial. In order to increase the meaningfulness of language instruction, teachers need to connect the word and the world by finding out what the world — the lived experience — is for learners. Auerbach discusses Freire's notion of conscientisation, in which teachers pose problems and engage students in dialogue and critical reflection, thus turning the classroom into a context in which students analyse their reality for the purpose of participating in its transformation. She has also said that inappropriate texts may cause students' to lack active or enthusiastic involvement, a problem which teachers tend to associate with learners' insufficient memory and comprehension (p. 21). Auerbach has stated that texts that are intended to promote correct forms for functional purposes in specific situations rather than to encourage the generation of new meanings, or those which leave minimal space for the generation of content through learners' contribution of their experience, preclude what Bakhtin calls true 'appropriation' of the language (p. 21).

Candlin (2001) has pointed out that since learning a foreign language brings along ‘exotica’ which are external to the lived experience and consciousness of learners and often of teachers, interculturality is a means through which selves may experience the Other (pp. xii-xiv). He adds that, intraculturally, learners may become better able to observe their own community’s practices and beliefs critically and evaluate them. Self-reflection is an essential part of this, and foreign language learning is consequently as much about education in one’s own language and society as in the foreign one. Foreign language education, therefore, entails diversity and Otherness. This suggests that learners’ externally enacted roles and practices outside the school, especially those that involve foreign-language learning, should be valued and given appropriate space in school curricula. Interdiscursivity — code-switching and heteroglossia, for example — between the discourses of the street and playground and the discourses of the class should be accommodated to some extent. Learners’ identities are creatively enhanced and fulfilled through the mediation of various discourses ranging from those of the school and its curricula, to those of the local Other, personal and social. I have drawn from the viewpoints proposed by critical pedagogues as reflected in the studies of Peterson (2003) and Auerbach (1995), as well as from Candlin’s ideas for my conceptualisation No. 3, related to the materials design discussed on page 107.

2.3 Critical applied linguistics

The stance of critical pedagogy has been embraced by some applied linguists (see for example Canagarajah, 1999; Pennycook, 1994, 1995) as part of what has been called ‘critical applied linguistics’ (Pennycook, 2001). Critical applied

linguistics covers a wide range of concerns, including interdisciplinarity and autonomy, social change, and relating language teaching and learning to broader social, cultural, and political issues, such as class, power, gender, and identity.

Pennycook (1994, 1995) discusses the relationship between the spread of English and the reproduction of global inequalities. He says that English textbooks tend to contain ‘forms of Western knowledge that are often of limited value and extreme inappropriacy to the local context’ (1995, p. 42). ELT is thus a process whereby learners’ cultural forms are likely to be dominated by the mainstream culture⁹, which is known to be that of the West. Culture, in his opinion, is the process by which people make sense of their lives, involving struggles over meaning and representation. English is therefore not neutral, but closely tied to politics, and is consequently the source of meanings in contention. He discusses unequal power/knowledge in discourse and the formation of counter-discourse whereby, for instance, English was used by the colonised to express their lived experiences and to oppose the central meanings of the colonisers. Importantly, citing Ashcroft, Griffiths, and Tiffin’s (1989) two elements of counter-discourse or writing back — abrogation and appropriation — Pennycook (1995) equates these two terms with his own notions of diremption and redemption, respectively (p. 53). Diremption is ‘the challenge to the hegemonising character of prevailing Western discursive practices’ and redemption is ‘the emancipation of subjugated knowledges and identities that

⁹ Some work done by critical applied linguists partly inspired my interest in doing this research. As their reference to ‘culture’ at times appears to imply a dichotomous view of ‘Western culture’ as opposed to ‘local culture’, I started out in this study being influenced by a somewhat fixed view of culture in relation to textbook content. However, as I came to a fuller understanding of Vygotsky’s and Bakhtin’s theories, along with those who have followed their lead, my view of culture also developed into an unfixed or emergent one, which I have attempted to materialise through cultural voices and representations in the adapted materials used in this study.

have been submerged beneath or marginalised by the predominant discursive practices and power/knowledge relationships' (ibid., p. 53).

Recently, Angel M. Y. Lin (1999) has expressed her concerns about social class and how particular ways of teaching English might result in the reproduction or the transformation of class-based inequalities. She takes up the notions of 'cultural capital' and 'habitus' as used by Bourdieu (1991), where habitus refers to 'language use, skills, and orientations, dispositions, attitudes, and schemes of perception' as embodied practice, and cultural capital to habitus conceived of in terms of its socioeconomic value (p. 394). It is the product of cumulative socialisation over the course of our histories. She has pointed out that the way the teacher uses either L1 or L2 can lead to compatibility or incompatibility between students' habitus and the classroom, which is dominated by the target language.

Canagarajah (1999) explores resistance and appropriation in certain types of discourse among students in rural Sri Lanka. It was evident that students who were somehow marginalised resisted English discourse that entailed meaning and representation alien to their background; the students would tell him, 'Rather than talking about apples, talk about mangoes; rather than talking about apartment houses, talk about village huts' (p. 94). This reflects how incompatible meaning and representation embedded in discourse can lead to students' perception of their selves as being oppressed by classroom discourse. Because language, culture, and context are inseparable from one another, teachers need to fully understand their interrelationships if they are to achieve the best teaching tools for their contexts. Canagarajah has stated that the discourses used when students become engaged with classroom learning are important, and that teachers need 'to be sensitive to the

multiplicity of cultures students bring from outside the classroom, and the ways in which these mediate the lesson' (p. 98). Learning a foreign language, therefore, entails various forms of cultural clashes, and the English classroom is the place where individuals have to continuously negotiate their identities. The critical viewpoints put forward by Pennycook (1994, 1995), Lin (1999), and Canagarajah (1999) have led to my conceptualisation No. 4, as explained on pages 107-108.

2.4 Self/identity formation, language learning and development from Vygotskian and Bakhtinian perspectives

This section presents a review of literature on both theories and research associated with self/identity formation and second/foreign language learning and development, informed by sociocultural theories put forward by Vygotsky and Mikhail Mikhailovich Bakhtin (1895-1975). Vygotsky's theories are commonly known as sociocultural theories of mind, whereas Bakhtin's theories are widely recognised as theories of dialogism or dialogicality (Wertsch, 1991). Both Bakhtin's and Vygotsky's sociocultural theories have lent themselves to fruitful accounts of L1 and L2 learning for several decades. The last ten years have probably seen more impact on SLL research from Vygotskian devotees (e.g., Lantolf, 2000; Lantolf & Thorne, 2006), and it was not until recently that Bakhtinian followers worked collectively to apply his ideas to second/foreign language learning (Hall, Vitanova, & Marchenkova, 2005). Their premises will collaboratively inform the procedure of the present study.

2.4.1 Vygotsky's legacies

2.4.1.1 From formations of thought/concepts to formations of identity and language: L1 view

Vygotsky's work has passed through decades of interpretation and application. From its original concern with the appropriation and development of cultural forms and functions, including first language acquisition, it has lent itself to countless accounts of second language learning. His view on the mutual structuring between thought and language as part of identity development is the foundation of a great many contemporary arguments. For Vygotsky (1986, pp. 86-7, 1987, pp. 114-5), higher mental operations, such as the use of signs, undergo four stages of transformation:

- 1) Preintellectual speech or signs develop alongside children's first behavioural engagement with an activity;
- 2) Children's intelligence or 'practical mind' begins with their first use of tools to relate to their own bodies and surrounding objects through physical experience with an activity;
- 3) Children use external signs that operate in their environment to assist their internal operation of mind in solving tasks, appearing as 'egocentric speech'; and
- 4) The external signs move inward and become internally managed signs or inner speech, which later becomes thought.

The inner and outer operations constantly influence and shape each other, thought coming out as verbal speech and speech turning inward to form thought

(Vygotsky, 1986, pp. 87-8). As children grow up, however, the developmental paths for their thinking and speech diverge from each other before merging again at a certain point unknown to psychologists (pp. 93-4). In sum, inner speech develops through the cumulative changes children undergo, starting with their exposure to the social functions available in the external speech that accompanies their sociocultural experience, and continuing through their use of the egocentric functions. In so doing, it contributes to the foundation of their thinking (p. 94).

Vygotsky has postulated that signs or words are vital tools for directing and controlling the course of our mental operations in order to solve a problem, so that they thus play a crucial role in the formation of concepts or conceptual thinking (pp. 106-7). Fully developed conceptual thinking and behaviour emerge for adolescents as a consequence of their encountering tasks that stimulate and challenge their intellect within various communities of their sociocultural worlds (p. 108). The process of higher intellectual development or mental function begins with elementary structures that connect mental operation with objects and content of practical experiences, through the use of signs and words, before these significative connections are radically transformed as they are qualitatively incorporated into the complex structure of an individual's intellectual operation as conceptual thinking (pp. 108-9).

Concepts or word meanings that children attain themselves through direct engagement with concrete experience are 'spontaneous concepts', whereas those which they realise primarily through ready-made meanings of words provided through systematic learning at school are 'scientific' or 'nonspontaneous concepts' (pp. 146-8). These two types of concepts develop in close connection and

continuously influence each other (p. 157). Vygotsky has drawn an analogy between the development of spontaneous concepts and learning a native language, as well as between the realisation of nonspontaneous concepts and a foreign language (p. 159). Importantly, a foreign language is acquired by using the semantics of the native language as its foundation (pp. 159-60). He has concluded that the smallest analysable unit that characterises verbal thought or the interrelation between thought and word is word meaning, which is a generalisation or a concept. As generalisations or concepts are operations of thought, so meaning can be regarded as an occurrence of thinking. That is to say, word meaning represents an event when thought is embodied in speech, and speech is meaningful only when it is the product of thought (p. 212).

In conclusion, Vygotsky's core interest is in an individual child's cultural development as a whole, which is inextricably tied to the acquisition of language and cognitive progress. It can be said that the child's self/identity is the language he or she has culturally acquired. The child's individuality and language has a sociocultural origin because during the early stages, the child still relies on others' language and actions to act upon the external world before the thought or concept of his or her own self/identity gradually increases through cumulative internalisation of others' language, which the child can then control and use to act upon the external world. Vygotsky's premises have inspired me to conceptualise ideas for materials adaptation as explained in section 3.1.1.1 on page 117.

2.4.1.2 Vygotsky-inspired research into L2 learning and use: Mediation, ZPD, and Scaffolding

Vygotsky's 'sociocultural'¹⁰ theory (SCT) has been used as a framework for research on second language acquisition and use for nearly two decades (e.g., Hall & Verplaetse, 2000; Lantolf, 2000; Lantolf & Appel, 1994; Lantolf & Thorne, 2006). This school comprises the largest group of scholars to have offered an alternative to the traditional psychological approach of SLA for understanding L2 learning and use. However, there are currently divergent emphases within SCT approaches to L2 learning and use (Thorne, 2005, p. 394). One of the main approaches can be characterised as 'psycho-sociocultural' L2 research, since it places emphasis on psychological mechanisms of L2 learning and use. There is potential for this strand of research to examine the psycholinguistic processes of L2 functions and development in greater detail (see Lantolf, 2006 for example). A great deal of research in this line is restricted to the analysis of L2 learning and use through data collected from experiments involving learners working by themselves on tasks, or collaborative interactions between two or more learners while they are solving problems or carrying out activities. Some cases include an intervention from a non-learner. In other words, the researchers use true experimental and quasi-experimental designs to obtain data. The difference between the two is that true experimental research involves fewer participants whose task-based interactions are recorded on

¹⁰ Lantolf (2006, pp. 68-9) points out that some researchers have referred to Vygotsky's theory as 'cultural psychology' or 'cultural-historical psychology', and that the term 'sociocultural' is currently used by other researchers (Hall, 1997; Norton, 2000) to conceptualise a framework that broadly considers social and cultural factors that play a role in second language learning and use. Thorne (2005, p. 394) indicates that many researchers use the hyphenated form of this term to describe social and cultural contexts of human activity. However, both Lantolf (2006, p. 69) and Thorne (2005, p. 394) prefer the term 'sociocultural theory' or SCT to be directly associated with Vygotsky-inspired studies.

fewer occasions (one or two), while quasi-experimental research involves task-based interactions produced over a longer period of time in language lessons or classroom settings. In order to keep their focus on tasks or activities, researchers have sometimes incorporated A. N. Leontiev's activity theory into their data inquiry. The most distinct feature of this type of L2 study is that researchers have construed the process of L2 learning in virtually the same way as Vygotsky viewed L1 learning. For these researchers, the term 'sociocultural' appears to represent the view that language acquisition and use is socially constructed because learners interact with others in the process, and as far as 'culture' is concerned, learners' L1 and gestures are what they have paid attention to, rather than learners' sociocultural backgrounds and lived experiences. The other current sociocultural approach is put forward by social constructionists, who do not always take Vygotsky as their framework (Lantolf, 2006, p. 68-9).

Vygotsky-inspired L2 research is centred on a fundamental view of the human mind as being 'mediated' by artefacts constructed in a culture — symbolic or psychological tools, mainly language. This mediation allows people to relate themselves to the world and simultaneously conceive and transform themselves (Lantolf, 2000, p. 1; Lantolf & Appel, 1994, p. 7). Mediation is thus the process whereby an individual's mental system is influenced by external signs and symbols with which he or she comes into contact. 'Semiotic mediation' refers specifically to the meaning in signs that is socially available for cognitive mediation and cultural formation (Donato, 2000, p. 45). The other two key concepts normally used together with the concept of mediation are the zone of proximal development (ZPD) and scaffolding. The ZPD is the difference between the level of a child's existing

intellectuality when solving problems independently and when solving problems with assistance (Vygotsky, 1986, p. 187). This concept has been used as the foundation of the notion of ‘scaffolding’, a metaphorical concept that refers to the temporary assistance a caretaker or teacher gives to a learner who is trying to do an activity, solve a problem, and understand concepts within their ZPD. The teacher gradually decreases the assistance as the learner starts to function more independently in the activity or task (Gibbons, 2002, p. 10).

Neo-Vygotskians¹¹ have interpreted Vygotsky’s concepts of mediation, the ZPD, and scaffolding diversely. In other words, they have dealt with many kinds of linguistic mediation, or mediational means and tools, in order to show the effects of linguistic and metalinguistic mediation on language learners’ higher mental activity or the scaffolding within learners’ ZPD. Their main focus is to investigate social interactions between two or more people, or between individuals and the language embedded in cultural artefacts, and their effects on the way interlocutors involved in the process are scaffolded linguistically, cognitively, and culturally, so as to improve learning performance or solve learning problems. The following is a review of selected research in second/foreign language learning that has used these three notions in one way or another to address mediation through social interaction with regard to language in use or meaning-making processes, both in writing and speaking.

¹¹ I choose to describe all researchers who base their studies on Vygotsky’s premises as ‘Neo-Vygotskian’ because I think that although their work is inspired by some of Vygotsky’s tenets for their simulation of language learning processes, they have, in most cases, not dealt directly with his core proposition of the relationship between thought and language as an outcome of conceptualised signs through concrete sociocultural experience. I would rather reserve the term ‘Vygotskian’ for describing researchers who hold such a perspective on thought and language.

One group of researchers have looked into forms of mediation associated with task-based interactions. This line of research is rather experiment-orientated, so it usually involves a small number of participants. Donato and McCormick (1994) studied the mediational role of a portfolio assessment procedure in the development of language learning strategies among university learners of French as a foreign language. They viewed learners' use of portfolios as a form of cognitive mediation that improved their language learning strategies. This mediation was encouraged by the learners' recording and reflecting on their own language development, as well as reporting to the teacher experiences that had increased their functional knowledge of the language.

Villamil and de Guerrero (1998) address peer revision, focusing on its impact on intermediate ESL college students' essays of two rhetorical modes, narration and persuasion. The data were drawn from seven pairs during two revision sessions. The researchers showed how learners incorporated peers' suggestions made during the revision sessions into their final drafts of essays, and pointed out that regulation is contingent on the joint activity of collaborative revision, which assists writers to move through their ZPDs. Similarly, de Guerrero and Villamil (2000) use the concept of scaffolding in conjunction with the ZPD to analyse how two intermediate ESL college students realised and developed strategies for revising a narrative text one of them had written. They show that through collaborative revision, the student who was the reader of the other's text first mediated assistance in revising the text within the ZPD. As this process continued, however, the writer gained more self-regulation and started to take an active role in revising the text, turning unidirectional scaffolding into mutual scaffolding.

Nassiji and Cumming (2000) use the notion of scaffolding in a case study of interactive dialogue journals in which a Canadian teacher and a six-year-old Farsi speaker beginning to learn English constructed and sustained their conversation. They found that various patterns of written exchanges in these journals maintained conditions that helped scaffold literacy learning and development, and concluded that the complimentary, dynamic and evolving features of dialogue over an extended period of time contribute to the formation of the ZPD.

Other researchers have focused on spoken rather than written language as what comes to mediate language learners' mental operation. Appel and Lantolf (1994) investigate how speaking mediated the cognitive function of L1 and advanced L2 speakers and readers of English as they embarked on the task of reading and orally recalling a narrative and expository text. In calling speaking a mediational tool, they meant that learners speak not only to report or 'recall' what they have read, but also, especially in the form of private speech, to comprehend the written text at hand (p. 437). Ahmed (1994) also inspects speaking as a means of cognitive regulation using data drawn from two dyadic task-based conversations, one between native and non-native speakers and the other between native speakers, which occurred while the speakers were solving puzzles. Ahmed argues in the same vein as Frawley and Lantolf (1985) that there is a relationship between form and function; speakers employ certain features of the language (in Ahmed's case, tense/aspect) when they encounter particular level of cognitive demand in tasks.

Aljaafreh and Lantolf (1994) investigate an expert's collaborative assistance given in one-to-one tutorials to three ESL learners in order to help them correct errors in their essays. They show how the expert gradually and contingently

regulated these learners' mental activity through scaffolding questions within the learners' ZPD, and maintained that the help or intervention should be 'graduated', implemented only after it is clear what kind of help or in which area help is needed, and 'contingent', given only when it is really needed (p. 468). Adair-Hauck and Donato (1994) study the communicative dynamics of teaching within the ZPD using a one-hour-long storytelling tutorial session between an expert and a novice speaker of French. Their purpose was to investigate the discourse strategies the teacher used explicitly for instructing a foreign language grammar point to a student. Swain and Lapkin (1998) explore mediation generated by a dyadic conversation between two Grade 8 French immersion students as they carried out a jigsaw puzzle task, and showed that this dialogue was both a means of communication and a cognitive tool. That is, the learners can use language to talk with each other so as to realise the meaning they need to accomplish the task while simultaneously constructing their L2 knowledge. Swain (2000) re-emphasises this view and proposes an extension of the concept of 'output' to embrace its function as 'a socially-constructed cognitive tool' (p. 112).

Ohta (2001) uses the notions of ZPD and scaffolding in her examination of various interactional mechanisms operated by two second-year university-level learners of Japanese as a foreign language as they scaffolded within the ZPD so as to assist each other in accomplishing a translation task. These mechanisms include a wide range of articulatory and suprasegmental features, such as intonation contours, glottal stops, and vowel elongation. Importantly, she affirms Aljaafreh and Lantolf's (1994) stance regarding the need for scaffolding to be 'sensitive', only providing it when truly needed.

Some researchers have not addressed meaning-making and negotiation of meaning in immediate interactions, but have looked into mediation in the form of arranged interactions for the purpose of directly giving assistance to learners. Donato (1994) explores ‘collective scaffolding’ or guided assistance that was mutually exchanged throughout dialogic interaction among three American learners of French in a one-hour planning session for an oral activity. His analysis of their discourse produced in this planning session and in their performance of the oral activity shows many cases of scaffolded help in which reappeared the linguistic contents of what had been discussed and explained in the planning session. Likewise, Ko, Schallert, and Walters (2003) use the notion of scaffolding in describing a short session arranged for ESL learners after they had produced two- to three-minute narratives, in which they engaged in negotiation of meaning with their audience (the teacher and two peers) before they had to retell their stories to a new audience. The researchers show how in this session the students received scaffolding from questions about aspects of their stories that were unclear or needed elaboration. Nassaji and Swain (2000) compare the effectiveness of negotiated help within the ZPD with random assistance given to learners irrespective of their ZPDs in tutorial sessions that focused on the use of articles in writing compositions. Their results demonstrate that help offered within the ZPD is more effective than random help.

There have been more utilisations of scaffolding and ZPD by other researchers. For example, Anton and DiCamilla (1998, 1999) refer to L1 as an essential psychological tool which Spanish learners at the beginner level use in dyadic interaction to collaboratively accomplish a writing task. They have stated that L1

assists learners to form scaffolding for each other as they deal with the challenge of the task and negotiate the procedures for completing it.

This survey of Vygotsky-inspired L2 shows that researchers have employed the concepts of mediation, the ZPD, and scaffolding in numerous ways. However, they mostly follow the same approach in showing the mechanisms of how language learners are mediated by the language of others before they reach a higher level of understanding and improved skills in solving tasks or carrying out activities. Data have mainly been drawn from discourse analysis of learners' collaborative interactions recorded by audio and video equipment, and importantly, these interactions are task-based.

Socioculturalists have also shifted their attention from an experiment-orientated approach to L2 research to an empirical inquiry using data from classroom interactions and other approaches, such as ethnographic-orientated studies and a narrative approach. The following is a review of research conducted along these lines.

Takahashi (1998) and Takahashi, Austin, and Morimoto (2000) employ the construct of scaffolding in their longitudinal study of instructional conversations exchanged in the classroom between the teacher and young learners of Japanese as a foreign language. As research methods, they used participatory observation in a naturalistic classroom, detailed field notes of classroom events, audio- and video-recordings from which transcripts were made, and interviews with the teacher. The researchers illustrate how the young learners they followed were scaffolded within their ZPD when provided with assistance from both the teacher's and other peers' verbal contributions to whole-class interactions, and were able to use linguistic forms

and meanings that they could not produce on their own. Takahashi points out that these learners not only learned the language, but also became more active in scaffolding each other in their learning as time passed. Likewise, McCormick and Donato (2000) study whole-class instruction involving teacher-fronted activities, but their focus is restricted to teacher questions and their mediational quality for assisting students' learning. They postulate that teacher questions are beneficial since they can assist learners in gaining more comprehension of linguistic items and increasing the comprehensibility of their language production. Verplaetse (2000) looks more broadly into strategies used in the talk produced by a teacher who was exceptionally capable of creating highly interactive classrooms. She shows how this teacher used scaffolding talk for raising learners' cognition and participation in classroom discussions. For instance, the teacher's 'wondering out loud' helped disguise questions to which the teacher knew the answers as curiosity, making them appear as referential questions that required answers from students. Verplaetse states that this expression of curiosity for the purposes of elicitation and feedback was the teacher's way of vocalising for students the questions in their minds, thus modeling learners' inner speech (p. 237).

Gibbons (2002, 2003, 2006) uses the notion of scaffolding to address pedagogical practice for teaching written as well as spoken language. She has proposed teaching students to write text-types or genres, and assisting them in acquiring academic registers required by the school curriculum through teacher-student interactions. The teacher mediates learning processes using bridging discourses constructed upon everyday language and students' prior experiences.

Although the contemporary use of the notions of mediation, ZPD, and scaffolding is pivotal to Vygotsky's tenets, it is evident that there exist a number of reinterpretations of his original ideas in second/foreign language research. This review of current work has shown that they are applied for conceptualising multiple levels and types of assistance learners can obtain from others. They are used to describe mediation and assistance one may gain from language that is both situated and less situated in classroom interactions, i.e. mediation and scaffolding through speaking as opposed to writing, or mediational scaffolding provided in planned or prearranged social interactions, as opposed to the immediate or embedded scaffolding available in naturally occurring classroom interactions. Although many studies have addressed the notion of meaning and its negotiation or realisation, they have referred to meaning associated with learners' discussions and explanations of what to do and how to solve the tasks at hand, rather than meaning associated with what one can say about a topic or subject matter. It should be noted, however, that Verplaetse (2000) has referred to teacher discourse strategies that can create a highly dialogic interaction in the classroom between teacher and learners. Consequently, I have arrived at my conceptualisation No. 5 for the whole study on page 108, which is explicated in section 3.1.1.1 on page 117 concerning the rationale for the materials adaptation.

2.4.1.3 Sociocultural versus socio-cultural Vygotsky-inspired L2 research

As mentioned earlier, the term 'sociocultural' has been used to describe learning contexts that do not take into account the role of social and cultural factors that can affect learning processes and outcomes. This strand is the major

interpretation of Vygotsky's theory. However, some researchers have pursued other angles of Vygotsky's premises for addressing the role of social and cultural factors on the grounds that teachers and learners are sociocultural beings. This view may be described by the hyphenated term 'socio-cultural'. The following is a review of this thread of research.

Sullivan (2000a) addresses the role of social context that goes beyond the immediate 'sociocultural' activity of people interacting with one another using language. She uses the term 'social context' to refer 'not only to the classroom setting and the ways students interact within it, but also to the historical and cultural context of the world outside the classroom' (p. 115), and takes into account critical perspectives with regard to history, power, and ideology in analysing communicative language teaching (CLT) in Vietnam. Based on classroom discourse transcribed from audio and video recordings and her own observations of two focal university-level English classes over a period of two months, including interviews with teachers, administrators, test developers, government officials, and students, as well as her examinations of written materials that include history, policies, curricula, methodology, and linguistics, her study delineates how the Vietnamese English classrooms appropriated CLT. She first discusses the supposedly Anglo-Saxon cultural values that underlie CLT, such as the requisite group work and pair work encompassing the notions of choice, independence, freedom, privacy, and equality with which students are provided; the CLT terms such as 'task-based learning', 'co-construction', 'scaffolding', and 'collaboration', which incorporate the notion of work; and the CLT practices via information exchange and technology. Sullivan explains that information exchange, such as information-gap exercises, promoted in

CLT, usually requires that learners are on an equal terms with regard to the information they have, so unequal, hierarchical relationships are not beneficial or are viewed as uncommunicative for language learning (pp. 119-20). She notes that another underlying idea, that of 'reality' — 'to give real information about real events, and to do real tasks that relate to the real world' — is also problematic, since there follow questions regarding whose reality or authenticity is at issue (p. 120). Sullivan points out how this CLT ideology was in conflict with the cultural values of local practitioners and students, namely the Confucian values that privilege dependency and nurturing, hierarchy, and mutual obligation of members of a group. The Chinese view of knowledge construction emphasises the inseparability between nature and society, that is the construction of 'self' that necessitates the involvement from 'other' (p. 122). Sullivan seems to have essentialised the different kinds of values as listed above into a dichotomy between western values encapsulated in the notion of CLT and Confucian values held by Vietnamese teachers and students.

Importantly, she shows in this study that although these English classrooms in Vietnam were teacher-fronted without pair or group work and the use of authentic materials, they were mediated by verbal play among all participants within the local context and engendered communicative involvement. The classroom interaction included impromptu wordplay, such as narrative play, punning, and double meanings, the meanings of sentences or words that do not index what is said for pedagogical or communicative purposes in the classroom, but refer culturally or historically to other meanings from outside the classroom, such as voices of important people. This feature of classroom discourse reflected the Vietnamese cultural tradition of oral language. Sullivan has proposed that for CLT to be

appropriated in global contexts, it should be redefined by incorporating other local forms of verbal mediation, such as the teacher-led, playful oral narrative styles practised in Vietnamese English classrooms (pp. 130-1).

In line with the above study and apparently based on the same set of data collected in Vietnam, Sullivan (2000b) addresses the notion of classroom performance in terms of storytelling and wordplay manifested in an English teacher's and learners' discourse. She points out that this kind of performance can engage learners' cultures through social interactions between teachers and students, which help increase learners' intrinsic motivation and direct their attention to both the form and meanings of words. She asserts that this process provides 'building blocks' for vocabulary expansion and possibly fruitful language learning in the long run (p. 88). Importantly, she shows how teachers and learners played with reality as they appropriated the language presented in their coursebook. They did this by turning the reality with which the coursebook content was concerned into their own reality: when they had to answer questions posed in the coursebook for language practice, they turned words and their meanings into a path for group solidarity, engendering lengthy talk based on their own sociocultural information and knowledge.

It can be seen that the 'socio-cultural' line of Vygotsky-inspired L2 research is rather underexplored as far as second/foreign language learning in the classroom is concerned, when compared to the mainstream 'sociocultural' thread. The existing research is concerned with the ways sociocultural backgrounds and lived experiences of local practitioners and students have come into play as they appropriate the pedagogical practices (CLT) and discourse presented in English coursebooks disseminated from the West.

2.4.2 Bakhtin's legacies

2.4.2.1 Discursive formation of self/identity as dialogic activity: L1 view

Bakhtin's (1981) theory pivots on the view that ideological tension and contestation of meanings lie at the core of linguistic existence. He has presented this conception of language through his delineation of discourse in the novel. For him, every constituent of discourse is a social phenomenon, be it the form, sound, or meaning (p. 259). Bakhtin has argued for the stylistic study of the novel to include an analysis of its discourse that does not separate the 'abstract' description of linguistic forms and meanings for the purpose of poetic expression from the 'concrete' wholeness of the discourse (pp. 260-1). As he wrote, 'The novel as a whole is a phenomenon multiform in style and variform in speech and voice' (p. 261), meaning that novelistic discourse comprises multi-layer speech genres that are artistically united. This is characteristic of the 'heteroglossia' of discourse, which contains not only a variety of interweaving genres but also stratifications of:

... social dialects, characteristic group behavior, professional jargons, generic languages, languages of generations and age groups, tendentious languages, languages of the authorities, of various circles and passing fashions, languages that serve the specific sociopolitical purposes of the day, even of the hour ... (pp. 262-3)

The 'dialogisation' of these multiple voices and meanings is a distinctive, fundamental aspect and a prerequisite of every instance of the historical existence of every language. Utterances and languages that occur at a given time and place are always interrelated with those that occur at another time and place (p. 263).

In other words, Bakhtin has argued against the study of 'parole' or language in use as a linguistic phenomenon on its own, and called for the study of language that

addresses the realisation of individuality as a whole in language through the ‘complete speech act’ or ‘utterance’ (p. 264). Although his initial conception of language was associated with the formation of an individual representation or identity of a novelist through the unity of diverse genres, voices, styles, and meanings in the language or discourse of the novel, he appeared also to attribute ‘heteroglossia’ to the ‘philosophy of language and linguistics’ in a broader sense (p. 269).

For Bakhtin, language is not merely an abstract grammatical system, but is saturated with ideology and world view (p. 271). The dialogic process of identity formation through language involves ideological tension or forces of social life that in turn create ‘a life for language’ (p. 270). The first type of force is ‘the centripetal forces of language’, which unite and centralise language into a unitary system with a set of ‘correct’ or ‘official’ norms, and work against ‘heteroglossia’ or forms of languages which arise from different ideologies or world views (pp. 270-1). The second type is ‘the centrifugal forces of language’ (p. 272), which are inherent in every moment of linguistic evolution. These forces operate as language comes to serve diverse social groups with different ideologies, giving rise to linguistic varieties and vibrancy. Bakhtin has asserted that ‘Every concrete utterance of a speaking subject serves as a point where centrifugal as well as centripetal forces are brought to bear’ (p. 272).

Bakhtin highlighted the phenomenon he referred to as ‘the internal dialogism of the word’ (p. 279). The living word is the word that is in dialogic interaction with a plurality of ‘alien’ words, values, and accents that reverberate in socio-ideological environments, both before and after when that word is uttered, before it acquires its

own meaning. The word or utterance, as it is used by the speaker to conceptualise an object or to represent the image of an object, is always open to receiving new relations with the listener in social dialogue imbued with tension. An author of the novel is able to construct his or her own voice and style out of this dialogic ideology when representing images of objects or concepts in the novelistic discourse (pp. 276-8).

The dialogic interaction between the word and its foreign counterparts on the same theme does not take place only within the object (internal). On the contrary, as the word, utterance, or discourse is produced in living conversation, it is also directly orientated to 'a future answer-word' (Bakhtin, *ibid.*, p. 280). The responsive or 'active' understanding from the listener is the primary force of discursive formulation. It enriches the discourse by either resisting or supporting that discourse (pp. 280-1) whereby 'actual meaning' rises, and without which the word remains simply 'neutral signification' that offers only 'passive' understanding or 'the abstract aspect of the meaning' to the listener (p. 281). The dialogic property of language is characterised by this property of 'actual meaning' which is realised when the word or utterance is 'oriented toward [an] apperceptive background of understanding, which is not a linguistic background but rather one composed of specific objects and emotional expressions' (p. 281). The listener with an active understanding will assimilate the word or discourse of the speaker into a new conceptual system of his or her specific world, which brings completely new elements, namely different points of view, accents, and social 'languages' to interact and merge with the speaker's word or discourse (p. 282).

The dialogic interaction between the word and other ‘alien’ words will allow a discourse producer to realise a new form or style, hence a new discursive identity. As Bakhtin states, ‘The word lives, as it were, on the boundary between its own context and another, alien, context’ (p. 284). He has further asserted that:

... language, for the individual consciousness, lies on the borderline between oneself and the other. The word in language is half someone else’s. It becomes ‘one’s own’ only when the speaker populates it with his own intention, his own accent, when he appropriates the word, adapting it to his own semantic and expressive intention. (p. 293)

Thus, it is through the process of ‘appropriation’ of others’ languages that an individual can construct a new discursive voice.

Bakhtin has postulated that a comic- or parody-style of appropriation of language is the most basic type of novelistic discourse (p. 301). In its formation, the author of the discourse does not appropriate others’ speech only from the same ‘language’ but also from others’ utterances ‘in a language that is itself “other” to the author...’ (p. 303). The author may take the form of ‘double-accented, double-styled hybrid construction’, meaning that an utterance appears to be syntactically and compositionally produced by the author, but it is in fact the combination of two ‘voices’ in terms of speech manner, style, meaning, value, and belief (p. 304), or what Bakhtin calls ‘double-voiced discourse’ (p. 324). The comic-style novel rises from the fact that some literary language or genre may dominate over others that have diverted from the form and expectations of this genre. The author plays with the original language by using it with his or her own rules, style, meaning, and intention (p. 311).

Bakhtin has said that the condition that characterises the novel is ‘the speaking person and his discourse’ (p. 332). He has used the notion of the ‘speaking person’ to

conceptualise a person and his or her social language who is brought into the discourse of the novel through an artistic representation that evokes the image of that person through language (pp. 331-2). One aspect of this feature is that a speaking person is to an extent an 'ideologue' and his or her words are always 'ideologemes', ideology or the person's world view that designates his or her thinking, language, and action (pp. 333-4). He has also discussed how words and languages relay in everyday speech dialogically from their producers to receivers who either alter or mock their meanings according to their own contextual factors (p. 340). The process whereby a human being selects other people's words to be assimilated into his or her own discourse is what Bakhtin refers to as 'ideological becoming' (p. 341).

There are two types of others' discourse: authoritative discourse and internally persuasive discourse (Bakhtin, *ibid.*, p. 342). Although a single word can be simultaneously authoritative and internally persuasive, such a condition is rare. An ideological becoming or individual ideological consciousness usually grows out of the difference between these two types of discourse. The authoritative discourse is initially produced by someone who is higher in a hierarchical order, requiring one of a lower position to acknowledge and take it up as it is, for example, religious discourse or scientific facts, including a word spoken by another in a foreign language (pp. 342-3). Bakhtin has pointed out that this type of discourse has finite meaning distant from its listener or interpreter, and can hardly be changed or has no space for one to play with the meaning by inserting other meanings from one's context. Thus, there are only two options for how one can deal with this discourse: accepting it wholly or rejecting it utterly (pp. 343-4). The internally persuasive discourse is, on the other hand, semantically infinite, as it is open to be intertwined

with the perceiver's own words drawn from the context where the dialogic interaction occurs. Bakhtin has stated that:

In the everyday rounds of our consciousness, the internally persuasive word is half-ours and half-someone else's. Its creativity and productiveness consist precisely in the fact that such a word awakens new and independent words, that it organizes masses of our words from within, and does not remain in an isolated and static condition. (p. 345)

All of Bakhtin's philosophical views of language or discourse and discursive construction of identity have informed my conceptualisation No. 6 on page 109.

2.4.2.2 Discursive appropriation and self formation in second/foreign language learning

Researchers began to apply Bakhtinian ideas in L2 research in the last decade, and many have incorporated them into their work superficially, relying on secondary references (Marchenkova, 2005a, p. 27). Bakhtinian ideas are various, and scholars usually adopt just several of his concepts for elucidating their particular research questions. Marchenkova has provided a review of SLA studies that have employed Bakhtinian ideas (pp. 27-36). Most of them have taken up his tenets for research on appropriation or acquisition of discourse through writing and critical views of second language learning and teaching, to name a few. Her review includes no work which has used Bakhtin particularly to address the question with regard to learners' appropriation of discourse and identity formation during classroom interactions in ESL/EFL contexts. Elsewhere, there appears to be only one study which has looked into these issues.

Tiede's (1996) research is a case study of a Grade-8 classroom in a multilingual context and the students' appropriation of L2 scientific discourse. She enquired about language and power as the self and the other were in dialogic

interaction, and describes the students' struggle in appropriating academic discourse in terms of Bakhtin's dialogue, genre, and heteroglossia. She uses Bakhtin's concepts of genre, authoritative discourse, and internally persuasive discourse to analyse various factors associated with the teacher's beliefs and practices in respect of language and science, as well as other external influences upon the classroom pedagogy of scientific discourse, such as contextual demands and constraints. She additionally uses Bakhtin's notion of heteroglossia to argue that as students interact and negotiate with the plurality of voices, their acquisition of the academic discourse can either be hampered or be significantly enhanced alongside their identity development. She finally offers implications for the teaching of academic language based on this study. The views associated with language learning as discursive appropriation that is connected with identity development have also contributed to my conceptualisation No. 6 on page 109.

2.4.2.3 Language learning and practice conceptualised as the 'third space'

Since Bakhtin's theory stresses the interactive and dynamic development of language and identity, it looks at 'culture' differently from other theories. Bakhtin's view of culture makes a timely contribution to understanding the present world, which is becoming more multicultural every day and more in need of intercultural communication. Marchenkova (2005b) has noted that Bakhtin's ideas allow for the conceptualisation of language, culture, and identity as 'emerging in interactive discursive and intercultural practices' (p. 9). Bakhtin's conception is intercultural because he underlines an understanding of culture which emerges within the location between one culture and a foreign culture as they interact with each other. It is when

one locates oneself outside any particular culture that true understanding surfaces, along with creative meanings of one's own culture and the foreign culture one is facing, learning, or assimilating (Bakhtin, 1986, p. 7).

Kramsch (1993, p. 236) discusses the notion of 'third place' within the context of foreign language education, and postulates that it has the following characteristics:

- 1) It is an abstract site that 'grows in the interstices between the cultures the learner grew up with and the new cultures he or she is being introduced to'.
- 2) It entails a 'third culture' that helps minimise the discomfort of cultural difference.
- 3) It is a space where the interdependence of language and culture can still be emphasised.
- 4) It can be constructed within the sociological frame of a 'popular culture', the educational frame of a 'critical culture', and the political frame of an 'ecological culture'.
- 5) Within a 'popular culture' or a 'popular voice', the authority of pedagogical representations, such as the teacher and the textbook, is decentred. A 'third place' is a culture or voice found and carved out by the learner within a speech community dominated by the myth of the native cultural speaker — analogous to forces in operation in popular culture which strive to carve out a place within mainstream mass or high culture. It is a voice that arises from learners' creation of meaning as they find new ways to use the foreign language to express their own unique meanings.

- 6) Kramsch cites Certeau (1984, p. 18) who remarked that ‘ways of using imposed systems’ form a core characteristic of the culture of everyday life: ‘People have to make do with what they have’. ‘Making do’ (or *bricolage*) means ‘constructing *our* space within and against *their* place, of speaking *our* meanings with *their* language’ (p. 237, italics in original).
- 7) ‘Third places’ provide an invaluable affective and cognitive resource for supporting learners in their struggle over the dilemma of socialising themselves into the social order while also trying to find the means to change that social order.

Gutiérrez, Rymes, and Larson (1995) use the concept of ‘third space’ in their study conducted in a classroom where learners were from multicultural backgrounds. They draw from Bakhtin’s (1981) theory of dialogue and social interaction as dialogic process, which is manifested in the forms of ‘heteroglossia’, ‘intertextuality’ and ‘interdiscursivity’, and investigated how power was constructed between the teacher and students through dialogue and interaction in the classroom. In doing so, they propose the notions of ‘script’ or ‘official scripts’, which they equate with teachers’ monologic script, and the notions of ‘counterscript’ or ‘unofficial script’ with the learners’ script. The counterscript was produced mainly by learners whose cultural values and knowledge were not in compliance with what was deemed necessary for ‘appropriate participation’ by the teacher. They thus define ‘third space’ as ‘a place where the two scripts intersect, creating the potential for authentic interaction to occur’ (p. 445). In this space, the script is less rigid and no cultural discourse is secondary.

Kamberelis's (2001) (micro)culture is presented from a study of off-task classroom interactions in classrooms where students were from multicultural backgrounds. The study is set in an amalgamated framework of Bakhtin's (1981) notion of 'hybrid construction' and Goffman's (1974) notion of 'discourse lamination'. Kamberelis emphasises the importance of 'hybrid discourse practices' which take place in this (micro)culture of classroom interaction. These practices play a crucial role because:

- 1) They constitute 'pivots' or turning points in the micro-politics of classroom interactions. The accumulation and sedimentation over time of these pivots help to produce and sustain heteroglossic classroom (micro)cultures. Learning is not only the simple acquisition of knowledge but also the construction and reconstruction of new identities which can be facilitated by fusing authoritative and internally persuasive discourse.
- 2) They function as powerful scaffolds for learning because they amplify and contextualise the meanings of the materials and tasks at hand.
- 3) They assist learners to forge productive linkages between the disparate worlds of school and everyday life. Learners can draw from their existing linguistic resources accumulated from their lived experiences, such as popular cultural discourses to 'self-scaffold' their ability to engage in discursive practices.
- 4) They have the potential to disrupt traditional power relations and passive forms of student participation. These disruptions make visible possible worlds and possible selves that remain hidden when authoritative discourses prevail.

- 5) They foreground the power of improvisation and the potentially synergistic relations that can be obtained between the planned and the improvised curriculum in teaching-learning interactions.

The views put forth through the notions of ‘third place’, ‘third space’, and ‘micro(culture)’ have contributed to my conceptualisation for materials adaptation, as discussed in section 3.1.1.1 on page 117.

2.4.2.4 Applied views of authoritative discourse and internally persuasive discourse in research in L2 learning and use

The notions of ‘third places’, ‘third space’, and ‘(micro)culture’ share one distinctive characteristics: they are what researchers conceptualise as a location where dialogue or interaction between two or more cultures, be they in the form of cultural knowledge, values, discourses, voices, representations, scripts or texts, has a greater chance to occur after a somewhat equal part or role has been shared or distributed among interactants in a transaction or communication. It is the position in which a dialogue arises from the negotiation of identities and power in a situation where one cultural form is probably dominating another. Bakhtin (1981) initially associated authoritative discourse with monoglossia incurred through ideological hegemony of dominant discourses, ranging from the extreme of the authoritarian regimes of Russian history to the context of literary studies and research. On the other hand, he associated internally persuasive discourse with heteroglossia incurred through the liberating power of human agency and freedom of consciousness, creativity, innovation, and cultural and ideological change grounded in the belief that human utterances are inherently dialogic with their open-endedness.

In research in second/foreign language learning, applied linguists have associated unequal power exerted among different cultural discourses with Bakhtin's notions of 'authoritative discourse' and 'internally persuasive discourse', the first belonging to cultural discourse of higher authority and the latter to cultural discourse of lesser power. However, there have been various interpretations.

Braxley (2005) briefly refers to the notion of 'authoritative discourse' in her discussion of international graduate students' learning of English academic writing. She connects authoritative discourse with the ability 'to write authoritatively within the genre' (p. 17), and draws specifically from Bakhtin's view that one kind of authoritative discourse is the acknowledged truth in science. She claims that this point is relevant to academic writing in the social sciences, since writers often have to use technical words and expressions of science so as at least to 'give the appearance of writing with authority' (p. 18). She appears to link internally persuasive discourse with learners' ability to increase individuality and original ideas in their academic writing, including exercising dialogic strategies, talking with others, such as their friends, writing tutors, and professors, as well as engaging with other forms of dialogic interaction in writing classes, which will help international graduate students 'to think more deeply and to write more persuasively' (p. 30).

Lin and Luk (2005) associate authoritative discourse with textbook discourse, as opposed to the internally persuasive discourse of learners' interaction with the teacher's use of 'imagined' representations which will lead to learners' dialogic communication. As an example of monologic discourse they point to how teenage ESL learners in Hong Kong had to parrot the discourse of English textbooks that prescribed language for functional and structural topics as well as operations-

orientated exercises and tasks. They equate the prescriptive language in this kind of discursive practice with authoritative discourse. On the other hand, heteroglossic discourse was created by ESL learners when they brought about internally persuasive discourse particularly as manifested in the forms of ‘indecent’ dialogues (p. 86) and ‘carnival laughter’ (Bakhtin, 1981, as cited in Lin & Luk, *ibid.*) during their engagement with communicative events. Lin and Luk hold that:

Authoritative discourse is language or discourse imposed on a person — but for one to really accept, acquire and *own* a language or discourse, it has to become an *internally persuasive discourse*, hybridized and populated with one’s own voices, styles, meanings and intention. (pp. 93-4, italics in original)

Thus, they have suggested that teachers should allow ESL learners the time to engage with internally persuasive discourse, during which they can claim ‘the space to make English a language of their own by populating it with their own meanings and voices’ (p. 95), turning the authoritative discourse of the formal curriculum into internally persuasive discourse. Teachers can stimulate an internally discursive construction using visuals, such as pictures or iconic images, to stimulate imaginary contexts for learners’ dialogic practices. Imagined dialogues may involve interactions between representations drawn from learners’ favourite celebrities or well-known figures and the learners themselves or their imagined representations. For instance, if a formal dialogue between two world leaders in model texts is about formal political topics, students may be allowed to think of fun topics between them instead (p. 95). Teachers may also use students’ interest in popular culture and superstars as a motivating topic (p. 95). They can even systematically direct students to learn creatively and autonomously in the context of local interests. For example, if learners enjoy football outside school, teachers could create an imaginary situation in

which they are interviewing one of their favourite football players (p. 95). The scholarly views on authoritative discourse and internally persuasive discourse, including Lin and Luk's advice on the way to turn the first into the latter, have all contributed to how I conceptualised the rationale for materials adaptation as explained in section 3.1.1.1 on page 117.

2.4.2.5 Derived views of the notion of intersubjectivity

This notion appears to be what Bakhtin's disciples may have derived from Vološinov's (1973) theory, which is very similar to Bakhtin's.¹² Some have also drawn from similar theories put forth by other scholars. Vološinov held that the speech act or utterance is bound up with 'dialectical' relations between the internal psychological operation of signs and the external ideological system associated with subjective experience and social interaction (p. 39). An individual must have experience relating to the meaning of a word or sign in order to produce meanings in his or her own verbal utterance (p. 40).

Iddings, Haught, and Devlin (2005) have posited that 'intersubjectivity' is 'the sharedness of human experience' (p. 35). They have used this notion in a study of multimodal representations of self and meaning displayed by two young immigrant girls (third-grade students) in the USA. The study was longitudinal, comprising data collected from video-recordings of student activity, field notes, interviews with the students and the teacher, and artefacts such as student journals. The authors were interested in the ways in which the students reorganised and expanded semiotic tools for meaning-making through their authentic interactions while on classroom

¹² There has long been conjecture that Bakhtin wrote some of the works published in Vološinov's name, but this has been definitively refuted, starting with Todorov (1984).

activities. They show that as their intersubjectivity grew over time, the students increasingly appropriated signs and meanings each had acquired in handling cultural artefacts. However, the signs and meanings were mainly non-verbal in this study, as the cultural artefacts or ‘utterances’ investigated consisted mainly of the students’ journal drawings, dramatic play, and ornate designs, the students being still limited in terms of English proficiency. They further show that the learners’ intersubjectivity was maintained through their ‘shared intentionality through gesture, eye contact, engagement, and physical proximity’ (p. 48), and assert that this intersubjectivity is associated with supportive interrelations, such as emotional support between the two students (p. 51). They state that this intersubjectivity allowed the girls to participate with each other, thus opening the space for socialising in their English-dominant classroom, the condition conducive for language use and learning, especially for the student who had had less formal education and oral English proficiency.

Platt (2005) has asserted that intersubjectivity conceptualises ‘mutual understanding being created in social contexts ...’ (p. 121). She points out that Kant used this term in his effort to explain the individual-social world relationship (p. 122). In this study, Platt also draws from Ragnar Rommetviet’s (1974, p. 29) stance on this notion, referring to ‘temporarily shared social world(s)’ (as cited in Platt, p. 122). She illustrates how two beginning foreign language learners of Swahili, who were post graduate-level students, gradually built up ‘intersubjectivity’ as they collaborated in meaning construction so as to solve a two-way information gap task after which one student construed himself anew as a good language learner, rather than the poor one he had viewed himself as previously. The data were collected from three sources: 1) the students’ journals, surveys of learning-style preferences and

beliefs, interviews, and the researcher's own observations, all of which had provided sociohistorical information about the two focal learners' sociocultural identities as well as language-learner identities; 2) analysis of transcription of the learners' task-based interactions and other processes surrounding the task; and 3) post hoc interviews or the participants' commentary while viewing the videotape of themselves several months after the original event. Platt shows how the students omitted the information that had been mentioned earlier as they moved from one information-finding sub-task to another. She claims that this was when the students built 'intersubjectivity' (p.135), and describes how the students contested each other's understanding about the parameters of the task procedures because of their different orientations or expectations as undermining intersubjectivity (p. 136). The notion of intersubjectivity is thus associated with mutual understanding between the two learners while they worked together in solving the problem at hand.

Iddings, Haught, and Devlin (2005) base their interpretation of intersubjectivity on Bakhtin's (1981) notion of 'simultaneity', which they describe as 'the differential relation between self and other' (p. 52). Both Iddings et al. and Platt (2005) use this notion to address the simultaneous relationship between self and other associated with the relationship between two students. However, there were some differences in terms of the age of the students and the kind of activity they engaged in; the first dealt with children engaged with activities while playing naturally in a learning centre but the latter dealt with adults engaged in 'contrived and artificial' activities (p. 128). Therefore, what both studies focused on is the intersubjectivity related to human experience or social worlds shared by learners while they are doing activities or on tasks. The scholarly use of the notion of

intersubjectivity has led to how I have adopted the term for conceptualising otherness when designing materials as discussed in section 3.1.1.1 on page 117.

2.5 Bakhtin, Vygotsky, and beyond on identity and power relations in second/foreign language learning

Scholars have long noted how Bakhtin's and Vygotsky's theories collaboratively provide a framework for enquiring about language and language learning. From time to time, they point this out directly in discussing their similarities, or state overtly that their work is grounded in both writers' premises (Emerson, 1983; Freedman, 1994; Hicks, 1996a, p. 105; Marchenkova, 2005b, p. 173; Wertsch, 1991). The mutually complementary structure of Bakhtin's and Vygotsky's theories, especially with regard to the importance of dialogue for language and identity development, is seen in a great deal of research whose authors claim to have drawn more explicitly from one while using the other, both directly and indirectly, to strengthen their arguments (see Hall, Vitanova, & Marchenkova, 2005; Kozulin, Gindis, Ageyev, & Miller, 2003; Lee & Smagorinsky, 2000). Marchenkova (2005a, 2005b) has been the first to address extensively how Bakhtin's and Vygotsky's ideas are useful for the discussion of second/foreign language learning, in particular with regard to the concepts of language, culture, and self.

This section will look at 'sociocultural' research that has investigated the relationship between learners' identities and language learning and use. It is essential to note that the term 'sociocultural' will henceforth encompass not just studies directly inspired by the sociocultural theories of Bakhtin and Vygotsky, but others addressing social and cultural factors in second/foreign language learning, such as those focused on identity. Norton (2000), for example, has asserted that:

... it is only by acknowledging the complexity of identity that we can gain greater insight into the myriad challenges and possibilities of language learning and language teaching in the new millennium. (p. 154)

‘Identity’ is a rather new construct in research on the learning of ‘other’ or ‘additional’ languages.¹³ It is used to encompass the characteristics and personality, as well as other traits an individual embodies. Our lived experiences, histories, and social backgrounds play a crucial role in making available the kinds of identities we inhabit. A person has a wide range of identities besides his or her name, such as race or ethnicity, gender, religion, and class identities (Joseph, 2004). An identity facet of an individual which is salient in a particular exchange is contextually specified and negotiated by the participants involved in that exchange (Sysoyev & Donelson, 2003). Thus, enquiring into the identity of someone entails a number of questions. While learning a language, a learner may seek to comprehend the complex relationship among identity, language, and learning by implicitly asking, ‘Who am I? How do I relate to the social world? Under what conditions can I speak?’ (Norton & Toohey, 2002, p. 115). Norton and Toohey have cogently commented that:

Language learning engages the identities of learners because language itself is not only a linguistic system of signs and symbols; it is also a complex social practice in which the value and meaning ascribed to an utterance are determined in part by the value and meaning ascribed to the person who speaks. Likewise, how a language learner interprets or constructs a written text requires an ongoing negotiation among historical understandings, contemporary realities, and future desires. (ibid.)

‘Identity’ is therefore used to conceptualise an integrative approach to understanding the complex interaction of the language learner as a whole person with learning processes and the learning context (Norton, 1995, 2000). With its

¹³ Block (2003) proposes that ‘other’ or ‘additional’ may be more appropriate terms than ‘second’ to express the status of languages being learned, as many language learners are multilingual with multiple competencies.

effectiveness in delineating the multi-faceted nature of language learning in a context that cannot exclude social variables, ‘identity’ is currently being advocated by applied linguists working in settings with a marked social division in respect of race/ethnicity, gender, and class, particularly in multicultural contexts (see Day, 2002; Norton, 1995, 2000; Norton & Toohey, 2002; Toohey, 2000). These scholars have conceptualised the language learner’s identity as multiple or non-unitary, a site of struggle and subject to change. They have conducted their studies mainly with ‘minority’ people using ethnographic methods applied within the framework of sociocultural (Vygotsky, Bakhtin) and critical/poststructural¹⁴ theoretical views.

The idea that an inextricable tie exists among identity, power, and language has been much explored, for instance by Fairclough (1989, 1995). It implies that people inhabiting different identities can obtain differential access to power when they engage in social interactions. Language is the most important mediating device in human communication, so language itself and language-related practices are not neutral but political, imbued with inequitable ‘power relations’ between interlocutors (Norton, 2000; Toohey, 2000). ‘Relation of power’ is one of the key constructs used to describe power exertion in social interaction.¹⁵ According to Norton (2000), the term ‘power’ refers to ‘the socially constructed relations among individuals, institutions and communities through which symbolic and material resources in a

¹⁴ My references to specific cultures of research such as poststructuralism reflect how other scholars have categorised their own work and that of others, including in some cases Vygotsky and Bakhtin. I believe that it is historically and intellectually mistaken to call either Vygotsky or Bakhtin ‘poststructuralist’, and certainly would not apply this term to my own work, which is grounded in their ideas.

¹⁵ Toohey (*ibid.*), however, seems to use the notion of ‘social relations’ as an umbrella term that includes ‘power relations’.

society are produced, distributed and validated' (p. 7). Power is in a state of flux and cannot be possessed physically. It is renegotiated constantly as the value of the resources in a society changes. Norton has posited that power operates even at the micro-level of everyday social encounters through language use (p. 7). While a number of sociolinguists have extensively reported on access to linguistic resources, and particularly to interactional opportunities in L2 (see Pavlenko, 2000), the following summary of research is limited to studies that focus especially on language learning and teaching in the classroom or school context.

Norton's (1995, 2000) research is informed by 'poststructural' ideas, not directly grounded in Bakhtin or Vygotsky. It emphasises the impact power relations exert on language learning by either enabling or constraining the range of identities learners can negotiate in their classrooms and communities. She did a longitudinal case study of immigrant women in Canada, using questionnaires, interviews and diaries to interpret the relationship between language learners' 'social identity' and their second language learning experiences.¹⁶ Her work demonstrates that language learners' opportunities for practising the target language are largely structured by their social status in their lived experience, and by how they respond to, or act upon, their place within the power relations between the language learner and the target language speakers, and their own identities as these change in the learning process. Regarding the power one may differentially gain through one's control over symbolic and material resources, and how a lack of power may hinder one's chance to practise the target language, she gives an example of the social relationship

¹⁶ Norton seems to use 'identity' and 'social identity' interchangeably. She uses 'social identity' heavily in her article (1995) but mostly just 'identity' in her 2000 book.

between an employer who was a native speaker and had controlling power over material resources (wages), and an immigrant employee who desired to practise the target language with a native speaker. Norton describes how the power relations exerted between them might shape the immigrant employee's ways of access to linguistic resources. On the basis of this analysis, she has argued for learners' lived experiences to be incorporated into the formal language curriculum (2000, pp. 141-2).

Following Bourdieu's notion of 'legitimate discourse'¹⁷, Norton (2000) discusses how an immigrant woman was positioned as an 'illegitimate receiver' or 'imposter' of her native-speaker interlocutor's utterance due to her ignorance of cultural knowledge essential for the topic of their communication. She claims that this woman was humiliated by 'being exposed as an imposter, a person strange to legitimate discourse' (pp. 130-1). This woman then resisted the opportunity to speak due to humiliation in spite of her initial eagerness to interact with native speakers, practise her English and enhance her language learning. Consequently, Norton has proposed the notion of 'the right to speak' as the way to comprehend how learners may gain access or be denied access to speaking opportunities. She has argued for this notion to be included in the definition of communicative competence.

Norton (1995) also contends that viewing affective variables (motivation, self-confidence, anxiety state) or individual characteristics (extrovert, introvert, etc.) as having no interaction with the social world is inadequate for explaining why a learner can change from being motivated, extroverted, and confident in one place to being

¹⁷ According to Bourdieu (1977, as cited in Norton, 2000, p. 69), an utterance entitled to be legitimate discourse needs to satisfy four conditions: 1) it must be uttered by an appropriate speaker, as opposed to an imposter; 2) it must be uttered in a legitimate situation; 3) it must be addressed to legitimate receivers; and 4) it must be formulated in legitimate phonological and syntactic forms.

the opposite in another, or can sometimes speak and other times remain silent (p. 11). Instead of the concept of ‘instrumental motivation’ that presupposes ‘a unitary, fixed, and ahistorical language learner’, she advocates the notion of ‘investment’ which ‘conceives of the language learner as having a complex social history and multiple desires’ (p. 11). She has stated that while speaking the target language, the language speaker is:

constantly organizing and reorganizing a sense of who they are and how they relate to the social world. Thus an investment in the target language is also an investment in a learner’s own identity, an identity which is constantly changing across time and space. (p. 11)

Unlike Norton (2000), Toohey (2000) draws some tenets from both Vygotsky and Bakhtin. While Norton focused on the ability of female adult immigrant learners to access language practices in both classroom and out-of-class settings, Toohey studied young minority-group language learners in school contexts using participant observation and discourse analysis. She highlights both naturalistic and pedagogical situations in which these learners struggled for powerful positions in order to participate in classroom conversation and discursive practices, and demonstrated how the identities assigned or offered to them, the social relations between them and others, and classroom practices were interconnected. The first type of identities assigned or offered to the focal children were ‘school identities’, in particular those institutionally constructed by using their academic (i.e. ranking practices), physical (e.g., body size, colouring, agility), behavioural (e.g., loud versus quiet), social (e.g., social relations with others) and linguistic competences as criteria. She accentuates the positionings constructed for these learners in relation to the distribution of material, linguistic and intellectual resources during classroom practices, and how

they were assisted or constrained by assigned or offered identities and positionings in their appropriation of languages during discursive practices.

Toohey elaborates on how the access to conversations and discursive practices, and thus possibilities for language practices and improvement, could be facilitated or constrained for the focal children. For instance, on the basis of their behavioural, social and linguistic competence, some were positioned in desirable sites, where they could use various resources for interacting with playmates, whereas others encountered ambivalent positioning or subordination, which gave rise to less comfortable feelings during interaction with peers. She says that some children seemed to develop or be ascribed aspects of identities that might lead to ‘isolation, or to restricted and less powerful participation in their community’ (ibid., p. 74). Being continually subordinated, or excluded by peers from play activities facilitative of language learning, some children may be deprived of chances to better their English or to reach sources of more powerful voices. She further underlines previous research showing that it is vital to investigate ‘the “dialectic” between the identities offered to learners and the ways in which learners accept, resist or repudiate those identities’ (p. 78).

Unlike Norton, who studied interactions in workplaces and communities, Toohey’s work includes an analysis of classroom discourse practices and how different types of discursive activities offer learners different positional possibilities that affect their ability to construct voices and create meaning. In recitation sequences, the focal children were offered few possibilities to construct their own meanings or voices, or to engage with extended utterances, even though they could make contributions to the teacher’s meanings. Rather, they were restricted to

guessing the teacher's meanings. In teacher-mandated peer conversations, Toohey found that the focal children participated in the tasks actively when they 'saw themselves as participants in the tasks', but they did not appropriate classroom language, nor did they attempt to express their own meanings when they were alienated by the place they occupied, which was not pleasurable or desirable. That is to say, the children engaged with the tasks less when variant meanings were less welcome (Toohey, 2000, p. 119). Although some children faced difficulty participating in a small group when relations among group members were not friendly, their participation was more active than in recitation sequences. Toohey has noted that participation, albeit participation taking the form of verbal copying or repetition of others, appears as 'an initial stage in coming to voice in a setting' (p. 119). In the last discursive practice, peer-managed conversations, Toohey refers briefly to the 'phatic' purposes as the motives for conversations: it is talk '...for the sake of things being said...' or 'talking-to-talk' (p. 120) which children view as an acceptable, common motive but teachers may see as illegitimate. She also discusses how an utterance-level sociopolitical function existed in the focal children's conversations even when there was status equality among children, an attempt to position oneself and others. The children's positioning was not always apparent and negative, and children could counter subordination and still maintain relations of equality that allowed each to make meaningful contributions to the conversations. There were also crude forms of subordination, however, which the subordinated could not counter.

Toohey perceives that the voices of others which speakers have to appropriate and 'bend' to their own purposes entail identity positions which also require speakers

to take them up simultaneously (*ibid.*, p. 94). She discusses Bakhtin's dichotomy of authoritative and internally persuasive discourse. The first type does not allow the hearer or listener any opportunity to 'play' in the text, so it is not conducive to learners' bending and is difficult to appropriate. Bakhtin asserted that internally persuasive discourse has infinite semantic structure, and a dialogic quality that is able to open up ever new 'ways to mean' (1981, as cited in Toohey, 2000, p. 121). In Toohey's words, it 'encourages the image of speakers engaging in a kind of mutual zone of proximal development, where participants have access to the expertise of others, the words of others, ...' (*ibid.*). The focal children could appropriate words with more ease when they found 'desirable identities in words, play in words, when those words allowed them to "answer back", and when the words of their community were open and accessible to them, then they transformed their participation' (p. 122). She suggests that educators need to increase the accessibility to community resources for learning opportunities for all participants. Using imaginative play is one way to temporarily construct such communities, which can help facilitate appropriation of English voices for learners.

Based on Norton's conceptualisation of identity, Day's (2002) research was a case study of Hari, a Panjabi-speaking kindergarten pupil, and his experiences of language learning through natural interaction in the classroom in a Canadian context. The major theoretical frameworks she used were Bakhtin's and Vygotsky's theories of language and learning, Lave and Wenger's (1991) sociocultural theory of learning as legitimate peripheral participation in a community of practice, poststructural theories of identity, and Bourdieu's (1977, 1991) theories of symbolic power relations. Day shows that the complex and variable relations between Hari and his

peers played a critical role in their ability to negotiate identities and to gain access to both linguistic and other resources, as well as to participation and opportunities for language learning.

The study showed that Hari engaged in complex positioning and counter-positioning in interactions, during which he used various strategies for resisting being positioned as ‘not strong and as lower in status’ (Day, *ibid.*, p. 108) by some peers. On the other hand, through a caring, trustful, and reciprocal relationship he had with a friend, he found a respected place where he could ‘appropriate English freely and take on a voice, a place from which to speak, under conditions which did not threaten or constrain him’ (pp. 108-109). He found a valued place in the position offered by his teacher, which he actively maintained and enhanced, creating more opportunities for practice. In addition, based on Stone’s (1993) construct of ‘prolepsis’, which ‘refers to a communicative move in which the speaker presupposes some as yet unprovided information’ (Stone, 1993, p. 171, as cited in Day, 2002), Day claims that ‘[Hari’s teacher’s projection] of Hari as a future leadership type could be seen as another kind of prolepsis’. However, Day has warned us to be wary of this extrapolation from L1 learning to L2 learning. I think this notion of ‘prolepsis’ can be applied in the present study. By projecting learners as future speakers of English through a character or an image with which they have more self-affiliation, what I shall term ‘self-affiliated identity’, we may come to understand to what extent an identity which is more self-affiliated for learners will lead to, as Day has suggested, ‘unconscious motivation and affective factors’ (p. 109). The process of ‘prolepsis’ may bring about familiar voices possessed by representations of identities with which learners ally or align themselves more. Upon

seeing these representations assigned by an ability to communicate in English, learners may start to feel like English speakers themselves, and to hear themselves as competent speakers of English without a great deal of identity-negotiation. If we use ‘prolepsis’ in an organised, systematic way, it may help encourage learners to construct their own voices through the imitation, echoing, or adoption of the voices of self-affiliated identities using the foreign language.

Pomerantz (2001) has argued for a reconceptualisation of the role of the learner in second language learning in terms of ideology, identity, and investment. She draws from social constructionism, which includes sociocultural theories rooted in Bakhtin and Vygotsky’s ideas. The study was conducted with 16 learners in an advanced conversation course of Spanish as a foreign language in an elite American university, using ethnographic observation, tape-recorded interaction and interviews. Pomerantz’s stance is that an individual learner is a complex social being, or what she terms ‘a multilevel production’ (p. 56). Based on social constructionists’ view of individuals’ sense of identity as emerging socially within and through language, she shows the relations of power between individual learners and discourse (language in use) which contributes to the formation of particular ideologies operating at three different levels: the individual, the interactional, and the institutional/sociocultural levels. At the individual level, she collected the participants’ language history data and autobiographical narratives through both written and oral modes. At the interactional level, she documented the informants’ interactions as they undertook group discussions on assigned topics, and their interactions with an interviewer with whom they had no pre-established relationship. At the institutional/sociocultural level, Pomerantz looked into three kinds of prevalent discourse: ways of

understanding language, ways of understanding language learning, and ways of understanding language users. Importantly, Pomerantz illustrates how ideologies delimit possible identities, and how the students in her study differentially negotiated, appropriated, and invested in particular identities at different times and places through language in use. She then proposes an interpretive approach as an additional means to understanding learners' communicative competence and learning outcomes across different learners.

Bigler's (1996) research was not explicitly informed by Bakhtin or Vygotsky, although the references included a secondary reference to Vygotsky. She studied how the classroom environment constructed by the teacher through some elements of pedagogical processes with regard to the types of texts used in literature teaching, interactions with students, and responses to linguistic and cultural diversity, could act in ways that may exclude or include non-mainstream students' voices and lived experiences. The study was a comparative study of two middle school English literature classrooms, including students from Hispanic backgrounds. She found that better results were obtained when more multicultural literature was used. When non-mainstream learners could 'see themselves' in stories and poems, they assented more to learning, giving rise to their increased engagement with classroom practices. The ultimate concern of these English classrooms was still orientated to improving literacy, though the author gave a great many examples of transcripts from spoken interactions between the teacher and students in order to show how 'texts and talk' work in ways that either affirm or exclude the voices and lives of minority groups. She stressed the importance of granting and legitimating knowledges, 'ways with words' of learners in order to establish culturally inclusive pedagogy.

In conclusion, the literature reviewed in this section suggests that access to linguistic resources or interactional opportunities in a particular context is variably mediated by identity and ideology. However, researchers have also addressed different kinds of identities that are socially constructed. Norton (2000) looked at gender and ethnic identities as well as institutional ones concerning changes in classroom learning; Toohey (2000) at 'labelled' identities constructed in the teacher's practice; Day (2002) at identities as how learners are related to social processes; Pomerantz (2001) at how learners' investment of their linguistic resources and their construction of language-learner identities vary from one social interaction to another according to ideologies; and Bigler (1996) at identities related to various components of the classroom environment, both linguistic and social. Regardless of these differences, the researchers have shown that identity largely determines how an individual is related to the language or the sources of language to be learned and acquired. I would like to end this section by quoting Pavlenko:

...access to educational and institutional linguistic resources and to interactional opportunities is not a trivial issue but one deserving close attention and an in-depth further examination in the field of SLA. (2000, p. 101)

2.6 Bakhtin and Vygotsky on foreign language and culture learning from a dialogic perspective

Bakhtin's and Vygotsky's theories are not only useful for understanding the interrelationship between identity, power, and language learning and use, but are also beneficial to research concerning the processes of foreign language learning with an emphasis on cultural awareness and understanding. The difference between these two groups of studies is that the first is concerned with facilitation and enhancement of

discursive construction of identity, whereas the latter focuses more on learning processes that enhance learners' awareness and understanding of 'Other' cultures. It is thus evident that both scholars' ideas are far-reaching, which one can then translate into a variety of research interests.

Morgan and Cain's (2000) research studied foreign language and culture learning from a dialogic perspective. They examined two sets of teenage students in two countries who were learning a foreign language, one group located in a school in England learning French, and the other in a school in France learning English. The data were collected from the 'intercultural' project, which took six weeks. In this project, the students in both locations were required to write or produce different kinds of textual modes (texts as scripts, drawings, audio, and video) on the same topics in their mother tongue, plus help-sheets written in the target language with the researcher through interviews. They then exchanged these textual modes and help-sheets with their communicative partners in the other country. The authors hold that learners in each site could learn about the target language culture more deeply through first getting orientated to conceptual and schematic content and meanings within their own culture by creating texts in their mother tongue, then interacting with the foreign language texts written by their counterparts from abroad. The authors thus view the various modes produced by learners as their cultural representations, embodying values and ideas, including styles and genres.

Morgan and Cain draw mainly from Bakhtin and Vygotsky's shared view of language and culture as dialogue, or what is constructed through interaction as their theoretical framework. They claim that this 'intercultural' project brought about heteroglossia since learners had to present their ideas, which were interactively

interpreted by their interlocutors (p. 10), giving rise to a condition of ‘one person’s discourse operating within a variety of other discourses in a society’ (p. 10). This heteroglossia was driven by ‘a kind of contiguous or juxtaposed lexical presentation, or a kind of internal dialogue without hierarchy’ as learners interacted with the materials produced by their interlocutors carrying linguistic and non-linguistic signals, which were contiguous with multi-layered languages. The interaction with the materials the learners received from their interlocutors also opened up power relationships not normally characteristic of textbook dialogues, and led to language that was built upon coercion, misunderstanding, or different social discourses (p. 11)

Since this project involved interlocutors who were in different places, the authors relied in their research on the view that dialogic interaction can occur even when an interlocutor is not present. They support this stance by referring to Vygotsky’s notion of ‘inner speech’ and Bakhtin’s ‘addressivity’. They consider that texts from the foreign counterparts represent ‘the inner speech of others’ (p. 12), and that the cultural information and representations embodied in these texts or materials were beneficial for the discussions with students on the receiving side about what they had done and their reactions to the materials. Since the inner speech through materials creation was done using learners’ mother tongue, the authors postulate that collaborative talk for understanding the foreign language can happen through learners’ mother tongues. Bakhtin’s notion of ‘addressivity’ enters in as much as the students had to address the audience living abroad when they selected how to present their ideas on the topics. The authors claim that dialogic interaction takes place as a result of cultural learning, which is contextualised by raising the awareness of learners’ own voices — writing texts concerning their home cultures and discussing

metacognitive guidance for their communicative partners — before interacting with the target culture. Morgan and Cain conclude that the dialogic interaction between the learners in two spatial and temporal zones undertaken in this ‘intercultural’ project represented ‘a genuine communicative and focused situation’ (ibid., p. 110).

Fenner (2001) has questioned certain features of ‘a traditional communicative approach’ (p. 6). Her study concerned foreign language teaching using literary texts to 14-year-old students in Norway. Fenner argues for a dialogic approach drawing from both Bakhtin and Vygotsky, holding that dialogue occurs between reader and text, among the students themselves and between the students and the teacher through reading and writing about literary texts from the other’s culture. She believes that teenagers should have opportunities to interact with an authentic, personal voice of culture through a literary text that ‘carries the culture of a specific language community and can give the reader a valuable insight into the foreign culture, as well as into the language and form used to expressed that culture’ (p. 16). Following Bakhtin’s and Bourdieu’s theories, the literary text is seen as engendering an active dialogue, both internally and externally, that creates multi-voicedness since it contains multiplicity of meaning which learners can discover and interpret based on their beings and cultural resources. Learners can increase cultural knowledge from learning about a diversity of human lives through characters and their actions in these texts. Therefore, reading literary texts is also productive and communicative learning, enriching learners both linguistically and culturally. Besides, Fenner points out, teenagers reap from literary texts not only meanings that widen their world views, their views of self and cultural capital, but also particular meanings which

help increase their self-awareness, providing models for their identity construction (p. 19).

In comparison, Morgan and Cain (2000) and Fenner (2001) have envisioned a dialogic approach to communicative language teaching that simultaneously enhances cross-cultural or intercultural awareness. They have all addressed ‘culture’ as an entity which is physically represented by textual materials produced by authors who are the target language speakers. It can be said that their perception of culture in foreign language teaching is still to a large extent associated with the conventional dichotomy between learners’ cultures and the target language culture — ‘English’ culture practised by ‘native speakers’ living in major English-speaking countries, or French culture valued by French ‘native speakers’ living in France, as in Morgan and Cain’s case. This dichotomy may not be completely applicable for understanding global learners and classroom situations in which ‘English’, at least unofficially, means world English, English as an international language, or English as a *lingua franca*.

It is thus evident from the literature review that the dialogic concept of social interaction has been used to address communication between learners living in different countries, considering different groups of learners or text producers as representations of different cultures. But the notion has rarely been employed for the exploration of dialogic interaction between, on the one hand, texts, voices, and meanings that are embodied by learners, more real or closer to learners in terms of their significations, and on the other, ones that are distant from learners but are present in the classroom through imagined representations, such as imagined roles for discursive activities.

2.7 Representation, identity, and textbooks

This section presents a review of research which has looked into ‘identity’ or representation of identity in textbooks and teaching materials. The researchers within this group have either used the notion of ‘identity’ directly or alternatively used the term ‘representation’. This review is aimed at showing the ways in which academics have perceived texts, the identities embedded in them, and the relation between the two, and at examining to what extent they have recognised this text-identity relationship as having a role in processes of language learning and teaching in context. Many research studies have addressed issues of representation in classroom textbooks and general teaching materials, but vary in their orientation. They are mostly concerned with matters of gender and culture. Some researchers have stressed the importance of language as representation, arguing for multicultural representation to be the objective of language teaching materials design in the present day. Some studies have been written from a socio-political stance for the sake of being socio-political without suggesting any pedagogical applications in the studies themselves, while others have been grounded in a socio-political view which stresses genuine pedagogical interests in equal measure. Nevertheless, these studies have shared a ‘critical’ stance which holds that the language of the texts and discourse presented in textbooks and teaching materials is not neutral, but imbued with power (see Fairclough, 1989, 1995).

2.7.1 Constructed identity in textbooks and interactional opportunities

Shardakova and Pavlenko (2004) explore identity representations in the contents of foreign and second language textbooks. Grounded in ‘poststructuralist

theory' (*sic*) and Critical Discourse Analysis, they investigated the 'identity options' being constructed and offered in the two most commonly used textbooks for beginning students of Russian in an American context. The concept of 'identity option' is used to refer to the types of identity at which these texts implicitly aim or explicitly invoke, namely 'imagined learners' and 'imagined interlocutors'. The first is used to enquire about the learners who are targeted by the texts, as well as those who are not reflected or are 'hidden', whereas the latter is about the speakers which the texts portray as presumably the people with whom learners are to have interaction in the future in the target language community. The authors analysed in detail the identity of the American characters portrayed as the protagonists in the texts, and the identity of their future Russian interlocutors, across three clusters of characteristics: (1) social class, professional occupation, and age; (2) gender, sexuality, and marital status; and (3) ethnicity and religion. They found that one textbook offered a richer variety of identity options for the students, but that neither fully reflected the diversity of contemporary Russian society. The authors' ultimate concerns and impetus for conducting this research are to show how identity options can play a role in raising learners' critical language awareness and building up intercultural competence, since the lack of choice in identity for learners can negatively affect them. They argue that it is important that language professionals recognise learners' diverse identities and their linguistic needs so as to provide sufficient linguistic repertoires, including means of self-defence (p. 41). They point out that the texts which contain biases and oversimplifications of identity can deprive learners of gaining access to linguistic resources and opportunities for cross-cultural reflection and important means of Self-representation. The oversimplified and stereotyped

identity options may also influence or even shape learners' motivation, extent of engagement with the target language and culture, and improvement of 'intercultural competence' (p. 28). The authors have finally proposed that:

The most promising research direction ... is not a numerical increase in kinds of texts examined, but a study of how various FL texts are used in the classroom and examination of the impact the textual diversity — or lack of it — has on the students and their language learning and use. The goal of critical pedagogy in L2 and FL education ... is to raise the learners' critical language awareness, to assist in the development of 'multi-voiced consciousness,' and to help them find discursive means with which they can construct their identities, express their emotions and desires, resist oppression and marginalization, and participate in meaningful interactions with L2 speakers as valid and legitimate interlocutors. (p. 44)

2.7.2 Representations in textbooks and pedagogical concerns in ESL/EFL

Unlike Shardakova and Pavlenko, other researchers have been concerned with representation in textbooks for second and foreign language learning, arguing for equitable distribution of representations as a matter of principle. In other words, these researchers have not explicitly addressed the relationship between representations in textbooks and learners' motivation or possibilities for their interactional opportunities, as Shardakova and Pavlenko have. Although relatively little research exists on the issue of representation in applied linguistics, it is by no means a new exploration. Equitable representation is something that advocates of critical pedagogy have consistently promoted. It seems an apt focus of inquiry for applied linguists in this time of globalisation and diaspora.

Greil (2004) does not employ the notion of 'identity', but instead uses the term 'representation' in her study. She conducted a culture-orientated quantitative analysis of three series of English textbooks approved by the Thai Ministry of Education for use at the secondary school level (*Mathayom* 4 through 6, which may be equated

with Grade 10 through 12). The three textbook series were international editions not specifically designed and adapted for Thai learners of English. Greil's investigation focused on 'cultural representations' and 'references' in these textbooks, aiming to find what the cultural orientation of the textbooks was. The author also analysed the micro-social level of cultural information, i.e. the lifestyle and activities of characters, as well as the macro-social level of information, i.e. general facts being presented. She found that all three textbook series were variedly embedded with an essential awareness of multiculturalism needed for today's world, although the creation of various cultures through images and knowledge was still fragmented (p. 47). She has stated that the necessity of catering for worldwide users has considerably affected how textbook components are designed. Upon realising that a link to the learners' culture is essential, textbook authors often rely on two escape routes without providing explicit references to or including representations of the learners' culture, either using target culture-related input as a model for learners before asking them to speak or write the language related to their own lives and culture, or asking learners in various contexts to put themselves in a specific situation by using the word 'imagine' (p. 48). Importantly, Greil, similarly to Shardakova and Pavlenko, questions the adequacy of these two strategies for raising learners' cultural awareness and developing their 'intercultural communicative competence' (Byram, 1997, as cited in Greil, 2004, p. 48).

Ndura (2004) echoes Greil's concern that ESL textbooks and other instructional materials should be designed or adapted in ways that 'reflect multiple perspectives inherent to a pluralistic society ...' (p. 143), although she speaks from the professional position of ESL for immigrants in the USA, not from an EFL

context. She conducted an examination of selected ESL textbooks for stereotypes and other cultural biases, and discusses how these biases may have an impact on students. She chose six ESL textbooks currently used in elementary and secondary schools in the USA for her analysis, but makes it clear from the outset that the aim of her study is not to criticise these textbooks. Rather, her study is aimed only at giving ESL teachers more ways of adapting textbooks for their own use so as to produce culturally inclusive instruction for their students (p. 144).

2.7.3 Identity, ideological tension, textbook discourse

The notion of ‘discourse role’ is defined by J. Thomas (1986) as ‘the relationship between the interactant and the message’ (Poulou, 1997, p. 68). Textbooks contain dialogues and information which may or may not be intentionally ascribed with certain ways of meaning-making or speech production, and some academics have contended that the characteristics of discourse attributed to characters in textbooks can be biased (Poulou, 1997), or can bring ideological tension into interactional moments between the discourse itself and the discourse reader (Canagarajah, 1993a). These researchers’ voices may differ in their political timbres, but have all contributed to supporting the idea of an inseparable relationship among learners’ identity, textbook discourse, and ideological tension.

Poulou (1997) reports on her examination of two textbooks for teaching Greek as a foreign language. She investigated mixed-sex dialogues in these textbooks so as to analyse the interactants’ discourse roles. This was done by observing the degree to which the role of producer (speaker) or receiver (hearer) was assigned to the interactants involved in dialogue practice, as well as the kind of messages these roles

produced. Her interest lay in examining the discourse roles given to male interactants as compared to their female counterparts. The three categories of investigation include amount of speech (number of utterances and number of words), number of initiating utterances and final utterances, and language functions. Her findings suggested that the dialogues in these textbooks are sexist in various ways because of the imbalance of discourse assigned to males as opposed to females. She states that sexist discourse roles can affect learners' practice of dialogues, and can also be an obstacle to maintaining equal opportunities for both male and female learners to engage with practice in classroom activities (p. 72).

Canagarajah's (1993a) initial work concerning ideological tension caused by American textbook contents among English language learners in rural Sri Lanka seems to be the only one which has discussed in detail how textbook discourse can yield ideological conflict between textbook and learners. His study showed how these tensions can be explored by way of teacher-conducted classroom research in which the verbal and visual signs constituting the American textbook and the graffiti scribbled by students in the margins were interpreted. In his view, these glosses represent the students' obsession with alternative discourses, suggesting their subtle resistance to the textbook discourse, which embodies western meanings and ideologies in great disjuncture with the learners' cultural background and social reality. The underlying aim of his study is to encourage teachers to be proactive in finding out the political forces beyond the classroom which affect the learning process, and to use the results from their findings to guide their practice. He has stated that teachers should 'interrogate the "interests" embodied in textbooks while designing their own materials based on the specific background and needs of their

students', and be intellectually active in examining 'the hidden curricula in language teaching in order to fashion a pedagogy that empowers their students' (p. 143).

In sum, the review of literature in section 2.7.3 has shown various angles from which scholars in different contexts have explored the interconnectedness among learners' identity, textbook discourse seen as various forms of representation of identity, and the effects caused when the properties of learners' identities interact with the identity properties of textbook discourse.

2.8 Identity, motivation, investment in second language learning

This section addresses 'motivation', a construct that has long stood as one of the most important determinants of how much individuals accomplish in their language learning. It is particularly relevant to the present study because it is seen as what usually governs individuals' learning behaviour over the course of their learning; the more motivated people are, the more work, time, attention, and perseverance they will put into their learning. Motivation is manifested in learners' consistent, active involvement with their learning activities, which in turn brings about great development in their learning (e.g., Gardner, 1985; Gardner & Lambert, 1972; Dörnyei, 2001a). A brief discussion of the past and present situation involving research into this construct is given in this section, followed by a concluding consideration of the extent to which this construct is relevant to the present study.

The best-established model is that of 'integrative motivation' and 'instrumental motivation', which were introduced by Gardner and Lambert (1972) and their associates (Dörnyei, 1994a, p. 273). These two constructs have become a solid base for the development of a broader theory of motivation (Oxford & Shearin, 1994, p.

12). The first type is the motivation associated with a person's desire to be fully integrated with the target language culture as a result of his or her 'open and positive regard' for the target language speakers (Tremblay & Gardner, 1995, p. 506), whereas the latter refers to an individual's desire to use the second language only for functional purposes, such as at work. Gardner and Lambert have proposed these two motivational types based on their study of immigrants' or newcomers' acquisition of a second language in their new country, and the constructs are indeed effective for explaining why different individuals obtain differential L2 skills in such a context. As applied linguists have attempted to understand the motivational variables which determine language learning outcome beyond the context of immigrants, however, the need has emerged for an expansion of the theoretical framework (Crookes & Schmidt, 1991; Gardner & Tremblay, 1994a; Oxford & Shearin, 1994). The classical model of motivation as proposed by Gardner and Lambert does not cover other possible motivational orientations (Oxford & Shearin, 1994, p. 12), and it lacks the explanatory and predictive value that would make it fully applicable for certain educational contexts, in particular for the real world second language classroom (Dörnyei, 1994b, p. 515).

An attempt to expand the construct of motivation for research purposes in various contexts has so far resulted in a proposal of more complex theories, which tend to hold that motivation comprises sets and subsets of motivational variables or orientations (see Dörnyei, 1994b; Gardner, Tremblay, & Masgoret, 1997 for example). Gardner et al. present an elaborate model for investigating the relationships among motivational variables of L2 learners. Dörnyei (1994b) proposes a multilevel motivation construct, obtained by reconceptualising existing theories in

the light of his own previous work, and yielding a model for investigating the role motivation plays in learners' achievement in foreign language learning. This model is composed of three levels: the language level, the learner level, and the learning situation level. In view of the exclusiveness of theories set out by scholars, and the apparently huge number of studies conducted in the past three decades, Song (2002) states that researchers have never been able to reach any agreement on the motivation types, meaning that a consensus on the definition of L2 learning motivation has yet to emerge (p. 94).

A number of studies worldwide have investigated various angles of the relationship between motivational variables and different aspects of language learning (e.g., Benjamin & Chen, 2003; Diab, 2000; Dörnyei & Csizér, 1998, 2002; Gardner, Masgoret, Tennant, & Mihic, 2004; Ho, 1998; Kang, 2000a, 2000b). Yet Song (2002) has asserted that many of the motivational components suggested by scholars have been unexploited (p. 81). Song reviewed the research that had been done in the area of second/foreign language learning and discusses the problems with the motivation construct and the nature of research into it, as well as suggesting some newly emerging motivational themes. He posits that there is a need for research into the motivation construct also to incorporate 'survey instruments along with observational measures, ethnographic work together with action research and introspective measures as well as true experimental studies' (p. 94). Song proposes that researchers need to address the following issues in order to obtain a more comprehensive theory of L2 motivation:

- (a) *consciousness vs. unconsciousness* (distinguishing conscious vs. unconscious influences on human language learning behavior),
- (b) *cognition vs. affect* (explaining a unified framework both the cognitive and the

affective/emotional influences on human language learning behavior, (c) *reduction vs. comprehensiveness* (mapping the vast array of potential influences on human language learning behaviour onto smaller, theoretically driven constructs), (d) *parallel multiplicity* (accounting for the interplay of multiple parallel influences on human language learning behaviour), (e) *context* (explaining the interrelationship of the individual organism, the individual's immediate environment and the broader socio-cultural context), and (f) *time* (accounting for the diachronic nature of motivation – that is conceptualizing a motivation construct with a prominent temporal axis). (pp. 97-8, italic in original)

Most studies of motivation have focused on the correlation or causal relationship between motivation and learners' achievements. Nevertheless, the pressing question for language teachers is not what motivation is but how it works in the foreign language context and how to increase it (Song, *ibid.*, p. 95). Dörnyei (1994b, 2001a, 2001b) appears to be the researcher most active in providing strategies for increasing motivation among language learners that teachers can implement in the classroom, though, as Song has commented, the real value of these strategies remains to be seen in empirical studies and results (p. 94). Researchers have produced very little work that devises and implements ways of testing these strategies systematically (p. 95).

Gardner and Tremblay (1994b) state that 'situational characteristics' are among the motivational variables which have not been studied (p. 362). They maintain that the measuring of traits characteristic of those models of motivation research most commonly in use are too stable and undynamic to take account of the pragmatic implications for motivating learners. They have also contended that:

Situational characteristics may provide a more promising direction for intervention when considering their higher malleability than traits. Furthermore, situational characteristics may interact with traits to increase or decrease motivation. That is, there might be an interaction between relatively stable motivational characteristics (traits) and various characteristics of the situation. (pp. 362-363)

Song (2002, p. 93) says that it is crucial that situational characteristics are considered, for example, the differences between ESL and EFL contexts and their correlation with learners' motivation types.

Research on the motivation construct is still progressing in various directions. Some consists of theories for practice and models for analysis postulated by well-known scholars (Csizer & Dörnyei, 2005a, 2005b; Dörnyei, 2003a); some is associated with the investigation of motivation types among learners (Shaaban & Ghaith, 2000; Warden & Lin, 2000; Wu, 2003); and some sets out to test the validity of motivational constructs for the present time (Lamb, 2004). Dörnyei (2005, as cited in Dörnyei, Csizér, & Németh, 2006, p. 145) has proposed a construct of 'L2 Motivational Self System' in order to address learners in global ELT contexts, but it has yet to take account of learners' immediate learning environment and experience. Most researchers have focused on the causal relationship between motivation and learners' achievement or behaviour over a period of time. Dörnyei (2001a, 2001b) advocates the construction of pedagogical strategies for increasing learners' motivation. Spolsky (2000) has discussed how 'discursive social psychology' is being taken up by some scholars such as Kalaja and Leppänen (1998) to enrich the methodology used in the investigation of 'integrative motivation', because using questionnaires alone could not 'tackle the complexity, variability, and "situatedness" of motivation' (p. 163). In order to understand better the construct of motivation, theories from other disciplines such as psycholinguistics and sociolinguistics should be incorporated into the exploration (p. 166).

Elsewhere, some sociolinguists have proposed substituting the construct of 'investment' for 'motivation', when individuals' identities are perceived to be

responsible for their differing access to linguistic resources and interactional opportunities (Norton, 2000; Toohey, 2000; Day, 2002). Dörnyei (2001b, p. 77) comments that Norton (2000) has not elaborated on the motivational aspects of ‘investment’, and this prevents her theory from becoming a fully-fledged motivation theory. However, he has admitted that the concept of ‘investment’ is vital because it accentuates the necessity in bringing in motivational constructs which can illustrate the relations between L2 and L2 learners that are ‘complex, contradictory, and in a state of flux’. He states further that Norton’s approach is very similar to the construct of ‘personal investment’ introduced by the motivational psychologists Maehr and Braskamp (1986). Brophy (1998, as cited in Dörnyei, 2001a, p. 68) maintains that one way teachers can boost learners’ motivation in a foreign language classroom is to allow them to see that the more effort they put into learning, the greater the chance that their investment will pay off. Therefore, the ideas of ‘investment’ and ‘motivation’ do not seem to be mutually exclusive. We can predict that language learners who want to invest in an aspirational identity such as ‘English speaker’ or ‘good language learner’ in the classroom will display a motivational orientation to speak when chances are opened up for them to use the types of linguistic resources they possess in that investment.

2.9 English language teaching, culture, and thematic content in ELT materials

When dealing with the thematic content¹⁸ of ELT textbooks, it is inevitable to take into consideration the relationship between English language and its culture,

¹⁸ I will use this term in the same way as Risager (2006) does to refer to the cultural and societal relations represented by texts and their content in a broad sense, i.e. oral or written texts, including films, images, and so on (p. 161).

which is portrayed through the content. This is not least because the assertion that language and culture are inseparable is commonplace in the discourse of language teaching pedagogy, leading to the assumption that it is vital to learn about native speakers' culture so as to be successful in learning English. I believe that many teachers still claim this bond between English and native speakers' culture unquestioningly and strongly advocate only the use of materials focussed on the life-worlds associated with native speakers' culture for English teaching. To some extent, this view of the language-culture relationship is still valid, but it is not really useful so far as the thematic content in materials for discursive practices in the globalisation era is concerned.

2.9.1 Current views of language and culture pedagogy for the globalisation era

Although applied linguists have always addressed the close tie between language and culture (see the summaries in Byram & Grundy, 2003; Hinkel, 1999), their conception of the relationship between language and culture is in most cases simplistic — the target language is always seen to be strongly tied to the culture of the countries where the language originated. Risager (2006) also states that:

Since the process of nationalisation in the last decades of the 19th century, foreign-language teaching has to a great extent focused on texts and themes about the target-language countries — and probably still does so around the world. (p. 169)

In contrast, the past decade has seen more ELT materials which have discarded the traditional view of the language-culture relationship. Basabe (2006) analyses ELT textbooks used in Argentina, two globally targeted coursebooks imported from the United Kingdom, one adapted and one locally produced coursebooks, and even so some of these materials continue to reduce culture to refer to everything within

one geographical boundary, oftentimes features of a nation which are distinct, static, and invariable, including mutually accepted behavioural rules and norms (Atkinson, 1999, p. 626). If, for instance, a materials designer presented Thai culture by including only topics or contents about indigenous Thai life, he or she would ignore the fact that the culture of Thai communities is constantly changing due to many causes, such as the effects of globalisation or forces such as the personal aspirations of individuals within the culture (p. 633-4).

It is commonly accepted that the notion of ‘culture’ is by nature difficult to define succinctly or understand fully. Furthermore, as human contact and diaspora are ever-increasing phenomena nowadays, culture has become even more complex. Therefore, it is necessary to reconceptualise the relationship between language and culture by addressing as closely as possible their global and local connections. In my view, the reformulation should aim to assist pedagogical practices genuinely, rather than to serve the interests of any political orientations. Several scholars have presented somewhat different ways of viewing and understanding culture, which are useful to language teaching pedagogy, especially when a specific subject area and culture is in focus.

Risager’s (2006, 2007) work is among the most elaborate current treatments of language and culture and very timely for the present era, because she presents a multidimensional relationship of language and culture taking account of their global flows and the resultant complexity in local contexts. In her view, language and culture can be separable in certain situations, depending on how one defines the two notions (p. 6). There are two ways of examining language and culture, one from the generic sense and the other from the differential sense. People who hold the view of

language and culture as being inseparable use the generic sense as a point of reference — the view of language and culture either as psychological/cognitive phenomena mutually shared and understood only within the same group or community, or as social phenomena that have evolved alongside human beings' social experiences (p. 3-4). On the other hand, in the differential sense, there are many nuances of language-and-culture relations, each dealing specifically with a particular language and cultural phenomenon, including linguistic practice. The linguistic and cultural phenomena associated with the practice of English as a foreign language, for example, need to be understood within this differential view. One cannot take for granted the view of language and culture as inseparable entities, rather one needs to ask what specific forms of culture the English language is associated with while referring to a particular form of linguistic practice (p. 6).

Most relevant to and useful for the present study is Risager's use of the metaphorical term 'flow' to represent the ongoing mutual influences on one another among languages and cultures of a multicultural community. This metaphor is useful for explaining our present world in general, since no community or nation has absolutely no contact or communication whatsoever with other languages and cultures. Risager focuses on linguistic practice as 'meaning in meaningful contexts' rather than on language as a pure code (p. 110). She perceives linguistic and cultural flows that are dynamic and transitional from one stage to another. That is, language and culture interface with each other at three levels: 1) between language and 'languaculture'; 2) between language/languaculture and discourse¹⁹; 3) between

¹⁹ Risager has taken up the concept of 'languaculture' from Michael Agar, a (cognitive) linguistic anthropologist, which Agar developed from Paul Friedrich's notion of 'languaculture'.

language/languaculture/discourse and the rest of culture (p. 146). The separability of language and culture ranges from nil (inseparability) at the first interface, gradually increasing as we move to the discourse level and beyond.

Applying this model to the language under consideration, English, the notion of ‘languaculture’ is used to represent the view that English cannot be separated from the culture that has cultivated it. Risager argues that rather than saying that language and culture are inseparable, we should instead say that it is language and languaculture that are inseparable. Languaculture is embodied, for example, in a cultural reference which is conceptualised and lexicalised into a precise term in English (p. 115). However, there is also culture expressed in language but not embodied in its grammar or lexicon (p. 135). She uses the term ‘discourse’²⁰ to refer to language which addresses culture as manifested in meanings apart from those in languaculture, embracing both the how and what that are embodied in language. At this level, English can be separated from the culture of native speakers of English, and the same is true for the remaining levels of culture.

Importantly, Risager stresses that culture has always to be seen in relation to different dimensions: semantic-pragmatic, poetic, and identity dimensions, involving linguistic practice, linguistic resources, and the discursive construction of the language system, in order to capture the overall complex intertextualisation and configurations in relation to the flows of languages and cultures. Accordingly,

²⁰ As for the term ‘discourse’, she has adopted the way this concept is used by theoreticians of culture and society, instead of the purely linguistic concept of discourse. Particularly, she has followed Michel Foucault who has used this concept to refer not only to how spoken or written language is cohesively chained together through linguistic effects that help develop or structure the content or subject matter, but also explicitly to the content at the textual macro-level itself in relation to the producer of discourse’s ideological, political positionings, as well as his or her perspective and world view (p. 137).

insofar as oral communication is concerned within the EFL learning and teaching context, English changes its status from an individual language connected only to native speakers' culture into a 'language' in general sense, which will inevitably involve native speakers' culture, other international cultures, and learners' own culture in more or less equal measure. This is especially important when learners' access to linguistic resources and opportunities for linguistic practice and discursive construction is under focus, as in the present study.

Apart from Risager, other scholars have also reflected the teaching of culture in the context of English as a global language, challenging the traditional premise of the inseparability of English and its native speakers' culture. Nevertheless, their perspectives do not always consider the current global mixing and intertwining of different languages and cultures at multiple levels as Risager's does. Harumi (2002) in particular has proposed a framework for the teaching of cultural content, which overlaps with some of the ideas proposed by Risager. It is based on the trichotomy of 1) culture around language, 2) culture in language, and 3) culture through language. In the ELT context, the first component refers to English speaking people's customs and habits, or what Harumi perceives as culture as behaviour which students can learn through experience. The second type refers to typical thought patterns as exemplified by lexicalised and grammaticalised items (p. 44), which need to be learned as a subject matter. The last one refers to both culture through English (L2) and culture through learners' native language (L1), with the former divided into target culture, source culture, and international culture. Here the focus is on teaching culture while using English as a medium of communication (p. 45). Harumi's culture around language is similar to what Risager views as the rest of culture beyond

languaculture and discourse; his culture in language is more or less the same as her languaculture; and his culture through language is similar to her view of the interface between language/languaculture and discourse. When the focus of English learning is to use language in communicative practices, culture through language is more directly relevant than the other two approaches, and is likely to be most practical to implement in the classroom. This is because culture around language should be easier to learn through meeting and socialising with real English speaking people outside the classroom. As for culture in language, students need to know and understand it, and can best learn it through teacher's explanations. That is to say, Harumi's view of culture through language entails the separability of English and native speakers' culture, as does Risager's view of the language-culture relations at the discourse level. Nevertheless, Harumi's framework does not explicitly stress that these relations have to be seen in connection with linguistic resources, rendering it less conducive to the assessment of learners' access to linguistic resources and communicative possibilities during speaking practices.

Like Harumi, Holme (2002, 2003) discusses five views of cultural content which language teachers focus on, one of which is the communicative view. This view is derived from the communicative approach that aims particularly to enhance students' discussion skills or their familiarity with the cultural content or discourse carried by the language points being learned. It implies that culture in terms of 'carrier content' and language can be separated from each other. However, Holme points out that this view in its pure form has its weaknesses, since it does not take account of how learners' own cultural background can affect and shape the way they deal with linguistic encounters (p. 29).

In sum, Risager's view of the global flows of languages and cultures takes account of the ever-increasing multicultural state of the present world more closely and completely than the others. Moreover, Risager delineates cultural flows based on Hannerz's theory of four frameworks — life forms, the market, the state, and social movements — which play a major role in organising linguistic flows, resulting in complex configurations in local contexts. Given this complexity of cultural forms and patterns, it is necessary to have a clear definition of culture for the present study. I provide a working definition for culture in section 2.12.

2.9.2 ELT materials and cultural representations

Following mainly Risager's perspective of linguistic and cultural flows, referring to cultures using the terms 'source' and 'target' in EFL contexts where learners do not have any immediate need to interact with people from English native-speaking countries would be pointless. If the goal of a course is teaching English for international communication, the 'source-versus-target' dichotomy of culture is probably unnecessary. Amidst the current calls for the reinterpretation of culture and culture teaching for global ELT (e.g., Atkinson, 1999; Baker, 2003; Harmer, 2005; Li & Li, 2004; Nault, 2006; Tseng, 2002), as well as for the privileging of linguistic identities besides those of native speakers and for rethinking ELT practices as a whole (Jenkins, 2000, 2006), we have been drawn to look at how much coursebook writers or developers have responded to these calls, and how much they have acknowledged them in their practices.

Cortazzi and Jin (1999) investigated some ELT textbooks locally published and used in Venezuela, Turkey, and Saudi Arabia, as well as some published in the

USA for worldwide markets, and found that their contents are based on three types of cultures, namely source cultures, target cultures, and international target cultures. By the term ‘culture’, they appear to mean a ‘received view’ of culture (Atkinson, 1999) referring to history, geographic features, food, weather, places, and social and cultural practices. Their cultural references are thus mostly limited to facts and information about a country and its people, which can be regarded as the ‘sociocultural representations’ of a culture. The producers of these textbooks might have been driven in their practices by different ideologies — pedagogical, institutional, national, and so forth. Some authors may be more influenced by political stances than others, depending on their sociocultural contexts. Cortazzi and Jin assert that the content is geared through the source culture not only because it will assist learners to talk to visitors about their culture, but also because it is profoundly aimed at increasing learners’ awareness of their own cultural identity (p. 205).

2.9.3 Current views of ELT materials development and deprecation of the traditional view of culture

The volume edited by Tomlinson (2003a) offers the most current accounts from many scholars who are directly involved with the adaptation and development of ELT materials. The authors present guidelines, strategies, and critical viewpoints from a variety of pedagogical situations, which helps reflect the extent of local practitioners’ concern and awareness about culture and language teaching in the globalised climate as it affects ELT materials. It is evident from this book that materials developers have moved away and, in some cases, are still moving away from the conventional categorisation of cultural representations in terms of ‘the source culture’ and ‘the target culture’ noted earlier by Cortazzi and Jin (1999).

Although the ‘source-versus-target’ categorisation of culture is not helpful for explaining many pedagogical environments at present, this is not to say that the terms ‘the source culture’ and ‘the target culture’ are no longer valid. They remain useful for discussing the learning of particular skills in particular situations among particular groups of learners. For example, in Tomlinson’s volume, Ghosn (2003) admits that ‘learning about the target language culture’ is an inherent component of language learning (p. 297). However, she shows how learning about the target language culture through role-play and pair work around texts which carry cultural content distant and irrelevant to Lebanese learners is neither engaging nor effective. She proposes teaching through literature as a better option for learning the target culture. This suggests that the target culture-based materials would be more suitable for reading activities, rather than for teaching speaking skills.

It can be seen that some authors in the Tomlinson volume have addressed culture using the term ‘culture’ itself, whilst others have opted for alternatives such as ‘identity’. It is made clear that the more problematic notions, such as ‘target culture’, have been deliberately avoided, especially when discussing *intercultural* foreign language education (Pulverness, 2003, p. 430). This obviously shows that materials developers have already acknowledged the need to go beyond the traditional goal of assimilating learners into certain target cultures, as researchers have suggested elsewhere (Cook, 1999). They present a framework for ELT materials development which takes account of learners’ identities. For instance, Cook (2003) has proposed ‘an L2 user perspective’ for developing materials for adult beginners (see also Cook, 1999, 2002). Although he has not used the term ‘identity’ directly, the main suppositions on which he has based this framework are more or

less meant to address certain aspects of learners' identity, that is, to address adult minds and interests, to address L2 users as people in their own right, and to rethink language teaching principles, in particular the one that shuns L1 use in the classroom (pp. 275-6). Dat (2003), on the other hand, asserts explicitly that materials for developing speaking skills have to cater to learners' identity and cultural localisation (p. 387). In sum, materials developers and designers have already acknowledged the need to consider the complex culture of local contexts mainly by referring to learners' 'identity'. Thus, we still appear to lack theoretical frameworks for designing cultural voices and representations in the thematic content of ELT materials for speaking skills, which are centrally transcultural and transnational to suit the needs of the globalisation era. The present study will examine some implications of this need in Chapter 6.

2.10 Self/identity: meaning, usage, and variations

The study of the relationship between identity and language is a recent development in sociolinguistic scholarship (Joseph, 2004). How this relationship plays a role in language learning processes has already been an established inquiry among applied linguists (e.g., Day, 2002; Norton, 2000; Morita, 2004 among others). However, some English teachers may ask what the term 'self' or 'identity' means, and how they are seen in the context of language learning. Sociolinguists and applied linguists usually focus on certain aspects of identity at a time in their research, such as gender, nationality, ethnicity, society, and culture, rather than on every facet of identity in one study. Sometimes, researchers do not indicate in their work title which specific aspects of identity they are covering and leave it to readers to figure out

themselves. Referring to ‘identity’ out of its context can thus be vague. Although the notion can be simply understood as a reference to ‘people’s sense of who they are’ (Ivanič, 1997, p. 10; Joseph, 2004, p. 1), and the principal meaning of one’s identity is his or her name (Joseph, 2004, p.11), ‘self/identity’ as currently being used in sociolinguistic and applied linguistic research has nuances that can be variously captured in other terms.

According to Ivanič (1998), scholars in different disciplines use various terms and their plural forms, all of which are somewhat similar to the notion of ‘identity’, such as ‘self’, ‘person’, ‘role’, ‘ethos’, ‘persona’, ‘position’, ‘positioning’, ‘subject position’, ‘subject’, and ‘subjectivity’, but they do not necessarily agree on distinctions between these different terms (p. 10). She has pointed out that some notions, like ‘person’ and ‘role’, tend to refer to aspects of identity which are publicly expressed or labelled by social institutions, whereas terms like ‘self’ and ‘identity’ refer to a private characteristic of identity, suggesting that this type of self is essentially detached from social context. She states that the terms ‘subjectivity’, ‘subjectivities’, ‘positionings’, and her own term ‘possibilities for self-hood’, suggest that a person might be simultaneously positioned on various dimensions when participating in discourses and social practices rather than on only a single position conceptualised within other terms, such as the singular form of ‘subject position’. These notions recognise identity as socially constructed and not freely chosen and absolute, but rather multiple, hybrid, and fluid, as an added sense. They embody the idea that an individual’s identity is constructed from a multiplicity of socially available resources through a complex of interweaving positionings.

In Ivanič's opinion, the terms 'identity', 'identities', and 'multiple identity' are not without their flaws for conceptualising who an individual is. 'Identity' is the commonest for people's sense of who they are, but is also misleading because it does not suggest that 'identity' can be constructed and constrained socially, as the terms 'subject' and 'subjectivity' do. 'Identities' captures well an individual's simultaneous identifications, which are sometimes contradictory or interrelated. However, it gives a picture of the person's being fragmentary. 'Multiple identity' may solve the problem of making a person sound fragmented, but suggests that our identities exist in undisturbed coherence, which is not always the case (p. 11).

Having reviewed the advantages and disadvantages of these notions, Ivanič uses the term 'identity' in her work to encompass the plural, fluid, and complex property of an individual's identity without making it plural or adding the word 'multiple'. She often replaces 'identity' with the term 'self' when she wants to reduce its abstraction when referring to specific people and their Self-representations. Additionally, she uses the verb 'identify' and 'identification' for contemplating individuals' ongoing processes of alignment with society and its constituents, as opposed to 'identity' which suggests a fixed condition. Individuals seek possible ways for identifying and taking up their self-hood in social context in this process. She uses the term 'positioned' to convey these meanings — 'made to seem to be a certain type of person', 'given a particular identity, or aspect of identity' — which is intended to describe 'the tension between the freedom people have to identify with particular subject positions through their selection among discursal resources, and the socially determined restrictions on those choices' (ibid., p. 11).

Pomerantz (2001) attributes different meanings to the terms ‘self’ and ‘identity’. She uses ‘self’ when emphasising ‘reflexive and experiential aspects of personhood’, and ‘identity’ to accentuate ‘the enacted and external dimensions’ of identity. She refers to this internal/external tension by using the notions of ‘perception of self and performance of identity’.

Tajfel’s (1978) notion of ‘social identity’ is defined as ‘that part of an individual’s self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership’ (as cited in Joseph, 2004, p. 76). Joseph points out that Tajfel takes social identity to be an aspect of individuals rather than of social groups or categories. The ideas put forth by scholars in this section have informed the definition of the identity aspect I deal with in this study in section 2.12.

2.11 Conceptualisations for the present study based on literature review

It appears that there have never been any studies that looked into learners’ interactional opportunities and accessibility to linguistic resources as a result of their interaction with representations of identity in textbooks during learning moments in the foreign language classroom before. Thus, I have formulated my own research perspective as one which largely follows, but partly breaks away from the concepts and ideas proposed by other scholars who have undertaken research in these areas related to identity and foreign language learning. This section lays out my perspectives on the topics of each of the preceding nine sub-sections.

No. 1. As sociolinguistic theories have now been applied in the study of language learning in context (for example, Candlin & Mercer, 2001), I think it is

time we took the notion of ‘community of practice’ more seriously in foreign language education. By treating the foreign-language classroom as a community of practice, learners’ lived-in worlds can be transferred into sources of information upon which activities can be built and knowledge constructed, and members’ shared beliefs, norms, and goals accommodated. This mode of learning, I believe, requires learners to interact constantly with the learning context and with their peers. Foreign language learning in context would become more real and authentic if learners were provided with opportunities to produce the language in ways that reflect their real world in the classroom. This should help stimulate learners’ direct mental representations in the target language, or, to put it in the terms used in the ecological perspective on language learning, should ensure that they are immersed in an environment full of potential meanings (van Lier, 2000, p. 246).

No. 2. I shall attempt in this thesis to modify the notion of ‘legitimate peripheral participation’ as proposed by Lave and Wenger (1991), and to view language learning in context the other way around from the initial tenets of the notion as Lave and Wenger have used it. In traditional EFL situations, learners enter a classroom where only the teacher and learning materials have authority. English has been ideologically constructed as the representation of English-speaking countries, and the traditional classroom normally favours the ‘legitimate knowledge’ of the western world and the ‘legitimate language’ represented by the English of native speakers talking about their world. I argue that we have to create legitimate knowledge through legitimate language which takes into account the interests and world knowledge of those who are from the periphery, even the millions of EFL students from the farther reaches of the outer-circle. This can be done through

increasing the proportion of representation in the language with which students can readily connect. By doing so, we can achieve the full meaning and effectiveness of legitimate peripheral participation.

No. 3. In response to the philosophy of critical pedagogy, I shall use their viewpoint as a criterion for modifying existing texts and creating alternatives which will be used as mediational means for the communicative activities of this research. I shall extend these ideas to the criteria for selecting topics, themes, or subject matters for the communicative activities to be used in this study. If the process Auerbach (1995, p. 12) has suggested, citing Freire and Macedo (1987), in which ‘reading the word’ and ‘reading the world’ have to go hand-in-hand, is to be of any value to the language classroom, I think it should not be valuable for literacy instruction only, but also for oracy. I would like to adapt Auerbach’s dyad to ‘speaking the word’ and ‘speaking the world’. By connecting the themes, meanings, and representations in the foreign language to students’ reality or lived experience, we are giving them an L2 voice which is scaffolded by their L1 voice.

No. 4. I shall extend Pennycook’s (1995) and Canagarajah’s (1999) thoughts with regard to the inherently socio-political nature of global English language teaching to a micro-level political arena of English learning in the classroom by looking at the discourse in the textbooks normally used by the teachers at Sakon Nakhon Rajabhat University. I will focus on the textbook discourse and the cultural meanings and representations embedded therein. If we place at the ‘centre’ the discourse in most textbooks that represents the material world of urban societies as produced by urban, western agencies, it seems that these mostly westernised representations push to the margins those students whose sociocultural identities are

constituted by types of world experience (i.e. ‘experiential codes’) that are in disjuncture with the code categories contained in these representations. This condition can hinder the possibilities for dialogic interaction during discursive construction in the classroom, for many students may be deprived of chances for projecting their ‘authentic’ voices or displaying their preferred sociocultural identities.

No. 5. In light of Vygotsky’s theory of identity as language that is internalised into sociocultural and experiential codes and concepts to contribute to the formation of inner voice, I have perceived that English learners bring to discursive practices in the classroom these codes and concepts largely defined by their sociocultural backgrounds and lived experiences. They are learners’ linguistic resources, including voices and meanings that naturally come from within, where their zone of proximal development lies. If the textbook discourse is completely centred on the experiential content of life-worlds irrelevant to learners’ mental representations, it does not stimulate possible meanings in the zone of proximal development of their cultural forms and cognition. This perception has inspired me to experiment with voices and representations in the discourse of textbooks that are foreign-published, western-compiled and regularly used at the institution for which I work. It has informed the ways the alternative materials should be designed so as to raise the potential for meaning construction. That is, if voices and representations are moved closer to learners’ inner voices, the discourse will increase the ‘semiotic budget’ (van Lier, 2000, p. 255) in favour of learners’ dialogic construction of meaning. The dialogic process will occur as a result of a juxtaposition between the voices from within and the voices from outside.

No. 6. Bakhtin's view of language and identity formation as discursive representations built upon dialogic relations, including contemporary interpretations of his notion of 'appropriation' in applied linguistics, has supported the idea of moving the thematic content of textbook discourse to be situated in the life-worlds shared by the majority of learners in this context. This is to provide the foundation for learners' discursive construction through their Self-voice or Self-discourse. As Bakhtin has advocated the dynamic interrelationship between Self and Other through dialogue, it is thus essential to include representations of Other as well so as to allow for dialogic interaction between learners' Self and representations of Other. The most important thing is that Bakhtin's theory will be used as an analytical framework for tracing learners' linguistic action and utterances which can be characterised as 'dialogic meaning construction', meaning-making that arises from the dialogic interaction between Self (learners) and Other (signs in textbook discourse), including meaning that is produced as a result of an exercise of ideological tension. It should be noted that the notion of 'ideology' as originally used by Bakhtin in Russian simply means a socially established 'idea system' or 'something that *means*', rather than something that is politically dominant and impenetrable, or doctrinal forms of language (Emerson, 1983, p. 247, italics in original).

No. 7. In light of the current calls for research on the motivation construct to take account of 'situational characteristics' in order to formulate a more comprehensive theory of motivation (Song, 2002), I would like to extend the exploration of situational characteristics to those of linguistic events at a micro-level of text-based activity situations. The interaction between learners' identities and voices or representations in texts will be taken into account and analysed by using a

stance from ‘discursive social psychology’ as suggested by Kalaja and Leppänen (as cited in Spolsky 2000, p. 163). By comparing different learners’ linguistic behaviour and discourse patterns, I hope to trace learners’ motivation and investment, and see whether it is realised in the form of their affective involvement with learning situations through dialogic means of meaning-construction.

2.12 Working definitions

As researchers have used certain notions which I will often refer to in the present study with varying degrees of difference in terms of their definitions, I shall define the following notions particularly for this study so as to increase their clarity and specificity as follows:

1. **Culture:** Since the present study will deal with the thematic content of classroom materials, it touches upon the level of cultural representations or language at the discourse level, based on the ideas of Risager (2006, 2007). I will use the term ‘culture’ in this thesis to refer to:

Social and cultural discourses and contents carried by discourses in terms of voices, meanings, references, and representations, which reflect how people live their real lives, i.e. lived experience.

2. **Self/Identity:** As far as the present study is concerned, these two notions will be used interchangeably, and they may sometimes appear together as a conjoined notion so as to encapsulate the different views of self/identity as having a stationary, single whole entity in some situations, or a multi-faceted and fluid character, as well as a somewhat breakable or internally conflicting embodiment in others. In particular, learners’ self/identity in this study means:

An awareness of their roles and relationship with social and cultural forms of practices, values, and beliefs, typical in the life-worlds of native north-eastern Thai people, including in particular their identifications with sociohistorical accounts and lived experiences commonly shared by people in the five provinces of Sakon Nakhon, Nakhon Phanom, Mukdaharn, Nongkhai, and Kalasin.

3. **Scaffolding:** This notion has been drawn from Vygotsky-inspired research in relation to a pedagogical approach in the language classroom that advocates assistance from experts within learners' zone of proximal development (ZPD) as reviewed previously. Thus, it will be applied in this research to refer to:

An assistance which learners obtain from a zone of interaction between their voices and meanings embodied by their sociocultural identities and other voices and meanings that are imaginatively created during classroom activities, which will assist them in developing their cognition, language, and cultural existence.

4. **Mediate/Mediation:** Vygotsky (1978, pp. 54-5) has applied the Marxist concept of mediation used to explain people's utilisation of working tools or properties in objects to affect other objects so as to reach their goal or to transform themselves. He extended this indirect or mediated activity for the change in human nature to include the use of signs. Based on this idea, my use of the term 'mediate' and its derivative forms in the present study is to refer to:

An ongoing process during which learners with their identity properties interact affectively with identity signs (voices, representations, meanings)

embedded in printed script and visual images in textbooks as they are carrying out discursive activities based on the discourse, giving rise to the learners' cognitive change and their linguistic behaviour and action.

5. **Dialogic, heteroglossia, polyphony, multi-voicedness, internally persuasive discourse:** All these terms are related to Bakhtin's (1981) theory of dialogism or dialogicality as reviewed earlier, and some are related or possibly interchangeable. However, I do not use every term extensively.

Dialogic will be used to describe:

A zone or space of linguistic interaction in which two or more voices and meanings come into contact with one another in order to create dialogue or make new masses of meanings for communication. This communication can occur between two or more embodiments or representations that relate with one another at different levels socially and culturally, such as relations of mutual agreement and enrichment through meanings, and relations of contestation and tension of meanings.

One aspect of dialogism is *heteroglossia*, which entails the condition of *polyphony* or *multi-voicedness*. This can occur when an utterance represented by textual and visual stimuli in the classroom has the property of being *internally persuasive discourse*, evoking an individual's internal collection of voices and meanings or mental representations for responding to that utterance. Thus, I will define *heteroglossia* in this research as follows:

Discourse or utterances produced in communicative actions or interactions among learners or between learners and other forms of linguistic or

semiotic representations, embodying multiple voices and meanings attributable to sociocultural beings that are situated in different locations, life-worlds, or world views.

2.13 Research questions

Now that we have surveyed the theories of Vygotsky and Bakhtin, it is possible to formulate precise, investigatable research questions. As will be seen from a reading of the questions, the entire conceptual framework behind them derives from these theories and applications that have been made of them by other recent investigators. The research questions to be addressed are:

1) Does the interface between EFL learners' sociocultural identities and teaching materials considered in terms of sociocultural representations they contain (textual voices and visual images) have any effects on the dialogic²¹ property of learners' utterances or dialogic means of meaning construction during discursive practices?

2) If so, in what ways does this interface impact learners' discourse or utterances as far as their dialogic property is concerned? And to what extent does the Self-Other interface affect the dialogic property of discourse produced across different learners?

3) How do the different representations of self/identity in foreign, western-compiled textbooks and those in materials which increase voices and meanings for more possibility of Self-identification and Self-affiliation for learners in this context

²¹ In order to keep consistency in this thesis, I use the adjective form 'dialogic' so as to keep my use in line with the concept of 'dialogic imagination' (1981), which is one of Bakhtin's major translated works, instead of 'dialogical', which seems to associate more with Wertsch's (1991) use of 'dialogicality' to refer to 'dialogism'.

affect their discourse, as far as its dialogic property is concerned? Will materials containing more Self-voice and Self-representation provide learners with more opportunities for voice construction through the internally persuasive discourse of their content, hence Self-presentation and identity construction, than the conventional published materials do?

4) What are learners' attitudes towards voices and meanings presented in foreign, western-compiled materials and materials which are localised and contextualised while maintaining dialogic stimulation through imagined role-play? What are their attitudes towards the roles both types of mediating discourse play in their discursive activities, and the effects of the voices and meanings embedded in these materials upon their discursive opportunities and performance?

5) What are learners' attitudes towards the culture represented in foreign, western-compiled textbooks? What is their perception of the role of this culture in their English learning? What are learners' attitudes towards the local culture represented in materials used for mediating discursive activities? What are their attitudes towards mediating discourse in the form of dialogic interaction between the local culture and other cultures, especially the ones normally represented in foreign, western-compiled textbooks?

3 Procedures and methods

This chapter presents information on research procedures and methodology. I divide the discussion into five main parts. Section 3.1 addresses the pre-data collection stage, delineating the rationale for materials adaptation and the resultant characteristics of the teaching materials explained within the framework of Bakhtinian and Vygotskian ideas. Section 3.2 provides information about the context of the study and addresses briefly why Sakon Nakhon Rajabhat University was chosen. Section 3.3 describes the participants and how I recruited them for the study. Section 3.4 elaborates on the data collection and the methods used, including the technological aid employed during data collection. It also discusses the problems that occurred and the solutions adopted. Section 3.5 explains how I conceptualised my approach to the data, the kinds of data analysed, and the methods used for analysing them. I complete this chapter with a brief conclusion in section 3.6. The following table gives an overview of the whole procedure of the research.

Table 3.1 Study design and research methods

Research procedures in chronological order	Research methods	Discussion
1. Selecting existing foreign, western-compiled materials and modifying them to make a set of parallel materials — Third Space materials	Principles of materials design based on Bakhtinian-Vygotskian framework and the use of ‘third space’, ‘third place’, ‘micro-culture’	Section 3.1 <i>Materials selection and modifications</i>

2. Designing lesson plans for using the two sets of materials in action research	Principles of course design and action research	Section 3.4 <i>Data collection</i>
3. Conducting fieldwork at SNRU, Thailand by teaching two groups of students from similar backgrounds	Action research, post-lesson questionnaires, post-course questionnaires, audio-recording, video-recording, semi-structured interviews, video-stimulated recall interviews	Section 3.2 <i>Context of the study,</i> Section 3.3 <i>Participants,</i> Section 3.4 <i>Data collection</i>
4. Transcribing and analysing learners' discourse (<i>Activity-based interactional voices</i>), post-lesson questionnaires and video-based stimulated recall interviews (<i>Attitudinal voices</i>)	Discourse analysis conducted with Bakhtinian-Vygotskian framework combined with an application of Pomerantz's (2001) view of an individual learner as 'a multilevel production'	Section 3.5 <i>Data analysis</i>

3.1 Materials selection and modifications

3.1.1 Headway materials and Third Space materials

Following my perception of the problem caused by foreign, western-compiled textbooks as discussed in Chapter 1 section 1.2.2, I decided to conduct an experiment concerning voices and representations embedded in texts as one of the main investigational methods in this research. This experiment required me to undertake materials adaptation so as to have two parallel sets of materials embedded with different voices and representations. These two sets of materials would be used with two groups of students and the outcome investigated through action research. I chose

New Headway English Course, Elementary, Student's Book written by Liz and John Soars (2000) as the source of foreign, western-compiled texts (henceforth Headway materials, see Appendix 2). I then created a modified version to obtain a parallel set of 'third space' materials (henceforth Third Space materials, see Appendix 3). The materials were selected from the Headway coursebook with the rationale that the voices and representations being projected therein could be replaced with voices and representations drawn from within the target participants' life-worlds and lived experiences.

The section 3.1.1.1 which follows is the discussion of the premises of the two sets of materials, especially the rationale for creating the Third Space ones based on the Headway originals. Section 3.1.1.2 discusses their specific characteristics and gives a comparative summary of the Headway and Third Space materials.

3.1.1.1 Premises of materials adaptation

I was inspired for the process of materials adaptation mainly by Lin and Luk's (2005) view of dialogic communication and their interpretations of Bakhtin's 'authoritative discourse' and 'internally persuasive discourse' (see section 2.4.2.4), as well as by researchers' notions of 'third place', 'third space', and '(micro)culture' (see section 2.4.2.3). The ideas encapsulated in these concepts became the main features which the modified or Third Space materials had to contain, in contrast with the original Headway materials.

From the example scenarios for stimulating dialogic communication proposed by Lin and Luk, I have extrapolated the view that internally persuasive discourse may be instigated within a discursive context in which learners' voices and selves are

privileged, i.e. when they are encouraged or given more opportunity to infuse their own voices into the discourse of Other that is constructed around images or representations of Other. However, not all types of visual representations of otherness have the same effect in assisting learners to come to their voice and to enter dialogic communication. We have to find representations with which learners are likely to have great affiliation, of which they have fondness and ‘intersubjectivity’ through the process of ‘dialogism’, or what Iddings et al. (2005, pp. 35-6) interpret as ‘sharedness of human experience’. Alternatively, learners can bring in their true selves to interact with the voices of others which their interactants may have borrowed from the discourse of popular culture they have acquired from their lived experiences. By so doing, representations of otherness can become more self-relevant and may provide linguistic resources for learners to use as a springboard for projecting their voice. I will use the metaphor of ‘scaffolding’ here as developed by neo-Vygotskian researchers (e.g., Bruner, 1983 discussed in Shanker & Taylor, 2001, pp. 50-51; Gibbons 2002, 2003),²² to conceptualise these ideas about ‘Self-affiliated’ and ‘Self-intersubjective’ Other as a Self-scaffolding Other which may operate in the Zone of Proximal Development (see Figure 3.1).

I decided to opt for the notion of ‘third space’ for the modified version of materials. This term seems more appropriate than the alternative ‘third place’, which carries unfortunate connotations of racing results, or ‘(micro)culture’, with its cumbersome brackets. ‘Third space’ appears as well to have grown in popularity in

²² Both Bruner (1983) and Gibbons (2002, 2003) use the metaphor of ‘scaffolding’. Bruner was, however, the first to introduce this metaphor early in his work about children’s talk and how they developed their L1 with the assistance of caregivers during diadic interaction. However, the notion of ‘scaffold’ may additionally have been used by other scholars who do not necessarily refer to Vygotsky.

recent years,²³ perhaps because ‘space’ connotes a somewhat more open, flexible, and easily shifted entity than ‘place’ does. Thus, it better describes a new ‘self’, ‘culture’, or form of being which is created with the juxtaposition of multiple representations of language-based cultures that are themselves increasingly multicultural.

The ‘third space’ which I introduce through the modification of foreign, western-compiled materials in this study is of course intended as just one of many possible such spaces. In theory, ‘third space’ materials can take any number of other forms or patterns. The Third Space materials in this research are grounded in the following premises:

1. They are aimed at empowering individuals and maximising identity options for learners by including representations of learners’ Self in their thematic content. These representations are projected through cultural knowledge or discursive practices which revolve around subject matters, social activities, people, places, etc., within learners’ native culture or life-worlds. By talking about cultural content which is palpable, learners can obtain more potential to exploit their inner voices and mental representations.

2. They provide an English language that serves as a means of Self-representation. Learners will be encouraged to express themselves using the target language. The materials promote dialogic communication as the means for learners’ coming to voice within a dialogic space full of dialogic potential, the location where heteroglossic, hybridised, intertextualised, and intercultural manifestations are

²³ The conference held by the Centre for English Language Teacher Education and Applied Linguistics (CELTEAL), School of Education, University of Leicester, from 27-28 June 2005 was titled ‘Interrogating Third Spaces in Language Teaching, Learning and Use’.

established, nurtured, and cherished. They emphasise the personal satisfaction which learners can derive from using a second language to produce their own meanings as opposed to others' meanings (as presented in foreign, western-compiled textbooks), and from making the new language relevant to their own lives — not by accepting meanings which have already been made for them or imposed on them by the Other.

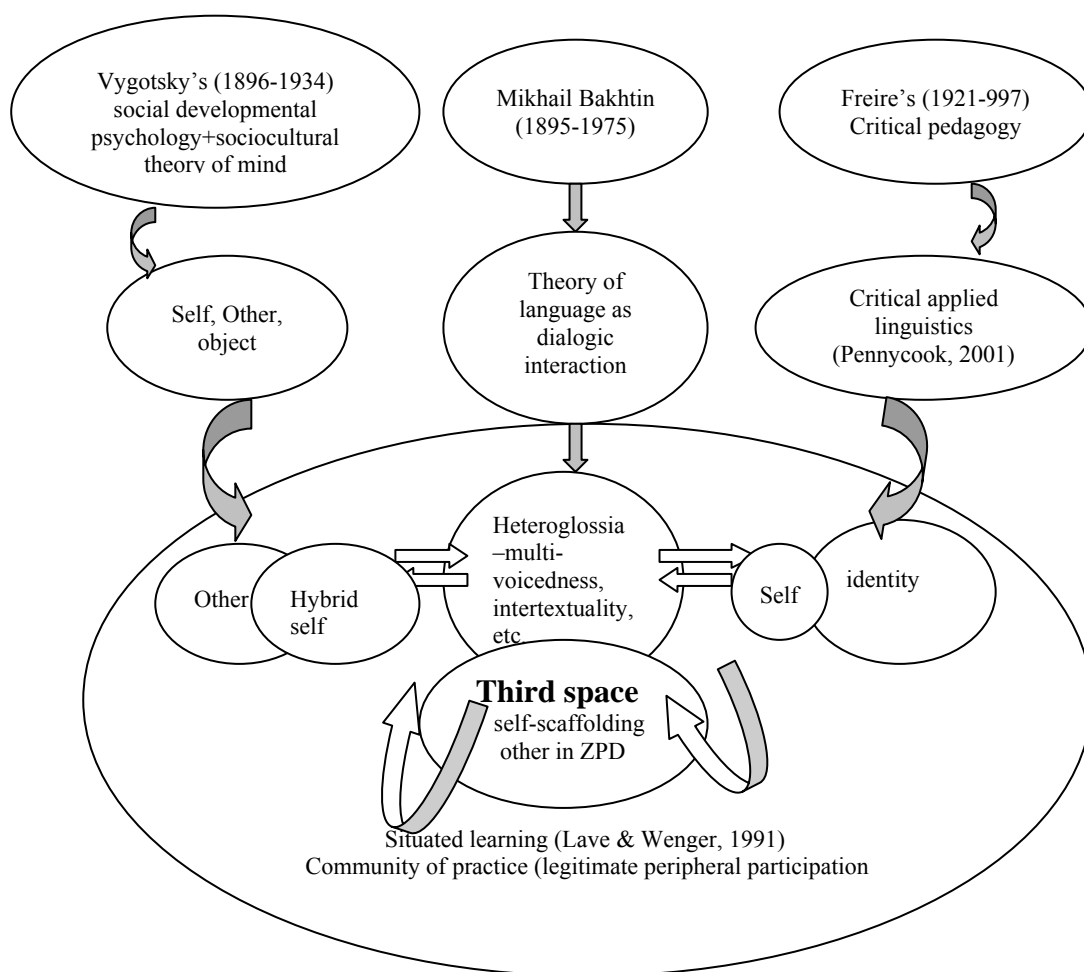


Figure 3.3 Theoretical framework of Third Space

3.1.1.2 Characteristics of Third Space materials and Headway materials

The following is a summary of the specific characteristics of the Third Space materials created in this research.

1. Representations of Self are invoked using both textual and visual stimuli. Textual stimuli sometimes appear in the form of transliteration of lexis in learners' L1 (Thai) into L2 (English) when words of equivalent meanings cannot be found in L2. At the textual level, however, the main changes are limited to lexical ones. I did not intend to include any pragmatic changes, or to create in the Third Space materials English that represents how Thai people use English sentences for particular meanings in their own culturally-influenced way. This was because, for purposes of comparing the effects of learner-text interaction from the two groups, it would be counter-productive to make the textual stimuli differ from each other at too many levels. In terms of tasks or activities, the two sets of materials are very similar as well.

2. There is an increase of 'Self-affiliated' and 'Self-intersubjective' representations of Other when compared to the Headway materials. If we put representations on a Self-Other continuum, those which are associated with learners' lived experiences and native culture are located at the Self end. The more the thematic content of discourse is remote from learners' life-worlds, the farther the discourse is from the Self end in terms of its voices and representations. What I mean by these representations of Self-affiliated Other and Self-intersubjective Other is thus representations of Other which embody voices, meanings, experiences, and so on, which are closer to learners' Self. Self-affiliated Other means 'Other with which

learners align or affiliate themselves’, and Self-intersubjective Other means ‘Other with which learners share sociocultural experiences’.

One of the most readily available resources for these two types of representations of Other is popular culture. Hence, names and images of local heroes, heroines, celebrities, places, and so on, employed in the Third Space materials have been drawn from learners’ lived experiences to create contexts of dialogue construction or discursive activities. Some visual stimuli or images are foreign people with whom learners are expected to be familiar, or share a great deal of Self-discourse with because they have intermingled with learners’ lived culture or life-worlds. The situations assigned for learners’ construction of meanings are both real and imaginary. Sometimes, they are intentionally constructed in ways that break down stereotypes and blur the divide between cultural identities. For example, there is an element of contrast of representation in model dialogues that include a local person who has an English name borrowed from popular culture (see Appendix 3, p. 403), which I call ‘cross-identity’ representation. There is an element of ‘hybrid’ representation such as localised versions of western food. Importantly, the Third Space materials change scenes of dialogue construction from those taking place in the western world of the original texts into learners’ life-worlds (see Appendix 3, p. 407). However, in order to maintain a sense of the necessity to speak in English, an imaginary element remains in the role-play activities. These role-play activities require learners to involve themselves with the imagined role of Self and the imagined role of Other. For instance, learners have to play the roles of local people who are communicating in English with foreign visitors in various situations. It is expected that the way the Third Space materials are arranged in terms of voices and

representations will effectuate a ‘third space’ where hybrid identities can be constructed together with dialogic communication, or vice versa.

The difference between the characteristics of the Headway materials and those of the Third Space materials can be summarised as follows:

Foreign, western-compiled materials such as those in Headway present a monoglossia comprising voices, meanings, and representations that render their discourse authoritative. This discourse belongs to an ‘imagined community’ (Norton, 2001) which privileges the urban and implicitly projects social roles, positionings, identities, and beings disconnected from EFL learners’ lived experiences. By conceptualising oral learners’ participation in discursive practices as processes of identity construction, the authoritative discourse of foreign, western-compiled textbooks constructs identities that invoke a great sense of otherness in learners’ perceptions. This sense of otherness constrains learners’ participation with discursive practices, due to their lack of sense of belonging, their oppressed Self and dis-identification as well as resistance to the attention given to irrelevant discourse worlds. The ‘linguistic space’ (Mahony, 1985, as cited in Julé, 2002) where learners’ knowledge and cultural codes are disenfranchised leads even further to learners’ perceiving the authoritative discourse as illegitimate, hence their lack of motivation and unwillingness to communicate. It also deprives learners of opportunities for local creativity and voice construction that will help them develop the kind of social identities that will make their language learning meaningful and useful to them.

The Third Space materials attempt to turn the authoritative discourse of foreign, western-compiled textbooks into internally persuasive discourse. They are constituted by L2 voices that scaffold on learners’ L1 voices, meanings that scaffold

on learners' codes (Bernstein, 1971) or 'meaning potential' (Halliday as cited in Foley, 1991, p. 27), and representations that Self-scaffold through their 'Self-affiliated' or 'Self-intersubjective' representations of Otherness. The internally persuasive discourse shifts the conventional discourse worlds of foreign, western-compiled textbooks to learners' discourse worlds mainly through contextualisation of the thematic content of these texts into learners' lived experiences. This should give learners a greater share of linguistic ownership, an increased sense of belonging and identification. The real content of cultural representations is coupled for the purpose of language learning by imaginary events where Self interacts with representations of Other with which learners can identify more closely or easily, or with which they have affiliation or intersubjectivity. The half-real, half-imaginary linguistic space provides learners with chances to take up the roles of both Self and imagined relevant Other. It also opens up possibilities for authentic interaction when learners can access and use voices of Self-affiliated and Self-intersubjective Other as a springboard for coming to their own voice. This process of coming to voice is expected to be manifested linguistically through locally creative or marked dialogic means of meaning-construction.

3.2 Context of the study

The site of this study was Sakon Nakhon Rajabhat University, located in Sakon Nakhon Province in the north east of Thailand. The cultural, socioeconomic, and educational context of this institution has already been given in the introduction. I chose this particular university for several reasons. First, it is one of the largest institutions among several which offer higher education aiming to improve the life

quality and welfare of local communities. Secondly, I hope to use the findings of this study to inform ELT practices and further research at this university, where I teach. Thirdly, as a full-time lecturer at this university myself, it was possible for me to get permission from the rector to undertake the research, permission which is not so easy to get for a researcher unknown to the institutions. Since it has just become a fully-fledged university, all lecturers, instructors, and staff are being encouraged to further their education. My intention to conduct the fieldwork for my PhD research at our own university was thus very welcome, and the university provided a great deal of support. The fact that I made it clear from the outset that there would be no interference in regular classrooms or curriculum also forestalled any unwillingness or reluctance to participate.

3.3 Participants

3.3.1 Development of research plan

My initial plan was to recruit four groups of students: two rural groups and two urban groups (40 students, 10 for each group). The first rural and urban groups would be control groups who would deal with the conventionally-used materials taken from foreign, western-compiled textbooks. The second rural and urban groups would be experiment groups who would engage with materials of two orientations as follows:

- 1) speaking activities which would be based on the materials embedded with meanings and representations orientated to rural culture (newly designed or modified);

2) speaking activities which would be based on the materials embedded with meanings and representations orientated to urban culture (from existing texts).

The above plan had stemmed from the way I had perceived the sociocultural identities of English learners in a normal classroom in my context. I saw the students as falling into distinctive ‘urban’ and ‘rural’ groups, with the great majority coming from more rural backgrounds. I had assumed that ‘urban’ students might show more willingness to communicate and more motivation in speaking activities than ‘rural’ students when dealing with foreign, western-compiled textbooks, because their sociocultural identities are closer to the voices and representations embedded in those texts. This perception turned out to be problematic for various reasons.

First, categorising learners into ‘urban’ and ‘rural’ is too simplistic. Although students who live in the city centre are likely to be more urbanised and from a higher socioeconomic background than students who live out of the city centre, they still share many aspects of their sociocultural identities. The remote areas where ‘rural’ students reside are only within 200 kilometres from the city centre, so the urban and rural areas are still in very close geographical proximity. Besides, people who live in remote areas are not necessarily poorer than those living in the city, although the majority of them are likely to be so. Thus, some students who live in the country come from the same socioeconomic level as their counterparts who live in the city centre. Bearing this in mind, it is too problematic to draw a clear line between being ‘urban’ and ‘rural’ no matter what criterion I use — geographical or socioeconomic. Hence, labelling learners with these ‘urban’ or ‘rural’ terms as initially perceived is not the most suitable way to understand their learning behaviour.

Secondly, having four groups of students could result in too many data, posing the difficulty of having to account for an impossibly wide range of variables. Since my concern has always been with learners whose identities are distant from the projected identities in foreign, western-compiled textbooks — those whose life-worlds or sociocultural backgrounds are more restricted and can be said to be positioned closer to being ‘rural’ — I decided that the most sensible and sound way forward was to focus methodologically on just two groups of learners whose sociocultural identities are similarly ‘rural’.

3.3.2 Anticipated problems and solutions

A number of students at this university have to commute between home and school because they have to help out their families with housework or farm work. Some live quite far away from the university, and the transportation which they use to commute back and forth is sparse, so they have to leave the university as soon as possible after the last class is finished. It is not unusual for students to miss classes because of family-related or financial problems, and simply lack of motivation. Some students have grown up in restricted situations, and many have to get loans from the government to pay for university tuition fees and daily expenses, and they are prone to being demotivated because of a lack of self-esteem. The English classes to be arranged for this research not being part of any regular courses they have enrolled in, the students might have felt that they did not have to attend every single lesson. Having considered all these factors, I had envisaged that some students might miss lessons if they were not motivated enough to participate in this project. I thus decided that the informants would get paid for their participation in the whole process of my

data collection. However, I made it clear from the outset that they must not try to make me feel good by behaving in the classroom differently than they usually did in an English classroom just because they got paid. I emphasised that these lessons were to be thought of as normal English lessons, and they needed to be just themselves and to do their best in providing me with only the truth of how they thought or felt about these lessons in the questionnaires and the interviews.

In spite of these precautions, an unexpected event still occurred when a student in the Headway group, Jasky, had to miss Lesson 6 because her grandmother had passed away. She had no choice concerning this matter but to attend the funeral because it is Thai tradition to be with the deceased until the cremation is finished. I could not cancel the lesson because she gave me too little time to arrange a make-up lesson. Besides, it had already been hard to find times when all the learners in each group could attend and the cameraman would be available to film the lessons. Consequently, I decided to teach Lesson 6 of the Headway group to nine students instead of ten.

3.3.3 Participants' consent

The participants were informed that the lessons they were to attend were part of my PhD research. The letter of consent clearly stated that there would be audio-recording and video-recording of the lessons, that the learners would have to complete their participation, including filling out questionnaires, attending interviews, and stimulated video recall interviews in order to be fully paid 1200 baht (\approx 16 pounds) which would be divided into two installments — 1) 600 baht after completion of the six lessons, and 2) 600 baht after completion of the last phase of

data collection — stimulated video recall interviews. It also stated that the students' real names would not be used in my thesis. The participants read and signed the agreement. The letter to participants and the consent form are attached as Appendix 4.

3.3.4 Overview of participants

Twenty students who were second-year English majors took part in this research (see Appendix 5). As students tend to have low English proficiency when they first enter our university, I considered that the second-year students were the most suitable group because they should have built up proficiency and should be more comfortable expressing themselves in English in the lessons they were to take with me. During the time of this fieldwork, they were in their third semester. They had just taken one listening and speaking course in the second semester, which was *Listening and Speaking 1*, so the content of the lessons, of which the themes were still general and basic, would not be too repetitive or dull for them. I asked the participants to form two groups of ten students by themselves in order that each group would have the strongest cohesion among their group members. This was to ensure the greatest potential and possibilities for classroom interaction to occur. The group of learners who were taught with the Headway materials is called 'English A' or 'Headway Group', and the other group who used the Third Space materials is called 'English B' or 'Third Space Group'.

I learned from a conversation with a Filipino contract teacher who had taught the course *Listening and Speaking 1* to the participants in the previous semester that the students had been assessed on their overall performance in all four major skills,

rather than specifically on their listening and speaking skills as the course title suggested. As I have discussed earlier in Chapter 1, teachers at this institution are given a great deal of freedom to improvise a syllabus in order to ensure the greatest feasibility for classroom practice. When teaching Listening and Speaking courses, certain factors such as large classes or students' low proficiency at times demand that teachers deviate from what is supposed to be 'valid' practice as to how to carry out a subject, including its assessment and evaluation. Since I have encountered this conundrum myself, it came as no surprise that this Filipino teacher had assessed these students the way she had done. Consequently, the grades shown in the table in Appendix 5 tell only the students' overall English proficiency or performance assessed against the criteria set up by this one Filipino teacher. They cannot be taken as definitive proof of their listening and speaking skills. From my own observations made during the action research, some students tended to show more fluency during classroom interactions than others who had received similar or higher grades from the course *Listening and Speaking 1*. The tables in Appendix 5 provide the participants' bio-data and the 'estimated' level of their English proficiency as indicated by their grades obtained from the course *Listening and Speaking 1*.

3.4 Data collection

Data collection took about four months over the course of one semester (1 June – 30 September 2005). This section discusses the types of data I collected and the procedures by which I catalogued them. As I have shown in Table 3.1, I aimed to collect three main sources of data, learners' voices expressed by different means. I discuss in detail the methods I used to obtain each type of data: action research

through which I reached learners' interactional voices; post-lesson questionnaires, post-course questionnaires, semi-structured interviews, and video-based stimulated recall interviews from which I attained their attitudinal voices towards the roles they played during speaking activities, as well as towards the notion of 'culture'.

3.4.1 'Experimental' action research

The reasons for taking up this type of research for data collection were manifold. First, I needed to take into account research feasibility within the time constraints. Secondly, I had to think about minimising variables. As the present research is interested in the interaction between learners' sociocultural identities, voices and representations in materials, and learners' discursive construction of meanings or identities, it was essential for me to control as much as possible any other likely variables which might occur while collecting the data. The teacher of the lessons using the two sets of materials was one of the key variables, because the data would involve learners' appropriation of others' voices manifested in their classroom interactions, including the teacher's voice. I thus encountered a dilemma over which method to employ for data collection — action research, participatory observation, or non-participatory observation of the lessons. I opted for action research on the following grounds:

1. Since I needed to keep the 'teacher' factor as near to invariable as possible, action research seemed to be more suitable for this investigation than the other methods. By employing action research, I myself could teach the students using these two sets of materials. By this means, I could maintain various conditions throughout the classroom experimentation with the materials, making the data more reliable.

That is, 1) there would be only one source of the teacher's voice, which provides more or less the same property of voice to the students in both groups throughout the data collection in the class, as opposed to two or more sources which can be quite different in terms of their properties, 2) there would be less influence involving the 'affect' factor between the learners and the teacher because the learners had never met me before the fieldwork began, on account of my being abroad on study leave, whereas they had known or been taught by the other teachers in the university, 3) there would be a higher degree of controllability with regard to how the lessons should be carried out by the teacher. In other words, it would be easier to conduct the lessons according to the lesson plans when I carried them out myself than when having one or more other teachers do them, in terms both of time spent and of ensuring adherence to the plan.

Thirdly, the English instructors in the Programme of Foreign Languages at SNRU during the time of my data collection had become more limited in number since four lecturers were continuing their PhD work, and had an even higher workload, despite four temporary foreign instructors being brought in. Also, the Thai instructors do not normally teach Listening and Speaking classes at this university, believing that they do not have adequate English fluency for the subject, and that learners should have an opportunity to be exposed to native speakers' pronunciation and accents rather than their non-native accents. It is thus better to carry out this research by myself because I have had some experience teaching these courses. Importantly, the ELT ideology which other English teachers might hold would probably be in conflict with what I was doing concerning materials adaptation and

design, which would to an extent affect their own attitudes towards the materials, and how they would execute the teaching.

Fourthly, the time that could be allocated to the experimental lessons could not last until the end of the semester as other stages of my research also had to be covered — interviews and stimulated recall interviews. By conducting action research, I would not have to include it as part of a normal course, so as to avoid problems related to assessment and grading of the courses as required by the normal curriculum. Consequently, I decided to conduct this investigation as stand-alone tutoring classes for twenty students. The format of the study can be labelled ‘experimental action research’ since while it was to a large degree action research, there were only ten students in each group, far fewer than what an English classroom in our institution usually has. In addition, action research in its conventional sense tends to entail teachers’ notes of the goings-on in the classroom, to be reflected upon after the class for their professional development; but I included a more technological component in this action research for the like purposes of post-observation reflection, as well as triangulation, instead of taking notes. The technological help also allowed me to be fully involved with the class, and not to worry about taking notes.

3.4.2 Finding classroom and facilities

Before arriving at the university to begin my data collection, I had worried that a suitable room would not be easily found. The room in which the teaching would be undertaken was vital because crucial data would be obtained through audio-recording and video-recording, so ideally the classroom should not be too large, otherwise

learners' voices might disperse and the sound quality of the recordings might not be good enough for making transcriptions. Fortunately, the university had a small room of about 3 x 6 metres vacant on the top floor of the main library, and allowed me to use it throughout the whole period of my fieldwork. There was already a large desk and a chair, so I could also use this room as an office besides using it for conducting the English lessons. The university supplied ten chairs for the students as well as a few extra for placing recording equipment. Before the actual lessons began, I had had the classroom equipped with a small whiteboard, markers, and a compact disc player. The glass wall at the back and two glass doors next to the front door had been taped all over with light green paper to prevent distractions from outside the room while the lessons were taking place. The classroom was also air-conditioned, so the overall condition was very private, serene, and pleasant.

3.4.3 Mini-course and lesson plans

The English course which was constructed from the Headway materials was named 'English A' and the one constructed from the Third Space materials was called 'English B'. There were six lessons in each course that were taught to two separate groups of learners. In brief, before the actual teaching began, all the lessons had been planned by following closely the order of the language points and activities presented in the materials. When any language point or activity in the Headway materials had been omitted in a lesson plan for English A due to time constraints, the plan for English B was treated in the same way. This was aimed at maintaining parallelism in how both courses were executed in the classroom. By doing so, I hoped to be able to keep other variables to a minimum. The details of the themes and

lesson plans, together with the materials used for teaching each lesson, are summarised in Appendices 6, 7, and 8.

3.4.3.1 Problems encountered

As is common in classroom practice, the actual teaching was not without unforeseen problems. The first difficulty related to time constraints. The teaching phase had to be completed as soon as possible because I had only about four months for the fieldwork, including the other phases besides classroom teaching. This research was not part of the normal curriculum, so I had to negotiate with the informants and the video technician to find the most appropriate time for the lessons to be conducted. Thus, I felt that the lessons were at times rigid because I had to follow the lesson plans for both groups strictly so as to keep variables minimal. The attempt to make classroom procedures for both groups parallel with each other was sometimes in conflict with a teacher's natural tendency to alter certain aspects of a lesson in case he or she considers them as unengaging or inefficient. That is, I had to refrain from improvising changes to the lesson plans for fear of having to readjust each pair of lessons for both groups in parallel. Sometimes I felt that classroom activities were stiff because I had underestimated the time required for learners to carry them out. In these cases, I might have rushed the activities in order to complete the lessons by the time that had been set.

The second problem while carrying out the lessons was caused by an absence of a student in one lesson of the Headway Group. I have already mentioned this incident in section 3.3.2. I solved the problem that might have been caused by Jasky's absence by encouraging a group interaction among three learners instead of

two. Given that all the lessons were both audio-recorded and video-recorded, the lack of Jasky's interaction or utterances in this lesson should not significantly affect the amount of data obtained for the analysis.

3.4.3.2 Modifications of lesson plans

I was able to follow almost completely the lesson plans I had prepared for all the lessons except for having to make a minor change in activity No. 3 of Lesson 4 for the Third Space group. I had planned that the students would imagine themselves as the celebrities whose icons were shown in the previous listening activity, whereas their interactants had to imagine themselves as reporters interviewing the celebrities. But assessing the students' reactions to the people prior to the lesson, I found that they were not so familiar with the celebrities and famous people included in these materials as I had assumed they would be. In other words, the 'third space' I had imagined for the students did not reach the full capacity it would obtain if the students themselves could collaborate in its creation. As a result, I discarded the planned idea of having the students imagine themselves as these people in the materials. Instead, I asked them to do the same activity as the one in the Headway Group in which the students were given a few minutes to write a short passage to describe their homes before reporting to the whole class. Despite being a rather late change, this activity proved an exceptional source of evidence of the students' recreating their life-worlds, in accordance with dialogic theories. This will be shown in Chapter 4.

3.4.4 Audio recording

During the action research, each lesson was audio-recorded from beginning to end. This was one of the main methods which I used to collect the learners' interactional voices while they were engaging with discursive activities. I used two audio recording devices: 1) SHARP MD-MT290H (BK) PORTABLE MINIDISC RECORDER (A1 in Figure 3.2), and 2) SONY DAT TCD-D8 (A2 in Figure 3.2). The first device uses a 120-minute mini-disc, the second a 120-minute DAT tape. Two microphones were connected to each recording device using a split jack, and were placed at appropriate locations near the students as shown by the gray rectangles in Figure 3.2. The aim of using four microphones was to attempt to record as many interactions which occurred simultaneously during classroom activities as possible. Both the mini-disc and the DAT tape have two separately and simultaneously recordable sides, so each microphone would record the voices of the learners who were sitting nearest to it onto one side of disc or tape. I had planned to use computer software to separate and transform the audio recordings of each lesson from both devices into four audio digital files so that I could listen to each track one at a time. This was aimed at gaining as much data as possible as well as maximising intelligibility of learners' interactions in order to facilitate transcribing processes. There was not to be any need for me to deal with the recording devices during the lesson so as to keep distractions minimal.

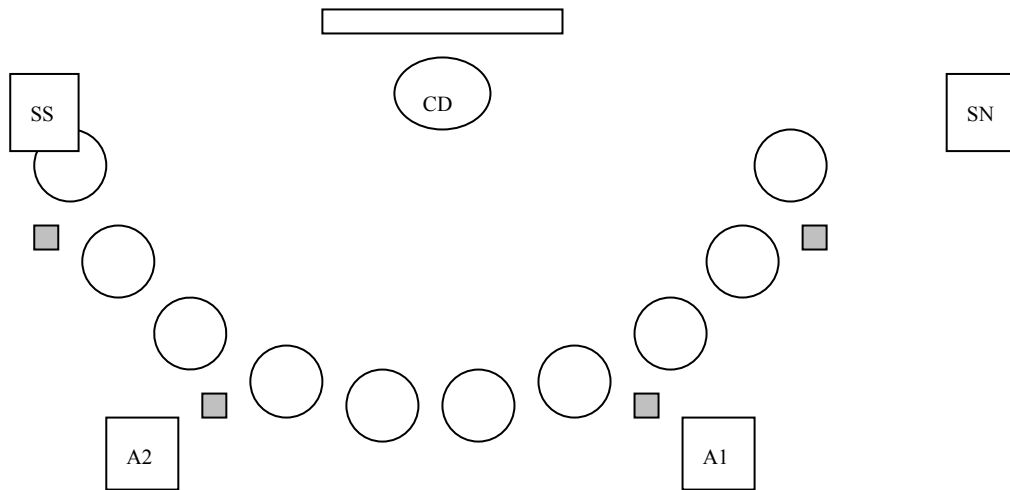


Figure 3.4 Plan of seating and recording devices

3.4.4.1 Problems encountered and adjustments

I used the first lesson of each group as a test for adjusting the recording system. It was also intended as a period for breaking the ice, building rapport between the students and myself, as well as allowing the students to become comfortable with the presence of all the recording devices. It turned out that the recording quality for this lesson in both groups was not clear enough for transcription, probably because the microphones were placed too low. I had thought that keeping the microphones out of sight might lessen their intrusiveness. The sound quality was especially unintelligible in the case of group work, when there was a great deal of crosstalk. Nevertheless, the sound quality was adequate to be transcribed when utterance was one produced by an individual learner. Having learned from my mistake, I subsequently placed the microphones on four chairs behind the semi-circle of the participants. I used microphone stands for the DAT recorder, placing them at the shortest distance from the students that would not cause any inconvenience while they were carrying out

pair or group activities. In retrospect, another pilot lesson to check the recording quality would have prevented the loss of some data.

Another unexpected incident occurred at the end of Lesson 3 for the Headway Group, when I found out that one audio recording device had not started recording properly. One of the students might have kicked the power socket, or it could have been my mistake for not making sure that the device had started properly.

The last problem occurred when I discovered while transcribing audio recordings that my expectation about each microphone capturing the voices of the learners closest to it was completely wrong. In reality, the students who were sitting next to the microphone did not necessarily speak the loudest, and there was always crosstalk. Thus, the digital audio files transformed from each side of the recording device were not significantly different from each other in terms of voice quality. This problem caused some trouble when I transcribed learners' interactional voices, especially when I had to deal with crosstalk. However, this problem was largely solved shortly after I began the transcribing process because I could use the video files to aid the process. With all the combined techniques — reading lips, tracking down who was talking to whom from the video, and using the context of talk — I found that transcribing learners' interactional voices was not difficult.

3.4.5 Video recording

Besides audio-recording, video-recording was another method which I used to collect learners' interactional voices as they carried out speaking activities in the classroom. Prior to the fieldwork, the plan had been to record each lesson using only one video camera, which would be placed in a corner where it could capture the

whole group of ten students. At the fieldwork site, I hired a computer technician who was working for the library where the data collection took place to assist in setting up a video camera for filming the lessons. However, while setting up the video camera, my assistant found that using one video camera to capture the whole group of ten students as per the initial plan was not feasible because there was not enough angle for the camera from the corner where it would be sitting throughout the action research phase. I thus opted for the use of two video cameras. They were an 8-mm Sony Digital (*SN*) and an 8-mm Samsung Hi (*SS*). These two cameras were placed at the right and left corners at the front of the classroom as shown in Figure 3.2. During the lessons, each camera was set up to capture only the five students who were sitting on the opposite side of each camera. Before the teaching of each lesson started, my assistant would switch the cameras on, and leave the classroom, returning after the lesson to switch them off, so there was no need for me to deal with them during the lessons.

3.4.5.1 Problems encountered and adjustments

There were not any problems with filming the lessons, except that the sound volume was rather low. My assistant helped in turning the video cassettes into digital movie files. Nevertheless, there needed to be a change in the original plan for having these files in a DVD format for the purpose of having as few discs of data as possible. My assistant found that turning a one-hour movie into the DVD format was not practical since it took him several hours to do that. Besides, there were two video cassettes for him to work on after each lesson so that the video cassettes could be reused for recording another lesson. I decided to have the video recordings made into

VCD format instead. By doing this, I could manage to record all the lessons as planned, as well as keeping the cost within the budget.

3.4.6 Questionnaires

There were two types of questionnaires used in this research: post-lesson questionnaires and a post-course questionnaire. The first was aimed at documenting learners' attitudinal voices towards the roles and identities which were projected in the materials for them to play in speaking activities, whereas the latter was aimed particularly at exploring their attitudes towards the notion of 'culture'. In order to maximise the effectiveness of these questionnaires, I arranged one pilot study with another group of students who were not the participants. They were in the same class of English as the informants. After this pilot lesson, I asked them to complete the questionnaire for Lesson 1, and the post-course questionnaire. They were asked to comment on the Thai language used in the questionnaires. I discussed with them the trouble they had in understanding the questions, and we negotiated the best way for the questions included in these questionnaires to be reconstructed so as to make them clearer for readers.

3.4.6.1 Post-lesson questionnaires and problems

After each lesson had finished, the students were required to complete a questionnaire (see Appendices 9 and 10). In all, there were six post-lesson questionnaires for each group of informants. These questionnaires were translated into Thai, which is the participants' first language, aiming to facilitate their answering so as to draw as much response in writing as possible. All six

questionnaires followed the same format throughout. The questions included in each served several purposes in data collection, which may be summarised as follows:

1) Question No. 1: The subset of questions included in this query was aimed at drawing out learners' attitudes towards each lesson as a whole in terms of its enjoyability, difficulty, and usefulness. The students first rated the lesson on a scale²⁴ of 1 (Not at all) to 7 (Very much) for the enjoyability and usefulness, and on a scale of 1 (Easy) to 7 (Very difficult) for the difficulty, then were asked to give reasons for the mark they had given to each aspect of the lesson. Their responses were expected also to display their perception of the validity of the lessons as *English* lessons, especially those presented through the Third Space materials. Their responses might indicate whether ELT ideology had played any role in their perception of by what kinds of voices and representations an English lesson should be constituted for the purpose of discursive activities.

2) Question No. 2: This question contained a subset of questions. I aimed to interpret the informants' replies to this question for the purpose of assessing their attitudes towards each particular speaking activity in terms of its enjoyability and difficulty. Similarly to question No. 1 for checking learners' overall attitudes towards a lesson, learners were first asked to rate each activity on a scale of 1 (Easy) to 7 (Very difficult) and on a scale of 1 (Very little) to 7 (Very much) for its enjoyability. Then, they explained what in each activity made it difficult and what made it fun. While these questions were open-ended and the students were free to discuss any

²⁴ Regarding the use of semantic differential scales as employed in this study as well as other types of rating scales, they are absolutely not without any problems. Dörnyei (2003b) discusses at length the advantages and disadvantages of these research instruments. However, this study will use this quantitative method only to strengthen my interpretations of the qualitative data obtained from other means.

difficulties they had encountered while participating in each activity, the hope was that this would bring out learners' voices which might hint at their awareness or perception of their own identities and projected identities in discursive activities. I could then assess whether the interaction of voices and meanings might have caused difficulty for their participation in discursive activities.

3) Question No. 3 and 4: I expected that by framing the questions more specifically, I could use these two questions to draw the students' attention to specific components of the speaking activities, which made them either want or not want to participate in discursive activities. Unlike Question No. 2, which left it to the students to identify what they might have perceived as being difficult in speaking activities, these two questions directly asked if there were any particular factors besides the English language itself, such as subject matter or roles they were asked to play, that might have increased or decreased their desire to get involved with speaking activities.

4) Question No. 5: The last question was aimed at giving the informants a chance to comment on the components of their materials and express their desire to change anything they did not like. It was particularly hoped that if the students had critical opinions about the roles and identities projected through the materials, they would give them here.

Before the action research commenced, I had expected that the students might not be familiar with expressing themselves elaborately through writing. I was right in this prediction because most of the students' responses were relatively short compared to the space provided for their answers, and some of them were irrelevant. Certain questions drew very little (a few words) to nil (blank space) from the

learners, in particular the main Questions No. 3 and 4 that tried to probe into the learners' opinions of the thematic content they had been exposed to and the roles they had played in the lessons. This had probably been caused by several factors. First, the students might not have comprehended the questions because they were too long and difficult to digest. They might not have had a clear idea as to how to respond to unfamiliar discourse in the questions, such as when the questions made reference to 'the subject matter or the roles'. With the learners' 'no' responses, one cannot be certain whether they had understood the questions and did not actually perceive any problems with the subject matter or roles, or whether they were simply obedient and receptive to whatever the English lesson, or education in general, would offer them, so did not see why there should be any changes to the materials as suggested in Question No. 5. Nevertheless, some opinions expressed in the questionnaires were directly relevant to the research questions.

3.4.6.2 Post-course questionnaires and problems

After all six lessons had finished, the students in both groups completed the last questionnaire (see Appendices 11 and 12), which contained four main questions. Question 1 consisted of a subset of questions aimed at understanding the students' perceptions of their own learning styles when they are engaged with different speaking activities in the English classroom, namely speaking in pairs with a friend and speaking in front of the whole class. I had hoped to understand the students' potential linguistic behaviour from this information. The information might assist in my analysis of their discursive behaviour while they were engaged with speaking activities in this action research. By understanding how the students are likely to

behave in the participant role in communicative activities in general, I would be able to understand the students' linguistic behaviour within an interactional space of discursive construction created for both groups as they interacted with voices and representations in the materials. In particular, as I had hypothesised that the Third Space group might reach a dialogic condition, the information about the learners' preferences for speaking roles can be used for analysing how their behaviours might be impacted and display significant traits within the dialogic space. Above all, it would help explain to what extent these traits of discursive behaviour could be attributed to the dialogic zone of communication as a result of the students being stimulated by any particular voices or representations embedded in the texts they were using.

Question 2 was aimed at probing deeper into the students' perceptions of their own access to participation with communicative activities — whether they had experienced an abrupt halt to their desire to speak. In other words, I had expected to find whether there was any evidence of learners' particular resistance to voices and representations as students in other contexts do. The question did not provide any specific cues for the students to formulate their answers.

Question 3 directed the students' thinking to the issue of subject matter or thematic content of communicative activities. It asked whether the subject matter or content of communicative activities had played any role in making them want or not want to participate in communicative activities. This question thus probed further into the voices and representations or identities that were projected as roles for the learners to play out in the lessons.

Question 4 was more specific because it asked the students whether the subject matter or content of communicative activities which were associated with native speakers' cultures or lived experiences had anything to do with how much they wanted to speak or engage in speaking activities. I had expected that by using the term 'culture' in this last question, the students would be able to understand the question better and respond more easily.

The responses to each item in this questionnaire provided a great deal of data related to a variety of the learners' concerns in learning and speaking English in the classroom, such as their language anxiety or lack of confidence. However, they were not at all relevant to the concern with voices and representations in the lessons, except for Question No.4, where the learners in each group were asked more specifically about their attitudes towards learning through the native speakers' culture or their own culture. For instance, the responses to Question No. 3 made no references to the subject matter or thematic content of communicative activities in the sense which the question was meant to draw from them. As with Questions No. 3 and 4 in the post-lesson questionnaires, either this question was too indirect and obscure or these learners normally regard other issues as playing a greater role in making them want or not want to get involved with speaking activities than voices and representations do. This shows to an extent that the concept of voices and representations was not something which would easily or freely come to the learners' mind unless they were directed more deliberately to it and were given more explanation as to what voices and representations were all about.

3.4.7 Semi-structured interviews

I had envisaged that exploring the learners' attitudes towards voices and representations in the classroom materials could probably not be done successfully by only one or two means. As has been discussed in the previous sections, the questionnaires yielded some data in writing, but they might not be adequate for understanding the whole picture concerning the learners' attitudes to voices and representations. Therefore, some of the questions included in these interviews (see Appendices 13 and 14) were designed to probe again into the students' attitudes towards issues already addressed in the questionnaires. However, the way the questions were expressed was slightly different here. This repetition of what the questions were aimed to draw from the students can be seen in Questions 1-5. Question 1 asked for their opinions of the contents of the materials which they had used in the lessons. Question 2 asked if they thought they had any other difficulties besides language-related problems when carrying out the speaking activities. Question 3 dealt with the contents of the communicative activities, checking how they felt about them and if this had any effect on how much they wanted to speak, or were motivated to carry the activities out. Question 4 asked whether they had encountered any difficulties in constructing the 'imagined' identities required by the mediating texts in relation to their own sociocultural identities. I tried to use concrete examples and simple language in probing. Question 5 inquired into the students' awareness of any ambivalence caused by the roles or identities they were asked to play and the 'real' sociocultural identities they brought to the classroom, and whether they might have been unwilling to speak out because of such ambivalent feelings.

Additionally, the interviews delved further into the students' attitudes towards imagination and ambivalence in relation to 'real' and 'imagined' identities, voices and representations of Self and Other in materials, identity construction and language learning, and ownership of speech or Self-authoring. Again, I tried to use concrete examples to discuss these points in my conversations with the students (Questions 6-13). Question 6 sought the learners' opinions of the importance of 'imagined' discourse for their future opportunities. Questions 7 and 8 were directed towards using imagination in language learning, and their strategies for coping with the ambivalence that might be caused by a disparity between 'imagined' and 'real' identities. Question 9 addressed the informants' attitudes towards voices and representations in teaching materials. Question 10 asked the learners to give their views on what language is for. Questions 11-13 inquired into their attitudes towards explicit language learning for Self-representation and identity construction.

By the notion of 'semi-structured', the interviews were conducted in a way that is, as Kvale (2007) puts it, 'neither an open everyday conversation nor a closed questionnaire' (p. 11). The language used was Thai since this investigation was involved with complex subject matters and at times both the teacher/researcher and the students had to touch upon abstract ideas. The use of their mother tongue in these oral interviews helped ensure that students who might not be good at expressing thoughts in English or in writing had another chance of telling the teacher/researcher their attitudes. By using the semi-structured format, the interviews allowed me some flexibility to follow up ideas which the students raised during the interviews in addition to the thirteen questions that would at least have been covered. It was hoped that this would help strengthen the data I had documented from the participants.

I arranged all the interviews after the action research had been completed, and had them audio recorded. There were both individual and pair interviews because I had perceived that the two formats could yield data from different angles of thought (see Appendix 15). Each one was about 30-45 minutes long, depending on its format. In the eight individual interviews, there was only the interviewer, which was myself, and one interviewee. In this case, it had been hoped that the interviewee might be able to give their opinions freely without worrying about being embarrassed by their responses. In the six pair interviews, I had hoped to see responses which might stem from the collaboration of thoughts between the two interviewees, which could involve both agreeing and conflicting points of view. It might be the case that a student would not know how to answer a question, but with the scaffold acquired from his or her partner's response, would reach another level of thinking, and could discuss their opinions more fully. These six pair interviews included two pairs in which the interviewees were from different groups (No. 1 and 11 in Appendix 15). I had hoped to find the interviewees reflecting on their different experiences with voices and representations in the teaching materials.

3.4.7.1 Problems encountered and adjustments

The main problem I encountered while conducting these interviews was my lack of experience in using the interview as a research tool. Especially in the beginning, I felt very uneasy with my Thai-language questions translated from English. Although I had become comfortable with the relevant academic discourse in English during my PhD research, the interview stage was the first time I engaged with certain academic concepts using my first language. Although I attempted to

simplify the language so that I could converse effectively in the most casual way possible with the participants, I found it difficult to maintain a good balance between the academic content of the questions and the simple everyday talk which would make sense with the informants. That is, I was sometimes prone to confound both myself and the interviewees with a mass of complex expressions which reflected my exposure to English academic discourse. However, sometimes it was clear that I was being over-anxious, as some students proved very articulate in discussing their viewpoints. As the interviews went on towards completion, I found that I had grown more competent in delivering questions and picking up on the learners' replies without leading them in any particular direction. In the end, the interviews produced a great deal of learners' insights regarding voices and representations.

3.4.8 Video-based stimulated recall interviews

After the action research phase, I watched the video recordings of all the lessons to find linguistic phenomena which had some relevancy to the research questions and could be used to delve further into the motivation behind the learners' utterances or actions. I then arranged the interviews, in which the students were shown selected scenes from classroom events where they were involved with these linguistic phenomena. Each interview lasted anywhere from 20 to 30 minutes per informant. The students were probed for their attitudes towards their own behaviour, which was expected to shed more light on their attitudes towards voices and representations. This method was also aimed at strengthening my interpretations of the students' actions within the dialogic space by having the students say for themselves how they had perceived their own behaviour.

3.4.8.1 Problems encountered

The problem I encountered in this process was the time constraints. It turned out that it took my assistant quite a while to turn the digital files of all the lessons stored on his computer hard drive at his home into VCDs because he had a very high workload himself. Therefore, I felt that I could not find as many scenes for each student as I had expected. The table in Appendix 16 provides the details of the scenes I selected from the videos for the interviews as well as the guide questions I followed.

3.5 Data analysis

I began this research with questions about learners' lack of motivation and unwillingness to communicate during communicative activities based on classroom materials set in unfamiliar contexts. However, these initial concerns gradually evolved and eventually led me to grapple with learners' voice as a whole. By looking into learners' voice, I would be able to address their motivation and willingness to communicate by analysing their interactions or 'voices' based on different orientations of voice and meaning. Thus, I planned to use learners' voices produced during speaking activities in action research as one of the core data. I would transcribe learners' interactions and trace learners' 'signs' of affective involvement which I thought would shed light on my initial concerns. I would measure 'quantity of talk' by looking at learners' number of words and different words produced within a set period of time in order to see their fluency, as well as analysing 'quality of talk'. As my familiarity with Bakhtin's theory of dialogism had increased, I had expected to find 'quality', a dialogic means of meaning-construction. I had also contemplated

a critical approach to discourse analysis before the commencement of fieldwork.

Nevertheless, it was not until I started looking at actual data collected from my fieldwork that my analytic approach fully crystallised.

3.5.1 ‘Critical’ discourse analysis

My approach to the data collected from learners’ classroom interactions was first and foremost Bakhtinian, although I was also inspired by Pomerantz’s (2001) approach to her data as summarised in Chapter 2. Pomerantz takes up the view of ‘an understanding of the individual as a multilevel phenomenon’ (p. 102) and bases her study on a social constructionist framework. Since her framework is broader, her references to Bakhtin are based mostly on secondary sources such as Hall (1995), Ivanič (1997), and Wertsch (1991), especially the latter two, from whom she takes up a critical approach to discourse analysis. These scholars’ approach to discourse is critical because they examine it in terms of how a style of language in use or ‘voice’ embodies ‘subject positions’ which refer to ‘the possibilities for selfhood or socially recognizable ways of being’. These are differentially invested with power and authority within a sociohistorical-ideological context. The approach looks into an individual’s act of identity presentation and formation through the process of taking up or manipulating ‘linguistic structuring resources’ available for or constitutive of particular discourses or ‘ventriloquation’ (Pomerantz, *ibid.*, p. 104).

This is continuous with yet obviously not the same as the ‘Critical Discourse Analysis’ practised by followers of Fairclough (e.g., 2003) which is mainly interested in the issue of power relations exerted through language or discourse by the social group or political institution with the aim of dominating another. While my

approach to learners' discourse produced in classroom interactions has been informed by the broad critical view of discourse as 'ideologically saturated' (Bakhtin, 1981; Fairclough, 1995, 2003), I turned back to Bakhtin's theory of dialogism and employed the terms initially introduced by him. My focus was specifically on power and tension as discursively operated through dialogic relations between voices and meanings that represent the life-worlds and lived experiences of Other and those representing the life-worlds and lived experiences of Self. It was critical in the sense that it treated language in use or learners' utterances as moments when Self-voice or Self-meaning compete against Other-voice or Other-meaning during the appropriation of classroom discourse.

According to Pomerantz (2001), the individual foreign language learner constructs his or her identity on three levels: 1) sociocultural and institutional, 2) interactional, and 3) individual. I reinterpreted this stance and applied it to my own data drawing on Bakhtin's dialogic or Self-Other relations. I give an overview of the three main data types and the dialogic approach I used for analysing each level in the following table.

Table 3.2 Overview of data analysis and approach

Level of identity construction	Type of data used	Approach to data
Interactional voices	Transcripts of utterances and discursive interactions	<ul style="list-style-type: none"> • Patterns or orientations of Self-representation through meaning-making • How Self that emerged was different in the two groups
Attitudinal	Attitudes expressed in	<ul style="list-style-type: none"> • Enjoyability, difficulty, and usefulness of roles or identities played in discursive

voices	questionnaires, semi-structured interviews, and video-based stimulated recall interviews	activities <ul style="list-style-type: none"> • Constraints or facilitations of roles or identities on discursive interaction • Evidence of preferences for Self or Other in learning
Attitudinal voices	Attitudes towards 'culture' expressed in questionnaires, semi-structured interviews	<ul style="list-style-type: none"> • Views on the importance of mediating culture • Views on coexistence or co-presentation of Self and Other

Table 3.3 below presents a conceptual framework for analysing the data at the first level of learners' interactional voices, which is explained in detail by drawing from learners' actual utterances produced in the action research in Chapter 4. This may be called a 'sociocultural-dialogical' approach. It has been conceptualised in collaboration with the strands of ideas proposed in Johnson's (2004, as cited in Hulstijn, 2004, p. 276) 'dialogical model' of second language acquisition.

Table 3.3 Conceptualisation of forms of Self and Other in EFL classroom discourse considered in terms of voices and representations

	Forms of Other (Self _L ²)	Forms of Self _H in EFL discursive practices	Forms of Self _L ¹
Voices	L2 voices (textual voices, voices from teacher's and peers' talk, etc.)	L1+L2 voices	L1 voices and voices in previous languages such as dialects, social languages, etc. Inner voice or inner speech
Representations	Representations of L2	- Representations of	Representations of

	<p>or new culture</p> <p>AD: Representations mainly of L2 culture</p> <p>IPD: Representations mainly of L1 culture but also including representations of new culture, which accompany pop culture, in the form of textual voices and images that represent somewhat hybridised identity, cross-identity, and Self-affiliated identity</p>	<p>L1 culture + Representations of L2 or new culture</p> <p>- The present moment of human interaction or dialogue construction is ‘Intra(inter)cultural communication’ — Mutual understanding of and knowledge about each other</p>	<p>L1 culture</p>
<p>Self-discourse Vs. Other-discourse (characterised by what gets talked about in learners’ discourse)</p>	<p>Other-discourse = traditional classroom discourse — discourse of teaching materials, texts from other sources, teacher’s and peers’ talk, etc., which contains mostly native speakers’ personal significations and social languages, and references to native speakers’ lived experiences</p>	<p>Self-discourse + Other-discourse, e.g.</p> <p>AD: Imagined Self + Imagined Other — imagined discourse</p> <p>IPD: Lived Self + imagined Other — Other which is already somewhat hybridised because it is a representation of Other that is constructed out of Self-discourse or one’s inner voice</p>	<p>Self-discourse = discourse features and styles, in particular discourse which contains learners’ personal significations, social languages, and local references to their lived experiences, etc.</p>

The conceptualisation presented in Table 3.3 is an initial attempt to describe the interrelationship between the concepts of self/identity and discourse considered in terms of voices and representations, and how they could be linked in a systematic, descriptive fashion with voices or utterances the learners produced during their engagement with discursive practices. Because this conceptualisation is grounded in a complex philosophical realisation of human language that emphasises the inseparability between self/identity and language, the following explanation is provided to make the table more comprehensible:

1. Column Headings: These concepts of different selves (Self_L¹, Self_H, and Other or Self_L²) have stemmed from the way social interactionists (Bakhtin and Vygotsky) perceive human language development as the result of the interaction between Self and Other. This process of language development takes place throughout our whole life, and is significantly bound up with our being, which is in turn governed by our social roles and identities before a particular form or status of language is acquired. As the spoken language is very fluid and dynamic, the Self-Other interaction cannot always be easily noticed; a new linguistic unit (a hybridised voice, hence a new self/identity) is a continuous, moment-by-moment realisation resulting from one's interaction with a myriad of forms of Other. As our language never stops developing, our self/identity never stops hybridising and transforming. Table 3.3 is not meant to be definitive but to show approximately how EFL learners' utterances or discourse may relate to learners' self/identity in this research.

2. First Row: This row displays forms of Self and Other when considered in terms of 'voice'. Voices that are associated with Self_L¹ constitute the 'inner voice' or 'inner speech' one has before entering an EFL classroom.

3. Second Row: This row summarises the forms of Self and Other when considered in terms of ‘representation’. This study focuses on sociocultural representations which manifest themselves in the teaching materials through texts and images that reflect either social practices and material worlds remote from learners’ lived experiences, especially those commonly regarded as western culture or native speakers’ culture (representations of Other) or social practices and material worlds that are more familiar to learners, i.e. learners’ native culture (representations of Self). The moment of dialogue construction or meaning-making process during EFL discursive practices between or among two or more individuals should probably be considered as ‘intra(inter)cultural communication’ whereby interactants engage themselves not only with language use but also with Self-representation. This exchange ultimately leads to an incorporation of new voices, texts, and representations, from the conversation partner into one’s own voice while establishing mutual understanding and knowledge about one another’s lived experiences and culture.²⁵

4. Third Row: This row gives the characterisation of Self-discourse as opposed to Other-discourse, stressing the interconnection between self/identity and discourse. This is not to suggest that Self-discourse and Other-discourse are two completely discrete discourse types. As far as the coexistence between self/identity and

²⁵ Tandt (2001, p. viii, as cited in Kramsch, 2002, p. 277) maintains that ‘...IC [intercultural communication] is fundamentally about individuals communicating with other individuals with whom past experiences have not been shared’. In the spirit of Bahktin, however, I regard the moment of EFL discursive construction between two or more people as both ‘intra’ and ‘inter’-cultural communication, even if they share the same sociocultural identities. It is ‘intra’ when we look at ‘culture’ as content, and it is ‘inter’ when we look at ‘culture’ as process (Tseng, 2002, p. 15). In terms of content, they share a great deal of material experience, but in terms of process, they differ from one another since individuals have different social positionings, affiliations, aspirations, and desires. All communication, in other words, is intercultural; some is also intracultural, without there being any contradiction between the two, because they apply to different perspectives on culture.

discourse is concerned, discourse is likely to move on a continuum between Self-discourse and Other-discourse. A piece of discourse is situated more closely to the Self-discourse end when it is distinctively constituted by the kinds of voices, social languages, pragmatic and stylistic features, and so on, that can be characteristically recognised as representing the Self more than the Other. Identifying a piece of discourse as being either Self-discourse or Other-discourse cannot necessarily be an easy task. However, given how Bakhtin's followers theorise classroom learning as the process of appropriating sociocultural voices (Wertsch, 1991; Hirst & Renshaw, 2004), the Self-discourse should result from an individual's appropriating the Other-discourse in order to make it his or her own. This can be done, as suggested by Lin and Luk (2005), by infusing one's own voices, styles, meanings, and intentions into the discourse, rather than repeating the Other's meanings (p. 94).

The middle column in this row outlines the types of Self-discourse and Other-discourse which are likely to come into play during EFL discursive practices. We can anticipate a difference in terms of the possibility for Self-discourse and Other-discourse to be materialised through learners' interactions in each group. Because the Third Space learners were already scaffolded by more of the discourse that represented much of their Self_L¹ and Self_H (Self-scaffolded L2 voices), as the discourse content they were exposed to was composed of more of their lived experiences, it had been expected that their discourse during their interaction would potentially become more dialogic than that of the Headway learners. As indicated earlier in Chapter 3 with regard to the theoretical framework of these two sets of teaching materials, it is necessary for EFL discursive practices to maintain their imaginary component. The Self-discourse and Other-discourse are thus essentially

manifested through several forms of both real and imaginary discourse. They are real in the sense that they represent authentic material worlds or social reality accumulated through learners' sociocultural/historical background, and they are imaginary because they are part of language or voice which is not yet integrated into their Self-discourse, but are still being borrowed for language practices. In reality, this textual borrowing has to be constantly internalised and is important for processes of becoming a 'new' person through interaction with the language of Other, for example, internalisation of language from reading and listening to other people's language, and so on. The Headway group's discourse would be associated with imagined identities because the discourse content required them to present themselves as types of people who were, on most occasions, rather different from the learners' lived selves. That is to say, the learners had to rely more on both imagined Self and Other, hence on imagined discourse. On the other hand, the Third Space group was allowed to base part of their meaning-making processes on their lived experience or lived selves while at the same time exercising their capability of displaying the imagined Other.

It is important to note that within the roles and identities presented in the discourse content of both the Headway and the Third Space groups, the imagined Other that was played out was relatively different as regards the dialogic potential it had lent to the learners in each group. While the Headway discourse required learners to rely almost completely on acting out the role of someone whose lived experience they might have little knowledge about, the Third Space discourse allowed the learners to realise their dialogic potential by using their own lived experiences as resources for becoming Other. In other words, the Headway discourse

cherished becoming a totally 'whole' Other whereas the Third Space discourse encouraged the chance for constructing a hybridised representation.

3.5.1.1 How I analysed learners' classroom interactions in this thesis

For convenience's sake, I shall refer to the 'sociocultural-dialogical' approach to discourse analysis as delineated above as the 'dialogic' framework, because both Vygotsky's and Bakhtin's theories are commonly viewed as centring on the importance of a dialogic relationship or the ongoing interaction between an individual Self and Other (or among signs that are situated in one's sociocultural interactions), which contributes to language development. For the purpose of this thesis, however, my analysis of classroom interactions did not cover all possible forms of Self and Other that were at play in the learners' discourse. I was interested mainly in how forms of the students' Self emerged at the moments they uttered a single word or a string of words, phrases, and sentences for the roles they played in discursive activities. I viewed the time they engaged in dialogue construction as when they also constructed their identities, incorporating their own language with the language that situated and reverberated in the environment.

The scheme of discourse analysis I employed was not yet a well-established one with an elaborate set of categories or a predetermined encoding system for analysing discourse. I conceptualised it based on dialogic theories for the analysis of learners' utterances specifically for the purpose of answering the research questions in this thesis. As the nature of identity from a dialogic perspective is context-dependent and dynamic, what can be interpreted as a form of sociocultural representation of Self in learners' utterances can always be indefinite. Moreover,

there are many nuances of Self-representation in discourse such as genre, meaning, style, and so forth. In this thesis, the layers of meaning the learners produced, which I focused on, stemmed from my interpretations of these meanings based on Bakhtinian ideas. I summarise the particular ideas and outline how I translated them into the concept of ‘dialogic means of meaning construction’ for analysing the learners’ utterances as follows:

1) Multi-voicedness: From Bakhtin’s viewpoint concerning a language that comes into being when an individual takes up language from various sources and integrates that language into his or her existing language, which reflects diverse meanings that represent multiple social positionings or locations, I translated this idea as when the learners produced language containing a diversity of meaning which represents an array of their situated experiences, embodied sociocultural categories, and streams of consciousness. I viewed multi-voicedness in this thesis as a phenomenon that operates at a level that is broader than literal meanings of signs. I held that multi-voicedness can also manifest itself in interactional moments where semiotic stimuli in the environment provide meanings that intertextualise with a mass of other meanings embodied within the learners. (See discourse analysis in section 4.2)

2) Intra(inter)cultural reciprocation of cultural knowledge, perspectives, and world views: I conceptualise this pattern of language production as when discursive activities together with the imagined identities of interactants allow for meaning-making processes through the use of discursive resources based on the learners’ first culture in order to create meaning for an imagined utterance of otherness, and vice versa. Put simply, as in the case of Third Space Group, when the learners were acting

as a foreigner, they could rely on their own cultural knowledge, perspectives, and world views in order to carry out communicative expressions for the role they were playing. Likewise, while playing the role of a local person, they could draw from discursive resources associated with their cultural knowledge, perspectives, and world views for creating meanings in communicative exchanges (see discourse analyses in sections 4.3 and 4.4).

It may be concluded in the simplest way possible that when analysing the learners' utterances I looked at their two main ways of behaving linguistically: first, how they employed linguistic resources from the Self part when they projected language for the role of Other, and secondly, how they utilised discursive resources from the Other when they presented themselves through language, in particular English.

3.5.2 A dialogic analysis of attitudes towards roles and identities in discursive activities

After I scrutinised how dialogic relations were manifested in learners' utterances and classroom interactions during actual moments of discursive construction while learning English, I turned to explore dialogic relations at the individual level (Pomerantz, 2001), which were associated with the learners' attitudes towards the roles and identities they were required to play during the lessons in action research. As the present study is concerned with the English classroom, I needed to triangulate my analysis with the learners' views from the standpoint of their 'English learner identities'. This process was crucial since learners' agency has been constantly acknowledged to be an important deciding factor in learning behaviour and one that must be taken into account (Toohey &

Norton, 2003, p. 71). As an English learner in this research, each student had also been expected to be inherently governed by agentive characteristics independent from the sociocultural-historical contexts outside the classroom. Their personal preferences for what roles and identities English learning entail are part of these innate characteristics. In addition, as Toohey and Norton assert, agency involves a process whereby learners form and reform their identities in learning situations (p. 71). I analysed the data to find if the learners in this context could not participate or resisted participating because they could not form an identity of English learner that was compatible with contextually constructed identities in the lessons of the action research.

In response to this need to address agency, I drew from learners' opinions given mainly in the questionnaires, semi-structured interviews, and video-based stimulated recall interviews. However, I found that their discussions in the questionnaires were short, so I drew from the marks they had given on the scales of enjoyability, usefulness, and difficulty for the main role-play activities, and interpreted them to support the learners' English-identity views expressed in writing and speech. In particular, it was essential to find evidence from their discussions that the roles and identities which were included in the materials they had used might not be adequate for their discursive possibilities and personal aspirations. That is, the Headway Group might also be interested in roles and identities which were similar to themselves apart from the roles and identities that were socially remote from them. In the same vein, the Third Space Group might feel that there should be more roles and identities that were different from their local identities for them to practise the language. In Chapter 5, I present this analysis of the data and provide a conclusion

regarding how the learners in the context of this study think about roles and identities in the teaching materials in relation to their own sociocultural identities.

3.5.3 A dialogic analysis of attitudes towards ‘culture’

In addition to the data I analysed in the previous section, I evaluated the data which the learners provided in the questionnaires and semi-structured interviews concerning the notion of ‘culture’. This was my attempt to examine the level of identity construction along the lines of Pomerantz’s (2001) view of learners’ construction of sociocultural and institutional identity. However, it could not be done explicitly by looking into their opinions about identity construction because of two factors. First, this study does not provide a direct explication of identity construction. The focus of this study is how cultural voices and representations could be presented in discursive spaces so as to stimulate meaningful and effective language learning. Identity construction came into the whole picture of this research only because the zone of interaction among multiple voices was also the area where identity construction is mutually bound up with effective language learning. Secondly, I had perceived that the learners in this context were still not accustomed to the social discourse of identity formation, let alone their English identity, so it would be more practical to address ‘culture’, which of course is a major component of an individual identity. Referring to the notion of ‘culture’ would also allow for easy communication with the participants because they would be able to understand it better than the notion of ‘identity’. By talking about cultural representations in the materials, the identity which was abstract was allowed to become more tangible.

In the questionnaires, I dealt with the notion of Self or the learners' local culture and the notion of Other or other cultures, including that of native speakers. I had to scrutinise the two kinds of cultures separately first, because the learners in each group were mainly mediated by just one or the other form of cultural representations through their materials. I drew on the learners' reasons given in support of why they had perceived each culture to be a beneficial form of discursive mediation in English learning. Then, I examined the data documented from the interviews in which the learners had expressed their opinions about the co-representations of Self and Other for the purpose of discursive construction. I held that the learners' view that the Self-Other coexistence would be useful suggested that a communicative space for foreign language learning could be materialised dialogically between representations of learners' native culture and those of multicultural cultures, including that of English native speakers.

3.6 Conclusion

In this chapter, I have discussed the whole procedure of the present study. Importantly, I have shown how the core theoretical framework of Bakhtin's dialogism has informed the way I created the research tool, i.e. the EFL materials used for my action research, as well as the way I constructed a methodical approach to my data analysis. I present the analysis of interactional voices in Chapter 4, while Chapter 5 gives the analysis of attitudinal voices in relation to the roles and identities the learners took on in the action research, and to the notion of 'culture'.

4 Sociocultural identities, mediating discourse, and learners' discourse: Analysis of interactional voices based on Bakhtinian ideas

To be means to communicate. Absolute death (non-being) is the state of being unheard, unrecognized, unremembered (Ippolit). (Bakhtin, 1984, p. 287, italic in original)

Speech or language in use involves dialogic relations in which different ideologies may compete in order to construct meanings for representing a particular identity (Bakhtin, 1981; Fairclough, 1992, 1995). Bakhtin maintains that a speaking person together with the discourse expressing his or her world view for the purpose of social acknowledgement is an ideology (p. 333). The English term 'ideology' used as the translation of Bakhtin's idea unfortunately conjures up a rigid, politically-bound arena, whereas Bakhtin actually uses the two original notions, 'ideologue' and 'ideologeme', simply to refer to socially defined 'idea system' or 'something that means' (Emerson, 1983, p. 247, italic in original). Based on this Bakhtinian viewpoint, speech is, be it a short or long utterance, a person's act of making meaning in order to signify his or her social existence, and dialogic relations refer to utterances made in human communication which are addressed to a collectivity of meanings both before and after the moment of their production.

In English learning situations, learners bring with them a mass of meanings accumulated from their sociocultural experiences and socialisations. This collectivity

of meanings has been stored within their beings as (experiential) codes and inner voices or speech (Vygotsky, 1986), which largely influence the language they can potentially use for meaning-making. Learners draw from these linguistic resources, as well as other forms of their discursive resources such as appropriate norms in social situations, in order to participate in language learning. In terms of discursive activities, EFL students always learn through the mediation of language available from the teacher, their peers, and texts of all kinds such as those in coursebooks. When they are urged to speak in whatever role or identity, they have to appropriate texts available in both external sources and internal sources within themselves in order to make suitable meaning. This process is how linguistic signs mediate their minds, resulting in linguistic expression and the like (Wertsch, 1991). However, external language in textbooks remains just a sign of situational reflection. It becomes 'discourse' when it interacts semiotically with learners. That is, 'discourse' is the language which is contextually charged with the lives of real people who appropriate it. It is not simply a reflection, but rather it is a living occurrence of meaning, a representation of being through a recognisable sign (Holquist, 1990, p. 63, as cited in Iddings, Haught, & Devlin, 2005, p. 51).

This chapter addresses research questions No. 1 to No. 3:

1) Does the interface between EFL learners' sociocultural identities and teaching materials considered in terms of sociocultural representations they contain (textual voices and visual images) have any effects on the dialogic property of learners' utterances or dialogic means of meaning construction during discursive practices?

2) If so, in what ways does this interface impact learners' discourse or utterances as far as their dialogic property is concerned? And to what extent does the Self-Other interface impact on the dialogic property of discourse produced across different learners?

3) How do the different representations of self/identity in foreign, western-compiled textbooks and those in materials which increase voices and meanings for more possibility of Self-identification and Self-affiliation for learners in this context affect their discourse as far as its dialogic property is concerned? Will the materials containing more Self-voice and Self-representation provide the learners with more opportunities for voice construction through the internally persuasive discourse of their content, hence Self-presentation and identity construction, than the conventional published materials do?

The analysis in this chapter focuses on meanings that occurred as the learners appropriated the discourse of their learning materials and produced their own language during discursive practices, explained within a dialogic perspective. These meanings emerged as a result of an ideological tension or a tension of imagined and real meanings, which caused the learners sometimes to struggle for possibilities of recognisable voices that can simultaneously represent their identities. However, I argue that dialogic means of meaning construction does not always involve an explicit tension. As I will show later in this chapter, dialogic interaction and meaning-making also involve different ways whereby voices and representations in mediating discourse evoke a mass of meanings from EFL learners' inner voices

because each word or meaning in those voices and representations brings about multiple ways of speaking or making meaning with varying degrees of personal signification.

In particular, this chapter offers a comparative discussion of the discourse produced by the two groups of participants as they appropriated the discourse of two thematic orientations through roles and identities, voices, and representations. They were largely orientated to the sociocultural Other in the Headway Group and situated in the sociocultural Self in the Third Space Group. I explain in these discussions how the learners' discourses produced by both groups are either similar to or different from each other in terms of their dialogic property and what conditions in the interactive space could have led the learners to speak or act dialogically. Especially, I show the way certain individual learners in both groups emerged as dialogic selves in their appropriation of the roles and identities projected through the mediating discourse, and how an intended creation of dialogic potential in the Third Space Group yielded a richer production of meanings more beneficial to scaffolded pedagogy when compared to the Headway Group. To this end, some excerpts will be selected from certain pairs of activities carried out by the participants, which are regarded as being 'parallel' with each other. This will be accompanied by a comparative analysis and interpretation of the characteristics and patterns of these excerpts in order to show fine differences in the process of learners' coming to voice and their meaning construction. I frame this analysis and interpretation within a range of Mikhail Bakhtin's concepts revolving around dialogism, such as multi-voicedness, utterance, addressivity, and so forth.

4.1 Procedures for selection of excerpts

It is necessary to note first that the learners' discourses were used particularly to answer the research questions No. 1-3 as restated above. Thus, when I went through the learners' classroom interactions I had transcribed from the audio- and video-recordings, my focus was to collect a corpus of learners' utterances or discourses in which the learners' sociocultural representations emerged to the extent that they were adequately substantial for answering the research questions. The excerpts I selected have this characteristic. They are not, however, representative of the whole data. I considered the rest of data as irrelevant to the purpose of answering the research questions. The other excerpts produced by the two groups of participants are neutral in the sense that they do not show significant differences with regard to the research questions.

4.2 Learners' self/identity, discourse, and dialogism

The first two pieces of discourse have been taken from Lessons 4A and 4B²⁶ respectively (see materials in Appendices page 392 and 411). Both groups first engaged with a listening activity in which some people on the CD player were talking about their homes. They had to fill in a table with some information about these people's homes. This was followed by a general discussion about these people's homes with me giving a more specific explanation of difficult words they might not know, and so on. After that, they were given some time to write a short description of their own homes before reading aloud to the class what they had

²⁶ Group A = English A in which Headway texts were used (The Headway Group). Group B = English B in which the 'third space' texts were used as mediating texts (The Third Space Group).

written. The following two excerpts, Excerpt 4.1 and Excerpt 4.2, are the students' descriptions of their own homes.

Excerpt 4.1 from Lesson 4A:Act3 P42 (Headway) ²⁷

Eng A4 (DAT) (30:28)

- 1 Thomas: I live in a flat. It's in Sakon Nakhon. There is only one room. I
 2 don't have a garden. I live alone.
- 3 T: Good.
- 4 Vendy: I live in a house. It's Ar-kart Amnuey District.(.) Are there four
 5 room. Two bedroom. A kitchen room and a bathroom.
- 6 T: Next.
- 7 Nancy: I live in a house in Seka District. Ah.. I don't have garden. Ah..
 8 My house make of wood=
 9 T: =uhuh
- 10 Nancy: I live alone.
- 11 T: Good.(...) Next please.
- 12 Kate: I live in a house in Ar-kart Amnuey District. My house is made of
 13 wood. It's two two floor สองชั้น <two-storeyed>
- 14 T: Yeah. [Kate and Ss chuckle]
- 15 Kate: There are four room.
- 16 T: Aha.
- 17 Kate: (.) er It have two bedroom.(...) er= A kitchen and a bathroom.
 18 T: = Yeah. Yeah, next please.
- 19 Rose: I live in a house I (.) in Mukdaharn Province. Two room a kitchen
 20 one bathroom. I live with my parent and younger sister.
- 21 T: Umm good.

²⁷ Letter A=English A (Headway), B=English B (Third Space), Act = Activity, P= Page (in the materials), DAT = Digital audio tape recorder, MD = Mini disc audio recorder, SN = Sony video camera, SS = Samsung video camera

Excerpt 4.1 (Cont.)

- 22 Jasky: I'm from Nakhon Phanom Province. I live in a house. My house
 23 have three bedroom, two kitchen room, and a living room. I live
 24 with my family.
- 25 T: Uh.
- 26 Katherine: I live in a house. Is Kalasin. Are there two bedroom, one kitchen,
 27 one bathroom. I live with my mother and brother.
- 28 T: Uh.
- 29 Jenny: I live in a house in (?). My house have five room, three bedroom,
 30 a kitchen, and a bed a bathroom. I live with my parent.
- 31 T: Uh.
- 32 Daisy: I live in a house in Nakhon Phanom. I live in suburb. I live with
 33 my family.
- 34 Stephen: My hometown at Sakon Nakhon is a house. It has four room and
 35 it made from wood. (33: 15)
-

Excerpt 4.2 from Lesson 4B:Act3 P42 (Third Space)

Eng B4 (MD) (17:37)

- 1 Ning: I live in Kalasin. My house near a farm and a MOUNTain
 2 *[the first syllable of 'mountain' stressed in a somewhat*
 3 *exaggerated way, then chuckles] It's a air อากาศบริสุทธิ์ <fresh air>*
- 4 T: Fresh air.
- 5 Ning: Fresh air.
- 6 T: Yeah. That's good.
- 7 Somchai: My house it's a beautiful and a country. I have ah one bedroom
 8 and four (...) sorry and one chicken.(.) kitchen *[corrects himself*
 9 *after saying 'chicken' by mistake]*

Excerpt 4.2 (Cont.)

- 10 T: {...}
- 11 Nisa: I live in erm Sakon Nakhon. err I live in a old house there are
 12 three three room are one one bedroom, err one kitchen room, one
 13 bathroom. err I have a dog is a it's friendly with me. err I, I live
 14 with my parents.
- 15 T: Good. Very good. Thank you.
- 16 Mayuree: I live in Sakon Nakhon. I live in a old house. I have, it have three
 17 bedroom and bathroom and kitchen room. My pet have dog,
 18 chicken and cow.
- 19 T: Good. Thank you.
- 20 Jaew: I live in the country in Song Dao District. My house is modern
 21 house have three room. Around my house umm have a nature and
 22 Where is at my house have a mountain. And near near my house
 23 er have err my farm.
- 24 T: {...}
- 25 Taengmo: I live in Ponesawan. My house is Thai modern have five bedroom
 26 two bathroom, one kitchen and opposite a farm. I live with my
 27 parent.
- 28 T: OK. Good.
- 29 Araya: My house is old house. There are two storey. (*T: Aha*) I sleep on
 30 the floor. (*T: Aha*) My house is near temple. (*T: uhuh*) My kitchen
 31 room on my house. (*T: Uh*) I don't have a pet in my house. (*T:*
 32 *Uhuh*) But it live in my grandparent house because sometimes my
 33 parents don't like it.
- 34 T: Uhh good. Next.
- 35 Bua: I live in Phangkhone District. My house is modern. (..) My house
 36 is near river. I live with my parent.

Excerpt 4.2 (Cont.)

- 37 T: {...}
- 38 Jarunee: I live in Wanorn Niwat District. My house is err big. My house
39 two storey. It's beautiful I think [Ss laugh]. Have a bathroom, a
40 kitchen room, and three bedroom. I live my parent have mother,
41 grandmother, and brother.
- 42 T: Uh very good. Thank you.
- 43 Buckham: I live in Phonesawan (?) there are two storey house. I have a pet. I
44 (..) My family have mother, father, sister and brother. (22: 39)
-

The discourses produced by the learners in both groups are different mainly in terms of the content and the pattern. The discourse content of the Headway Group is more repetitive than the Third Space Group's. The learners begin in this excerpt by telling the type of their homes (house or flat) (9 learners start this way) followed by telling the location (district or province) (8 learners). Then they tell the number of rooms (7 learners) and what different rooms their houses have (6 learners). Most of them tell about whom they live with at the end (7 learners). There are only a few learners who include other characteristics of their houses, for instance, Thomas and Nancy both say that they don't have a garden; Nancy, Kate, and Stephen point out that their houses are made of wood; only Kate mentions that her house has two floors; and only Daisy points out her living in the suburbs.

The discourse of the Third Space Group is more diverse and richer in its content. These learners not only talk about the same aspects of their houses as the Headway Group does (they all talk about the locations of their houses — district/province; seven learners talk about different rooms they have; five learners

talk about their family members; and Araya, Jarunee, and Buckham tell the number of floors their houses have), but also include a more detailed description of their houses and their surroundings. For example, six learners (Ning, Somchai, Jaew, Taengmo, Araya, Bua) talk about their houses being located near farms, mountains, a river, a temple, or being in the country; Ning emphasises her home having fresh air. Somchai and Jarunee appear to highlight the beauty of their country homes. Five students (Nisa, Jaew, Taengmo, Araya, Bua) describe their houses by using the adjectives 'old' and 'modern', not just saying 'a house' as the Headway Group does; Jarunee emphasises her house being big. Nisa, Mayuree, and Araya talk about their pets — Nisa and Araya describe what they are like, and Mayuree even includes 'chicken' and 'cow' as her pets; and Araya in particular points out where she sleeps in her house.²⁸

²⁸ I used *VocabProfile*, an online computer programme introduced by Tom Cobb of the University of Quebec at Montreal (UQAM) to assist in making word profiles of learners' discourse in this study. This programme divides a text into four categories by frequency: (1) the most frequent 1000 words of English (1st 500 and 2nd 500), (2) the second most frequent thousand words, i.e. 1001-2000, (3) the academic words of English (the AWL, 550 words that are frequent in academic texts across subjects, and (4) the remainder which are not found on the other lists (http://www.er.uqam.ca/nobel/r21270/cgi-bin/webfrequs/vp_research.html). I manually counted the content words (short term for 'content-carrying words') used by the students, and left out Thai proper nouns such as names of local places, etc.

Table 4.1 Profile of discourse contents and patterns

	Headway Group	Third Space Group
Contents	types of house (9) location (district/province) (8) number of rooms (7) what rooms there are (6) general house description (3) who they live with (7) features of surroundings (3)	location (district/province) (10) what rooms there are (7) number of floors (3) general house description (5) who they live with (5) how they live (1) features of surroundings (6) non-human house members (3)
Content-carrying words used	1st 500: family (2), house (13), live (17), living (1), made (2), make (1), mother (1), one (4), only(1), room (9), younger (1) 2nd 500: alone (2), bedroom (5), brother (1), district (3), five (1), floor (1), four (3), garden (2), sister (1), three (2), two (6), wood (3) 1001-2000: flat (1), kitchen (6), parent (2) AWL: - Off list: bathroom (5), hometown (1), province (2), suburb (1)	1st 500: around (1), big (1), country (2), family (1), father (1), friendly (1), house (21), like (1), live (15), mother (2), old (3), one (7), room (6), think (1) 2nd 500: air (1), beautiful (2), bedroom (5), brother (2), district (3), dog (2), farm (3), five (1), floor (1), four (1), modern (3), mountain (2), nature (1), river (1), sister (1), sleep (1), temple (1), three (5), two (4) 1001-2000: chicken (2), cow (1), grandmother (1), grandparent (1), kitchen (5), opposite (1), parent(s) (5), pet (3) AWL: - Off list: bathroom (4), storey (3)
Repetitive Discourse patterns	Begin: I live in a ... (house/flat) ... (8) End: I live with ... (7) Mid-Sentence: My house + ...	Begin: I live in ... (district/province) ... (8) Mid-Sentence: My house + <i>description</i> (10) [A few learners
	<i>description</i> ... (4)	began each sentence with 'My house' throughout their passages]

In respect of the discourse pattern, the learners in the Headway Group present their descriptive passages almost in the same order as the others in the group do, whereas most learners in the Third Space Group are more diverse in how they present their descriptions. However, most of the learners in both groups sometimes use repetitive sentence structure. Eight students in the Headway Group use the same sentence structure, 'I live in a ... (house or flat)...', to begin their passages, and seven students finish their passages with the same sentence structure, 'I live (with) ...'. Eight learners in the Third Space Group begin their passages by using the sentence structure, 'I live in ...(district/province)...', although they do not seem to follow closely the same order of different aspects of their houses afterwards, instead highlighting various aspects of their houses. Another repetitive structure used by seven learners in the Third Space Group is, 'My house ...', followed by some information.

The two pieces of discourse produced by both groups of learners display strikingly different features. This is extremely interesting given that the sequence of introductory activities provided for both groups in the classroom was to a large extent the same, and the same type of description was expected of them in the end. Based on one of the key aspects of Bakhtin's dialogism, 'polyphony' or 'multi-voicedness', it may be said that the Third Space Group's discourse is more dialogic than the Headway Group's in the sense that they choose to include various aspects of homes from their lived world. The following table is a profile of words in the two groups' discourse.

Table 4.2 Word profile of learners' discourse

	No. of Ss	Time used (min:sec)	T ²⁹	Word/person	F ³⁰	C	D	F/T	C/T	D/T	Word/min	D/min
HWG	10	1:58	215	21.5	115	100	48	0.535	0.465	0.223	109.32	24.41
T S G	10	1:29	279	27.9	150	129	66	0.538	0.462	0.237	188.09	44.49

The multi-voiced element of learners' meaning construction is a quality we normally seek to establish in EFL discursive practices because it can lead to meaningful and fruitful learning based on learners' identity capital. However, we are not always successful in constructing a dialogic space which is conducive to learners' dialogic potential. We can see in Table 4.2 that the Third Space Group use slightly more different words than the Headway Group does. The figures in the last column clearly suggest that their discourse is more diverse as they use more words to refer to a wider range of aspects of their homes than the Headway Group does.

As the learners' discourse was collected by using experimental action research, it is essential not to overlook other factors besides the interaction between learners' self/identity and voices and representations presented in the teaching materials, which might have played a role in shaping particular patterns of discourse or ways of meaning construction. Nevertheless, it may be too ambitious to attempt to address all factors because we will never be able to address one factor without marginalising others. I have thus chosen to look at the discourse produced by these learners holistically as the product of a web of internal qualities inherent in learners and

²⁹ In each word category, proper nouns referring to local places and ethnicity (in particular 'Thai') were not counted since in many cases these names were transliterated into two or three words in English when using *VocabProfile* to count the words and they are normally used as both L1 and L2.

³⁰ F= Function words, C= Content words, D= Different words

external influences shaped by the context at the moment of meaning construction.

From the teacher's point of view, one potential factor is my own talk that lasted for about two minutes before the learners' writing stage. This talk was mainly aimed at giving instructions for what the learners were expected to write. The following excerpts are the transcriptions of my talk given in both groups.

Excerpt 4.3 Teacher's talk before English A-Act 3 (p. 42) – Headway

- 1 T: (27: 37) Now let's have a look at number 3 everyone. They ask you to talk
 - 2 about where you live, ok? I'll give you .. three minutes. I'll give you three
 - 3 minutes. You're going to tell me, or you're going to tell other friends shortly
 - 4 short description of your hometown or your house, ok. Short description. I'll
 - 5 give you three minutes, and you're going to tell your classmates about your
 - 6 house or your home like these people are doing. (28: 27) นักศึกษาคูค้ำถามในข้อสามเป็น
 - 7 ไทคัลไลน์ก็ได้แนะเขาถามว่า <You can use the questions in number 3 as guidelines. They
 - 8 ask..> Do you live in a house or a flat? Or where is it? How many rooms are
 - 9 there? Who do you live with? Do you have a garden? (29: 00) [Students were
 - 10 writing; some were asking their peers for help]
 - 11 T: (30: 20) All right .. Good .. You start first. You don't have to stand. Just sit
 - 12 There and tell your friends about your house. (30: 25)
-

Excerpt 4.4 Teacher's talk before English B-Act 3 (p. 42) – Third Space

- 1 T: (15:20) All right everyone now in pair with.. number 3 everyone. เขาบอกว่า
- 2 <They say> one of you imagine that you're one of these people นะ [ending
- 3 particle] ก่อนที่เราจะไปทำตรงนี้ อาจารย์อยากจะให้คุณใช้เวลาประมาณสองสามนาทีนะครับ ไหนลองคิดประโยค
- 4 describe นะครับ เกี่ยวกับที่อยู่ของตนเองสิคะ แบบง่ายๆ แบบไม่ต้องยากมาก หรือว่าคุณจะเอาชาก็ได้นะครับ เอ้า
- 5 ให้เวลาสามนาทีนะครับ เดี่ยวให้ report to class <Before we do this, I'd like you to use
- 6 several minutes to think of some sentences for describing ok? about your home.

- 7 *A simple one; don't make a too difficult one, or you could attempt a difficult*
 8 *one. Right, I give you three minutes, then you have to report to the class>*
 9 (16:05) [*While students were writing*] (16:37) T: เมื่อกี้ Christy เขาพูดถึง cows
 10 underneath the house คัวชนะครับ เขาบอกว่า ห้องครัวเขา เอ๊ย เป็นห้องครัวที่แยกออกมาจากบ้านและยังมีสัตว์
 11 เลี้ยงอยู่ใต้ถุนบ้านคัวชนะครับ สัตว์เลี้ยงเหล่านั้นก็คือ cows <*Just now Christy talked about cows*
 12 *underneath her house too. She said that the kitchen, is it? the kitchen is*
 13 *separate from the house, and some animals are kept underneath. They are*
 14 *cows.*> (16:57) ... (17:25) หมดเวลา <*Time's up.*> Can you tell your friends about
 15 your hometown, your house and your hometown? (17:34)

We can see that when I talked to the Headway Group, I spoke mostly in English, which is my L2 voice, while asking them to prepare a short description of their homes. Then I switched to Thai (my L1 voice) when directing them to the questions in Activity No. 3 which they could answer and probably use as guidelines. On the other hand, I talked mostly in Thai when instructing the Third Space Group. I did not direct this group to the questions in Activity No. 3, but instead pointed out Christy's talking about the kitchen and the animals underneath her house while they were just starting to write their descriptions. The reason I mentioned this was that I had just realised that I forgot to include these aspects of Christy's house in our discussion. This may have prompted some learners to think about their pets or animals kept in their houses. The most obvious case is Araya's answer to my utterance which took up exactly what I had just reminded them about concerning Christy's kitchen and animals. Mayuree also included 'cow' at the end of her talk.

4.2.1 Interpretations based on Bakhtin's dialogism

We have to explore how utterances that move closer to learners' social existence or lived world could possibly lead to dialogicality in what they draw out to respond to Other's utterances (teachers' or peers' texts, printed texts, etc.). Therefore, if we treat the whole piece of my discourse produced in the Third Space Group as one utterance, it seems to be composed of more representation of learners' Self (when I prompted them by reminding them of Christy's kitchen and cows). This feature of the teacher/researcher's talk appeared to have successfully created dialogicality when the learners brought what they knew (experiential codes) into use, which at the same time facilitated a construction of their self/identity through processes of Self-expression.

Bakhtin regards having a voice as the core of being human. He also maintains that language development takes place through continuous dialogue between Self and Other in ongoing processes of negotiation and renegotiation between the language that has already existed from within (L1 voice) and the language we find in the Other. He posits that Self is always involved in the construction of dialogue, and in return language that arises from this interaction becomes a core component of the process of Self-formation or identity construction. Based on these ideas, it can be said that the Third Space Group experienced a richer dialogic interaction enhanced by Other's languages. Thus, they constructed language which reflects multiple meanings drawn from their lived experiences (Self). For this group, Self was optimally brought into use, giving rise to a more dialogic or humanised language.

On the other hand, it can be seen that my talk in the Headway Group was not as dialogic or multi-voiced as that produced in the Third Space Group. It is a matter

of degrees, not of a dichotomy between the simple presence or absence of L1 and L2 voices, otherwise the discourses produced for the two groups would not be different from each other since both of them contain L1 and L2 voices. In order to differentiate the level of multi-voicedness of discourse, therefore, we have to explore further how both L1 and L2 voices entail subtle identity properties or personal significations — meanings that give rise to an emergence of relevant or familiar experiential codes. The discourse I produced with the Third Space Group can be said to be more multi-voiced than that produced with the Headway Group as it contains more of learners' personal significations.

It might be the case that these significations worked in ways that opened up more chances for the learners in the Third Space Group to have mental interaction with their own linguistic space where their experiential codes, inner voice, and consciousnesses abound. As a result, they could address back to the utterances in my talk by bringing about various experiential codes and social languages from their lived experiences. Their discursive activity thus constituted a dialogic communication. The Headway Group, on the other hand, might not have perceived their meaning construction as a means of responding to previous utterances addressed to them in my talk, so they did not construct their utterances to respond to the codes they heard or were introduced to in the introductory activities. In other words, their experiential codes were not privileged and their enthusiasm to express themselves with what they knew well might not have been sufficiently stimulated. As a result, they did not appear to appropriate much of the classroom discourse and use it as a ground on which they could construct a new voice using the codes they

already had together with new codes for their own meaning construction. Their discursive activity thus turned out to be rather monologic.

It is essential to look at foreign language learning as a process which requires learners to develop cognitively, linguistically, and culturally. We do not seem to have any problems in challenging learners' cognitive and linguistic competence because these two properties are usually embedded in learning a foreign language. What we seem to overlook is the cultural competence from the Self part which is necessary for establishing a dialogue or intra(inter)cultural communication between two individuals or more. These three aspects of learners' competence are not separable from one another and must develop simultaneously, if our teaching is to build up voices and possibility for engagement during discursive practices.

4.2.2 Interpretations from traditional pedagogical perspectives

We may attempt to account for the differences between the Headway Group's and the Third Space Group's discourses by looking at other possible factors that might have led them to describe their homes the way they did. As for the Headway Group, it seemed that they used only the answers to the questions in Activity No. 3 as guidelines to which I had directed their attention prior to their meaning-making process. Most learners in this group might have misunderstood that they were supposed to talk only about what the questions were asking. They might not have understood clearly the instructions I gave in English, where I said that they were to prepare a 'short description' (Exc. 4.3, line 4) as 'these people are doing' (Exc. 4.3, line 6). The failure to comprehend my instructions seems to have constrained their contributions. As a matter of fact, they seem to have arranged the answers for the

questions in Activity No. 3 one after another rather than to have truly attempted any descriptive passages.

On the other hand, the Third Space Group might have understood better what they were required to do as the instructions were mainly in Thai. They were asked to describe their homes (Exc. 4.4, lines 3-4). Having heard this instruction as well as having been stimulated by textual voices and visual stimuli that invoked images of their own homes through a great deal of similarity between the representations in the materials and what they had seen from their lived experiences, they appear to have turned automatically to the language they had been exposed to in the listening activity. Their discourse reflects characteristics of what is said by the people in the listening activity.

It should be noted that I, as the teacher/researcher, seemed to act mechanically when the Headway Group were giving their descriptions to the whole class, mostly saying only 'Yes', 'Good', 'Next', and so on. This was probably because I was taken aback by how the students were just addressing the questions in their materials, and worrying about why I had failed to encourage them to appropriate the mediating discourse dialogically. However, I could not stop the students to ask them to do the activity again because I had to move on according to the lesson plan. Unwittingly, I turned out to be a monologic source of language.

4.3 Emergent signs of dialogic Self: Self-fashioning while becoming Other

While the present research attempts to link macro-level with micro-level contexts for understanding identity construction through language, as other scholars have previously done (see Day, 2002; Norton, 2000; Pomerantz, 2001; Toohey,

2000), I look at EFL learners' self/identity construction in this chapter from a rather different angle. My focus is on such tension as may exist between the discourse of teaching materials and learners' sociocultural identities during their engagement with discursive activities in the classroom, and how this tension can possibly be detected in their utterances. I also attempt to theorise the language in use in utterances produced by the learners in this study as the moment by moment construction of their rural-Thai-Esarn (North Eastern Thailand) self/identity. That is, I look at their immediate and almost-immediate production of meaning as the re-creation of their lived worlds (Hall, 1995), hence lived selves, through the language in the classroom.

The first pair of excerpts has been drawn from the warm-up activity in Lesson A1 and Lesson B1 respectively in order to explore how the representations in the teaching materials assist the learners in this study in constructing their voice as well as 'fashioning' or displaying their lived selves during meaning-making processes. This activity was used for breaking the ice as it was the first time I met the informants in the classroom. These excerpts represent the discourse the learners produced as they supposedly 'imagined' the language for the representations, which were only visual images in this case. This is because the original representations included in the Headway Group's materials were not intended to be used as a real activity. Hence, these excerpts may not lend themselves to a vigorous and substantial comparative analysis of the dialogic property of the learners' discourse. Nevertheless, I still hoped that I would begin to see some effects from the roles I asked these learners to play and the identities I asked them to imagine themselves taking on, in terms of the dialogic potential these roles and identities may have

brought to the discursive space created. In addition, I expected that I would be able to examine the relationship between thought and language in the learners' utterances.

The rationale behind this activity is that, while the Headway Group would only be moderately assisted in their thoughts and imagination before constructing meanings by the representations from the cartoon images in their materials, the Third Space Group would be more fully scaffolded for meaning-making processes by representations of Self-intersubjective or Self-affiliated Other — images of famous people drawn from their lived experience, in particular from popular culture, with whom the learners share some aspects of human experience or identities, or pictures of famous people whose identities the learners are likely to align or affiliate themselves with because doing so is modern, fashionable, or trendy. Having been stimulated with these categories of Other, the Third Space Group learners were expected to come to voice by combining the discourse, texts, and meanings they possess within themselves with those they can draw from the images at hand in order to make meanings. This sort of self-scaffolded meaning construction should, it was hoped, provide learners with possibilities of Self-Other representation — not belonging solely either to Self or Other, but Self-fashioning through Other and in turn Other-fashioning through Self. This practice is expected to heighten dialogic potential in order to help move learners forward linguistically, cognitively, and culturally, all at the same time. As a result, the utterances of the Third Space Group are expected to show, through their components, a dialogic relationship in which Self and Other are intertwined to become an intertextualised, hybridised representation of two more selves and cultures.

In order to make the analysis and discussion in this part easier to follow, I have divided the interactions of both groups into different rounds in chronological order according to the number of times the learners were required to construct meanings.

Round 1

The following excerpt shows the utterances which the Headway Group produced.

Excerpt 4.5 from Lesson 1A: Starter Activity (Headway)

(0:13)

- 1 Kate: Hello. I'm Ali. I come from Thailand.
- 2 Nancy: Hello. I'm Birgit. I come from Japan.
- 3 Thomas: Hello. I'm Butt. I come from Canada.
- 4 T: Good.
- 5 Jasky: Hello. I'm (...) [*apparently thinks hard of a name*]
- 6 T: Any names. Any name. Maybe English names, or Thai names or
- 7 Japanese names. Any names.
- 8 Jasky: Hello. I'm Wanna. I'm come from Thailand.
- 9 Katherine: Hello. I'm Gigi. I'm from Australia.
- 10 Jenny: Hello. I'm Jenny. I'm come from Canada.
- 11 Vendy: Hello. I'm Miku. I come from Japan.
- 12 Daisy: Hello. I'm Fred. I come from China.
- 13 Rose: Hello. I'm Suzanne. I come from America.
- 14 Stephen: Hello. I'm Dominique. I'm from America.

(1:14)

- 15 T: Good. But now this move faster. Now you're going to be Ali [*T*
- 16 *ushers Stephen forward*] but you say something else. Now you
- 17 have to say something else, not I'm from Thailand or I'm from
- 18 Canada anymore. You have to say something different. Move.
- 19 Move. Move. Move faster faster okay one two three hello.

The following excerpt shows the utterances which the Third Space Group produced.

Excerpt 4.6 from Lesson 1B: Starter Activity (Third Space)

(0:01)

- 1 Nisa: Hello. I'm Ali. I'm study English.
- 2 T: (..) I'm Birgit. [*gives cue to Jarunee*]
- 3 Jarunee: Hello. I'm Birgit. I study English.
- 4 T: Are you also studying English with her with him?
- 5 Jarunee: With with her [*looks unconfident when saying this*]
- 6 T: [*T turns to talk to the whole class*] Tell something different okay
- 7 about yourself, you don't have to repeat your friend okay tell
- 8 something anything.
- 9 Buckham: Hello! I'm Thomas. = I'm
- 10 T: = No, no you are the third, you are the third
- 11 person here (.) so you have to imagine that is Chintara right?
- 12 [*Ss laugh*] So so maybe you you don't have to give name
- 13 'Chintara' but maybe you think of any name but she's the actor
- 14 'Chintara' right?
- 15 Buckham: Hello. I'm Chintara. I'm sing a song.
- 16 T: What kind of song? [*Ss laugh*] What kind of song? (..) Pop music?
- 17 [*A student laughs*]. That's OK=
- 18 Jaew: =Thai Thai dancing music [*replies*
- 19 *for Buckham*]
- 20 Bua: 'ใคร' <who?> [*turns to ask Jaew in Thai*]
- 21 T: Any, any name. If you don't know her, you can think of other
- 22 names okay? You can give her a name Yep
- 23 Bua: I'm (..) Sinchai. [*chuckles*]
- 24 T: Yeh and? =
- 25 Bua: =I'm star, star.
- 26 T: What what kind of star? What do you do?
- 27 Bua: [*smiling, looking around*]

Excerpt 4.6 (Cont.)

- 28 T: Acting?
- 29 Bua: Acting .. นางแบบ <modeling> [code-switches to her Thai voice
30 sounding like ‘นางแบบ’ meaning ‘modelling’; however, it is not
31 clear what she is saying exactly]
- 32 T: Okay, that’s okay.
- 33 Jaew: I’m Lookgade. I’m sexy woman and I am model. [Ss laugh while
34 Jaew is speaking]
- 35 T: Ueh I think so, I think you’re pretty.
- 36 Jaew: Yes, thank you. [smiles coyly after her response]
- 37 Ning: I’m ..
- 38 T: Say hello as well, say hello.
- 39 Ning: Hello, I’m Paweena [Ss laugh] umm ..err .. sport
- 40 T: What kind of sport?
- 41 Ning: er .. swimming [in spite of Jaew’s cuing in Thai ‘ยกน้ำหนัก’
42 <weightlifting> and Nisa’s miming by raising an arm up]
- 43 T: Swimming okay.
- 44 Taengmo: I’m Suchee, I’m the star [smiles shyly after saying this] [Ss
45 laugh]
- 46 T: She’s already the star, but you have to be something else.
- 47 Taengmo: Yeah, but er [Ss laugh] ...Star . แบบว่า pretty pretty beautiful.
48 [Ss laugh]
- 49 T: Okay. And?
- 50 Mayuree: I’m Siriporn Amphaiphong. I’m singer.
- 51 T: aha. What kind what kind of song do you sing?
- 52 Bua: หมอลำ <Mor lam>
- 53 Jaew: Thai // dancing.. หมอลำ <Mor lam> [refers once more to the
54 main type of songs Siriporn sings – the traditional north-eastern
55 styled songs]
- 56 Mayuree: I sing // โบนัสแดงเสลดใจ <Red Bow That Hurts> [refers to a very

Excerpt 4.6 (Cont.)

- 57 *famous song sung by Siriporn]* อกหักเพราะรักอ้าย <I'm broken-hearted
 58 *from loving you> [Ss laugh]*
- 59 T: You er..hello.
- 60 Somchai: Hello! My name is xxx. I'm student.
- 61 T: No, you have to be Thomas You can't be yourself = you have to
 62 be Thomas.
- 63 Somchai: = Sorry. I'm
 64 Thomas. I'm student.
- 65 T: What what subject are you studying?
- 66 Somchai: Er...English program.
- 67 T: Okay and?
- 68 Araya: Hello! I'm Sand. I'm police. **(3:40)**

In the first round of this activity, the two groups displayed different sentence patterns which seemed to have had an impact on how fast the learners in each group could construct meanings out of the representations in their materials. While all the learners in the Headway Group followed their peers' pattern, 'Hello. I'm (name).', and 'I'm from ...' or 'I come from ...', and changed only the person names and the country names, the Third Space learners changed the person names and connected the images with various professions, and not all of them uttered the word 'Hello'. The Headway Group finished their utterances more quickly and mostly with L2 voices which were complete and more grammatical than those produced by the Third Space Group. The Third Space Group's statements sometimes came in broken sentences (Exc. 4.6, lines 15, 25, 29).

The main differences between the patterns and features of the two groups' discourse as described above were to a large extent expected. Some of the learners in the Third Space Group constructed their meanings through exactly the sort of Self-scaffolding process that was aimed at — as explained in the rationale, to lead the learners to a dialogic space where Self and Other work collaboratively in providing individual ways of thinking and producing speech. The learners, when stimulated by the images of people famous in the learners' lived worlds, connected their thoughts with information about these people. The learners were thus guided in their meaning-making processes in this activity, and my L2 voice (Exc. 4.6, lines 10-14) was an attempt to make them see the connection between the mediating signs and the identities they had to imagine themselves taking on, because they had not yet understood well what was required of them. The dialogic moment of the discourse at this stage as played out through the utterances of Bua, Ning, and Taengmo was to a certain degree very subtle, and calls for attention.

The engagement with the dialogic potential in the cases of these three learners occurred as they struggled to make meanings out of their linguistic resources, assisted by those resources they could find from available semiotic stimuli. This was the moment when they had to make a decision within a short time as to how they could come to their own voice. Bua first introduced herself by using the name 'Sinchai'. She perhaps did not know the person shown in the image at hand for her position (where she was standing in the row) because she turned to seek help from Jaew, asking who the woman in the images was (Exc. 4.6, lines 20). When it was acknowledged that any name might be used instead (lines 21-22), she then resorted to the name of a performer she knew. In this context of situation and culture, the

name she picked was likely to remind the class of one very famous Thai TV actress. She then went on to use such limited L2 voice as she could manage, repeating 'star' twice while attempting to add more L2 voice (Exc. 4.6, line 25). When prompted

Table 4.3 Word profile of the discourse produced in Round 1 of Lesson 1 warm-up activity

	Time span ³¹	No. of words (1)	No. of words (2)	No. of words (3)	No. of different words	No. of content words	No. of different content words
HWG	1:01	82	80	60	11	18	7
TSG	3:40	75	71	50	17	15	12

Table 4.4 Profile of different words produced in Round 1 of Lesson 1 warm-up activity

	Headway	Third Space
Content words	1st 500: come (8) 2nd 500: - 1001-2000: - AWL: - Off list: America (2), Australia (1), Canada (2), China (1), Japan (2), Thailand (2)	1st 500: student (1), study (2), woman (1) 2nd 500: English (2), sing (1), singer (1), song (1), star (2) 1001-2000: model (1), police (1), sport (1) AWL: - Off list: sexy (1)

³¹ The time span shows how long each round lasted. The number of words (1) includes every single word, but any local references such as place or personal names which are transliterated into two words or more in English were counted as one word. The number of words (2) was counted by deleting repetitive utterances such as those associated with self-correction or self-regulation, and words that were made through a tongue slip rather than were what the learners really meant, and by regarding as one word any words which were mispronounced and transcribed accordingly, but Vocab Profile counted them as two words, such as 'I'm' in the sentence 'I'm come from ...' (e.g. Exc. 4.5, line 8). The number of words (3) exclude from the number of words (2) personal names. The numbers of different, content, and different content words do not include personal names either. However, names of local places were included as content-carrying words as they were usually the complement in such sentences as 'I'm from...' and 'I come from ...'.

further, she said something shyly, apparently in Thai (line 29; I am not sure of the language because her utterance at this point was very soft in the recording). She seemed to be referring to the type of acting 'Sinchai' does.

Ning's pattern of coming to voice was similar to Bua's. She knew the person she was supposed to act out, 'Paweena', and 'umm...err..' preceded the only L2 word, 'sport', that she could come up with for 'Paweena' (line 39). However, when probed further for the kind of sport 'Paweena' does, she replied with 'swimming' (line 41). In fact 'Paweena' is a weight-lifter who won an Olympic medal for Thailand. It is not clear whether Ning really thought 'Paweena' was a swimmer, or simply relied on what she knew in English and what came first in her mind as a sport just to get by. Since she had the name correct, it was more likely that she resorted to the first word that came to mind just to create a representation.

Taengmo's utterance was slightly different from Bua's and Ning's. She used the name 'Suchee' and pronounced its second syllable with the rising tone³² which reminded me of a name familiar in Thailand because of a popular Chinese TV drama called 'Susee Tai Hao'.³³ The way she pronounced the name — 'Suchee' rather than 'Susee' — was probably either a slip of the tongue or a playful style of pronunciation. She went on to be playful with her pronunciation in her response to my voice (Exc. 4.6, line 47) by saying 'Yeah' followed by describing Susee's characteristics in her broken English. It was evident from her body language throughout the whole activity that Taengmo was having fun making her utterances, as she smiled and laughed along as the class took turns creating meanings for the

³² There are five tones in Thai — mid, low, falling, high, rising.

³³ A story about a concubine-cum-empress name 'Tzu Hzi' (pronounced 'Tsoo Shee' and spelled Cixi in Pinyin) which was re-titled 'Susee Tai Hao' in Thailand.

images. Taengmo was always cheerful and chatty, and never hesitated to open a conversation with me outside the class. She was one of the two students who had got a 'D' from the course *Listening and Speaking 1* they all took in the previous semester, and readily admitted that she was not good at English. It was interesting as well as admirable to see how she attempted to do her best in making meanings with a cheerful and inventive utterance in spite of the difficulty she was facing and the risk of losing face before her friends. It was evident that she was also struggling like Bua and Ning, but the result of her struggle for meaning was somewhat different. Her utterance consisted of a few Thai words, 'แบบว่า' <I am like>, while attempting to make meanings (line 47) in between a string of the only English words she could come up with.

The difference between Bua on the one hand, and Ning and Taengmo on the other, shows that the learners' utterances were a significant moment-by-moment construction of learners' voices where they had to negotiate (presumably consciously) what to say in association with the subject matter at hand and in what kind of voice, L1 or L2. However, as the analysis shows, there seems to be a difference in these learners' intentional or unintentional suppression of L1 voice in order to speak more where they lack L2 voice for the purpose of meaning-making. It may be the case that Bua and Ning were able to say something more about the identities on offer, but preferred not to say it in their L1 voice as that was perceived as improper for a 'good' English learner identity, and they did not want to or did not have enough courage to ask for peers' or teacher's assistance. Taengmo, on the contrary, was more courageous in fashioning a voice through a momentarily

exaggerated pronunciation and tone, combined with her inner voice in Thai, in her representation of becoming Other.

Round 2

As the activity moved on to the next round and the students generated more utterances, I began to see more clearly how this activity played out in both groups. The rationale of this activity was that both groups were expected to move beyond their most current Self and their embodied codes and meanings, in order to become another Self in transition or a hybridised Self through a mental interaction with semiotic stimuli, which are considered as representations of Other. Upon reflecting on how the activity was executed, it was obvious that for some reason what I had expected to bring about in the learners' discursive construction through dialogic engagement between their thinking, imagination, and the visual stimuli could not fully materialise. The following excerpt represents the utterances generated in the Headway Group in the second round of the activity.

Excerpt 4.7 from Lesson 1A: Starter Activity (Headway)

(1:34)

- 1 Stephen: Hello. I'm Ali.
- 2 T: Yeah
- 3 Stephen: Hello. Errr. How do you do?
- 4 T: Good. How do you do? ... [*T turns to Kate*] Yeah. You're
- 5 Birgit. Yeah.
- 6 Kate: Hello. I'm Birgit. Nice to meet you my friend.
- 7 T: Good. Nice to meet you too. [*Ss laugh*]
- 8 Nancy: Hello. I'm Michiko. Er ... My friend everybody love me love me
- 9 [*laughs*]
- 10 T: Oh, Okay. //(???) lovely

Excerpt 4.7 (Cont.)

- 11 Thomas: //Hello. My name's Wanna. I like to eat banana [Ss
 12 laugh]
- 13 Jasky: Hello. My name's Gigi. [At this point Rose tries to find out what
 14 name Stephen has used quite loudly, so T turns to her]
- 15 T: You can speak of a different name. You don't have to be
 16 Dominique but you have to be this guy okay?
- 17 Rose: *๓๓* [a Thai word used to accept and show understanding of what
 18 someone has just listened to]
- 19 Jasky: I like listening to radio.
- 20 T: Good.
- 21 Katherine: Hello. I'm Jess. I (..) I'm like gape.
- 22 F?: Grape.
- 23 T: Like what?
- 24 Katherine: Gape [looks hesitant]
- 25 T: Grapes. Fruits. You mean fruits?
- 26 F?: Yes.
- 27 Jenny: Hello. I'm Jennifer. I'm glad to see you.
- 28 T: Glad to see you too.
- 29 Vendy: Hello. I'm Uso [laughs]. I'm pretty.
- 30 T: Good. I think so. I think you are pretty [Ss laugh]
- 31 Daisy: Hello. I'm Dana. I'm a student.
- 32 Rose: Hello. I'm Tetsuko [laughs] I'm a pretty and beautiful very much.
 (3:37)
- 33 T: Okay. Good. I think you're pretty. Now you are Ali again but you
 34 have to say something else.

The following excerpt represents the dialogue generated in the Third Space Group in the second round of the activity.

Excerpt 4.8 from Lesson 1B: Starter Activity (Third Space)

1 T: Now you have to think about the next person okay you have to
 2 think about the next person. Now you're Ali and you think about
 3 what what Ali is doing or you know is he tall? Is he handsome? Is
 4 he fat? You you can say anything about about yourself okay. Hello
 5 you are Ali now, and you are Birgit. Hello, faster, quickly. [*T*
 6 *urges Ss to act*]

(4:24)

7 Araya: Hello! I'm Ali. I'm thin. and I'm tall.

8 T: Good.

9 Nisa: Hello I'm Birgit. I'm beautiful [*laughs*] and I'm er talkative.

10 Jarunee: Hello! I'm Chintara. I'm singer, and I'm very very thin and tall.

11 T: Thin.

12 Jarunee: Thin.

13 T: Thin, ok good.

14 Buckham: Hello I'm Lookgade. [*Ss laugh*] I'm sexy beautiful.

15 T: Oh everybody's sexy and beautiful. Can't can't you say something
 16 else? You can say I come from bla bla bla I know I I love to eat
 17 bla bla bla Think about those people what what they what should
 18 they like? Right? Next.

19 Bua: Hello! I'm Tata Young=

20 T: =Uhh

21 Bua: I'm sexy beautiful and // tall.

22 Jaew: // Beautiful [*Jaew chuckles*]

23 T: uhm...

24 Jaew: Hello Hello I'm .. Siriporn. I'm a tall, tall woman and I can sing a
 25 song umm...I come from Udornthani [*Ss laugh*]

26 Ning: Hello! I'm Sujittra .. play badminton.

Excerpt 4.8 (Cont.)

- 27 T: uhm.. That's Okay. That's enough.
28 Taengmo: Hello! I'm Ryoko. I'm working woman. I'm from Bangkok. I like
29 I like eat everything.
30 T: [*T laughs*] Okay. I can tell from your shape.
31 Mayuree: Hello! I'm Thomas. I'm engineer.
32 T: Uhuh ..good that's enough.
33 Somchai: Hello! I'm San. I'm doctor and handsome. (6:35)
-

In the second round, the pattern of the utterances generated in the two groups is similar, but there is more diversity in choice of expressions in the Headway Group. On the other hand, most of the utterances produced by the Third Space Group are longer than the Headway Group's. In respect of the discourse pattern, the learners in both groups all greet the class first by saying 'Hello' or 'Hi'. This is followed by their introducing themselves using the structure 'I'm + (name)'. They finish their expressions by giving a little information about the persons they are acting out. With regard to the meanings the learners make, the Headway Group draw from several types of expression — Stephen, Kate, and Jenny use the language for greetings and introductions, 'How do you do?', 'Nice to meet you.', and 'I'm glad to see you.' (Exc. 4.7, lines 3, 6, 28); Thomas, Jasky, and Katherine use the expression 'I like ...' (lines 11, 19, 21); and Vendy, Daisy, and Rose use the expression 'I'm + (adj. or noun)' (lines 29, 31, 32). The Third Space Group, however, use mainly the expression 'I'm + (adj. or noun)', with the exceptions being the utterances made by Jaew and Taengmo (Exc. 4.8, lines 25, 28, 29) which feature the expressions 'I come from ...' and 'I like ...' respectively.

There seem to have been insufficient instructions and demonstration on my part as to how the Headway Group might construct meanings around the cartoon characters in their materials. While doing this activity, the students had to move one place along the line after the end of each round in order to make more meaning in relation to the next image. I did not make it clear that they had to create meanings for particular images which were in the same positions as themselves standing in the row. As the structure of the activity was rather complicated, requiring the students to do too many things at the same time, the Headway Group ended up by simply introducing different names only. They were automatically, in a sense, provided with more freedom to say whatever they wanted to say in giving some information about who they were playing. Consequently, they tended to resort to the language they had, shifting the characters they were fashioning generally to their true selves. This means that they were eventually expressing themselves and drew from a wider range of discourse, not only from the meanings projected through the cartoon images they had at hand, in order to accomplish the task of speaking English within a short time.

The Third Space Group understood better who they were supposed to make meanings for. This was because I gave an explicit instruction (Exc. 4.8, lines 1-5) as to who they had to imagine themselves as. Some of them could also manage to speak for the particular images which matched their standing positions, but gradually as the activity moved on, I had to throw out the idea of having the students represent specific images in such a manner. This was not only because it seemed to cause too much confusion for the students, but also because I had learned from their reaction (e.g., Exc. 4.6, lines 20, when a student asked 'Who is she [the image]?') that there would always be some mismatch between what the students actually brought in

terms of cultural knowledge from their sociocultural worlds or lived experiences and what I had believed they would know while preparing these Third Space materials. Since the images were mainly of Thai celebrities (famous model, singers, and sportsmen), the students were likely to think first of the most well-known fact about these people, for example, their profession with the models and singers which generally invoked first the physical quality they possess — being beautiful, pretty, sexy — which somewhat restrained their thinking for the task at hand to only the limited and basic language they had. Although the activity aimed to see the students delve further into their own thoughts in terms of the similarities between these celebrities and the students themselves so as to construct meanings based on these ‘shared’ facets of identity, it proved too much for the learners to accomplish given the constraint of time. As a result, their discourse revolved repetitively around basic vocabulary in order to make some kind of meaning for these images. We cannot firmly conclude at this stage whether the students could actually find any more shared aspects of being between themselves and these mediating Others besides the basic facts they presented. As they had to produce meaning as quickly as possible, even if they wanted to say something different from what had been said by their peers, they were likely to feel pressured into a state of helplessness with little possibility for voice construction. The only option left was to echo the voices of their peers reverberating in the class.

Table 4.5 Word profile of the discourse produced in Round 2 of Lesson 1**warm-up activity**

	Time span	No. of words (1)	No. of words (2)	No. of words (3)	No. of different words	No. of content words	No. of different content words
HWG	2:03	92	91	81	30	24	18
TSG	2:11	116	112	100	30	33	22

Table 4.6 Profile of different words produced in Round 2 of Lesson 1 warm-up activity

	Headway	Third Space
Content words	<p>1st 500: everybody (1), friend (2), like (3), meet (1), name (2), see (1), student (1), very (1)</p> <p>2nd 500: beautiful (1), eat (1), glad (1), listening (1), love (2), pretty (2)</p> <p>1001-2000: nice (1), radio (1)</p> <p>AWL: -</p> <p>Off list: banana (1), g(r)ape (1)</p>	<p>1st 500: come (1), everything (1), like (2), play (1), very (2), woman (2), working (1)</p> <p>2nd 500: beautiful (3), doctor (1), eat (1), sing (1), singer (1), song (1)</p> <p>1001-2000: engineer (1), tall (5), thin (2)</p> <p>AWL: -</p> <p>Off list: badminton (1), Bangkok (1), handsome (1), sexy (2), talkative (1), Udonthani (1)³⁴</p>

There is one utterance produced by Taengmo which to an extent helps to prove that popular English loanwords can assist the learners in their discursive construction, especially in the case of this particular learner whose proficiency was very low compared with the others in her group [in Round 3 she could not produce the word 'music']. Taengmo's utterance in this round was quite fluent, as if she knew the

³⁴ A province near Sakon Nakhon

language she was using by heart. I think this was because she took up the chance to infuse her utterance with a 'borrowed' voice, that of a working woman who lives in Bangkok. The term 'working woman' has been used quite widely as a loan from English by certain groups of people, such as those who work in the media, educated people, and so on. Taengmo used what she may have heard from the discourse in her everyday life, and coupled that with the media image of a working woman who resides in Bangkok. The name she employed was also a hybridised representation because it was a Japanese name, Ryoko, so this woman might be either a Thai who had adopted a Japanese name or a genuine Japanese woman. As Taengmo attempted to make more meanings, her thinking appeared to shift to what she could say based on information about herself, so she said, 'I like eat everything' (Exc. 4.8, lines 28-29). She displayed a sense of fun when making this last statement, and her ample physique showed that it was a valid representation of her own appetite.

Although the Third Space Group did not make meanings to the extent that they were significantly greater in amount or more diverse than the Headway Group did, it does not mean that the Self-scaffolding technique used for helping the Third Space learners to come to voice and to construct a new representation within a dialogic space is ineffective or futile. The different condition for discursive construction directed the two groups to create meaning through two different stages of Self, so the discourse produced by each group is incomparable in terms of the number of words and types of meaning made. The Headway Group tended to show more freely their current Self, using the L2 they had already acquired for recounting their own histories as well as informing both real and as-if-real information about themselves in a self-satisfying and playful way. The Third Space Group displayed another Self

which was arranged for its formation through the collaboration in meaning-making between their current Self and Self-affiliated and Self-intersubjective Other. In other words, the kind of self which the Third Space Group was encouraged to construct would emerge as a result of the learners' use of their own sociocultural histories, the human experience they shared with the people shown in the images, and the information they knew about these people, in order to present meanings as if they were playing the roles of these people. Ultimately, by doing so, they had the chance also to represent themselves.

Round 3

The following excerpt represents the dialogue produced in the Headway Group in the third round of the activity.

Excerpt 4.9 from Lesson 1A: Starter Activity (Headway)

(3:45)

- 1 Rose: Hello. I'm Ali. I'm I'm I'm like singing.
- 2 T: (..) //Karaoke you mean?
- 3 Rose: Yes.
- 4 Stephen: //Hello. I'm Dominique. I want to sing a song.
- 5 T: Only one song?
- 6 Stephen: Yes.
- 7 T: What kind of song?
- 8 Stephen: Err..*Better Man*.
- 9 T: *Better Man?* [*Ss laugh*] Wow! Popular song. Okay.
- 10 Kate: Hello. I'm Jennifer. My. My hobby is read a book.
- 11 Nancy: Hello. I'm Michiko. [*Ss laugh*] I'm from Japan. I'm a hair air
- 12 hostess I'm so beautiful [*Jasky laughs heavily*]
- 13 T: [*T chuckles*] You add everything. Would you like to be an air

Excerpt 4.9 (Cont.)

- 14 hostess right?
- 15 Nancy: Yes.
- 16 T: Okay I wish your dream comes true. And?
- 17 Thomas: Hello. I'm Gigi. I like to watch television.
- 18 Jasky: Hello. I'm Danni. I like player *ເື້ອຍ* [*excl.*] playing computer.
- 19 T: Uhuh
- 20 Katherine: Hello. I'm .. Tina. I am single.
- 21 T: Okay you're not married you mean you're not married, are you?
- 22 Katherine: [*chuckles*]
- 23 Kate: Singer.
- 24 T: A singer or single?
- 25 Katherine: //Single.
- 26 F?: //Singer
- 27 T: Oh okay
- 28 Jenny: Hello. I'm. Cindy. Today I'm very happy.
- 29 T: Okay.
- 30 Vendy: Hello. I'm Yuri. I like apple.
- 31 T: Aha.
- 32 Daisy: Hello. I'm Britney. I love everybody. [*Ss laugh*]
- (5:27)**
- 33 T: [*T chuckles and Ss laugh*] *ນາງຈາກ <a beauty pageant>* Now you
- 34 have to think about these cartoons and say something okay?
- 35 Don't waste your time.

The following excerpt represents the dialogue constructed in the Third Space Group in the third round of the activity.

Excerpt 4.10 from Lesson 1B: Starter Activity (Third Space)

(6:45)

- 1 Somchai: Hello! I'm Ali. I'm beautiful.
- 2 T: Ali. Beautiful? [Ss laugh] Ali is beautiful. [T turns to Somchai] Ali
- 3 is the first person=
- 4 Somchai: =Oh sorry I'm (..) I'm [Ss laugh] I'm smart.
- 5 T: Good.
- 6 Araya: Hello. I'm Michi (?) I'm a pretty girl (XX). I come from Japan
- 7 [laugh]
- 8 Nisa: Hello I'm Chintara. I'm singer? I'm er .. I'm very er sing sing song.
- 9 T: Good.
- 10 Jarunee: Hello! I'm Lookgade. I'm star I come from Japanese I like banana
- 11 and very good handmade.
- 12 Buckham: Hello! I'm Paweena. I play sport. I live Udonthani.
- 13 T: Uhh
- 14 Bua: Hello! I'm Paradorn. I'm .. handsome. I come from Khon Kaen.
- 15 T: Uhh
- 16 Jaew: Hello! I am Kyoko. I come from Japan. I like Thai food because
- 17 Thai food is delicious.
- 18 T: What Which one in particular do you like?
- 19 Jaew: อะไรนะคะ <I beg your pardon>
- 20 T: Which one do you like?
- 21 Jaew: Err.. Papaya Salad. [Ss laugh]
- 22 Ning: Hello. I'm Thomas. I'm from . America ใต้ but (?) I'm tour
- 23 Thailand.
- 24 T: You are travelling?
- 25 Ning: Travelling.
- 26 T: Oh okay. You're travelling.

Excerpt 4.10 (Cont.)

- 27 Taengmo: Hello! I'm Sam. I'm artist Um like music [*pronounced like 'mistic'*];
 28 *Taengmo turns to ask Ning something*
 29 T: What? sorry, I beg your pardon?
 30 Taengmo: Umm music Thai music.
 31 T: You can be you can be others.
 32 Mayuree: Hello. I'm Tai Orathai. [*Ss laugh*] I am singer. Err I am ..
 33 Jaew: I come from Ubon Rachathani.
 34 Mayuree: I come from Ubon Ratchathani.
 (9:25)
 35 T: Uhuh thank you very much everybody, give yourself a big hand
 36 and go back to your seat. Get back to your seat. Thank you.
-

The most obvious difference in the third round between the discourse produced by the two groups is the length, or the amount of meaning they constructed — most of the learners in the Third Space Group (8 students) generated two more sentences after saying 'Hello' and telling their names whereas only one learner in the Headway Group produced three sentences (Nancy, Exc. 4.9, lines 11-12). The rest of the Headway Group added only one sentence after they had greeted and introduced themselves. In terms of the discourse features, nevertheless, the Headway Group's discourse is constituted by a wider range of meanings than that produced by the Third Space Group. The following tables show the profile of words generated in both groups.

Table 4.7 Word profile of the discourse produced in Round 3 of Lesson 1**warm-up activity**

	Time span	No. of words (1)	No. of words (2)	No. of words (3)	No. of different words	No. of content words	No. of different content words
HWG	1:42	99	91	81	32	26	23
TSG	2:40	128	121	111	38	42	28

Table 4.8 Profile of different words produced in Round 3 of Lesson 1 warm-up activity

	Headway	Third Space³⁵
Content words	<p>1st 500: book (1), everybody (1), like (4), playing (1), read (1), today (1), very (1), want (1)</p> <p>2nd 500: air (1), beautiful (1), happy (1), love (1), sing (1), singing (1), single [singer] (1), song (1), watch (1)</p> <p>1001-2000: apple (1)</p> <p>AWL: computer (1)</p> <p>Off list: hobby (1), hostess (1), Japan (1), television (1)</p>	<p>1st 500: come (5), food (2), girl (1), good (1), life [live] (1), like (3), play (1), very (2)</p> <p>2nd 500: artist (1), sing (2), singer (2), song (1), star (1)</p> <p>1001-2000: sport (1), tour (1)</p> <p>AWL: -</p> <p>Off list: America (1), banana (1), delicious (1), handmade (1), handsome (1), Japan (2), Japanese [Japan] (1), Khon Kaen (1), m(u)sic (1), smart (1), Thai (2), Thailand (1), Ubonratchathani (1), Udonthani (1)</p>

³⁵ Words in parentheses [...] were what students actually meant considering the context in which they were uttered; Khon Kaen, Ubonratchathani, and Udonthani are names of provinces in the North East of Thailand.

It can be seen in Tables 4.7 and 4.8 that the Headway Group produced nearly as many different content carrying words as the Third Space Group within a significantly shorter period of time. This information suggests that the Headway Group was more fluent in meaning creation than the Third Space Group. However, the meanings they produced were not, on the whole, directly tied to the textual materials. The mediating representations in their materials were, for this activity, exceptionally plain, offering little if any stimulation or guidance in their completion of the assigned task. Nor had I, as the teacher, provided them with adequate instructions in the first place concerning how they were supposed to associate meanings with the cartoon images in their materials. Since, in spite of this, the task had to be done, individually and rapidly, the students could not rely on the textual materials for their cues, and had little choice but to draw on their own store of meanings. In a sense, then, the poverty of the materials freed them to express themselves, or to take up any roles or identities they chose. Most of their utterances seem to have been based on actual information about themselves, i.e. their reality, such as what they like to do in their free time and what they like to eat (e.g. Exc. 4.9, lines 1, 4, 10, 17, 18, 30), given that they produced these utterances rather matter-of-factly. When the language did not reflect their realities, it may have been driven by imagined discourse which they had already had in their repertoire. A few learners in this group, however, appear to have relied on their dramatic skills to construct their utterances, for instance, Nancy who constantly made her peers laugh with her dramatic utterances when she chose to be a Japanese woman with the same name 'Michiko' she used in Rounds 2 and 3 (Exc. 4.7, line 8 & Exc. 4.9, lines 11-12). She added information which was related to her imagined identity of being an air hostess,

followed by a somewhat self-mocking utterance when she said that she was so beautiful. Many people would probably not think Nancy was pretty, and I had learned from my casual conversation with her outside the classroom that she would like to become an air hostess in the future. However, she said that she was not confident of her qualifications, in particular her English skills, height, and beauty. Overall, the Headway Group relied nearly completely on their own individual styles and linguistic repertoire in the way they came to voice in this task, and they could present themselves more variously compared to the Third Space Group.

The information in Table 4.8 suggests that the Third Space Group, on the other hand, seems to have been somewhat restrained from expressing themselves as they tried to adhere to a scaffolded zone or dialogic space between themselves and the particular Other in their materials. Nevertheless, the kind of scaffolded Self-construction or meaning-making required of this group can be said to challenge the learners cognitively to a greater extent than the Headway Group was challenged. The Third Space learners had to make meanings based on the real people presented through the icons in the materials. In doing so, they needed to rely on facts related to these people's sociohistorical backgrounds. It is evident that I overestimated the learners' knowledge of people whom I had assumed they would immediately recognise, drawing meanings from their shared embodiment of identities so as to arrive within a space of dialogic potential for their meaning and voice formation. The projection of voices and representations in this activity had not yet lent itself much to the full formation of a dialogic space. As shown in Excerpt 4.10, the learners' meanings were thus limited to referring to the places these people came from [come (5)], talking about what they liked [like (3)], and talking about what they did that had

made them famous [sing, singer, song, star]. However, what the Third Space Group lacks in terms of diversity of meaning, they generally make up by attempting to construct longer expressions when compared to the utterances of the Headway Group. This shows that the Third Space learners had begun to gain more understanding, which might have led to a better establishment of dialogic potential for their discursive construction if more time and assistance had been provided.

Although I have pointed out that the Headway Group's discourse is more diverse, it still seems to reflect a somewhat more formulaic kind of voice when we look at it more closely from a dialogic perspective. Lin and Luk (2005) maintain that 'dialogic communication' in second and foreign language learning is to be achieved through '...dialogizing English with students' local language styles, social languages, and creativity' (p. 84). Following this premise, the Headway Group's discourse is not so dialogic as the Third Space Group's discourse is. That is to say, the Headway Group was not encouraged by the imagined identities in this activity to bring 'social language' and 'local creativity' into the meaning-making process. Although there might be a few exceptions, such as in Nancy's utterances, Nancy's discourse seemed to have resulted from her own initiative due to her dramatic personality rather than from the imagined identity which the activity was assigning her. On the other hand, the imagined identities made available for meaning-making in the Third Space Group appear to have worked in ways that encouraged the learners to think as if they were speaking from the role of Other. In imagining the role of Other, they would normally become more dramatic than their usual being, which at times evoked a sense of fun through the sense of being Other in order to

represent Self. Representation of Self is usually realised through learners' references to local knowledge, experience, cultural practices, artefacts, and so on.

Three utterances made by three learners in the Third Space Group in the third round of this activity can be said to represent the construction of Self-Other or dialogism between the learners' voice (Self-discourse) and Others' voices — Jarunee's (Exc. 4.10, line 10), Jaew's (line 16), and Ning's (lines 22-23). Jarunee took up the name 'Lookgade' which was the name of one of the images included in their materials, so her whole utterance can be perceived as a representation of Lookgade. However, Lookgade is a very popular Thai model and actress, not a Japanese woman, and I am not sure whether Lookgade in her real life likes to eat bananas. But it was very likely that Jarunee infused the meaning for Lookgade with her own meanings arising from her own thoughts. The somewhat automatic answer I tended to get from these learners concerning the kinds of fruit they like was 'bananas' and 'mangoes' unless they wanted to pretend to be someone else in a dramatic fashion. I believe that this is not only because these two types of fruits may be easy to remember in their L2 codes, but also because they are abundant in their lived worlds. Bananas can easily be found all year round in local markets, and because fruit mostly grows in the wild environment, meaning that it does not need to be looked after with great care, it is generally cheap. We can see another reference made by Thomas in the Headway Group (Exc. 4.7, line 11) when he said, 'I like to eat banana'. That said, it is rational to assume that while Jarunee was pretending to be Lookgade, she infused this new construction of becoming Other with a piece of information which is likely to have arisen from the fact that she herself likes to eat bananas, not Lookgade. Apart from this, she appeared to infuse the whole

representation with the voice of someone who likes good handmade products, although she could not come up with the proper English words. It is not yet clear if Jarunee herself likes handmade products, but her utterance invokes a representation of a tourist from another country (in this case Japan) who likes handmade products which are locally plentiful. Thus, Jarunee represented a voice by relying on knowledge about her locality, since the community is famous for its woven products and other goods.

The second utterance was made by Jaew (Exc. 4.10, lines 16-17) who assumed the role of Other by constructing a representation of a non-Thai person who was into Thai food. However, when probed further for particular dish, her response was 'papaya-salad'. This reference recreated these learners' lived worlds, because it is one of the main dish they have on a regular basis. It has also become a dish which is known internationally, especially among tourists and others who are into Thai food. This moment of fashioning Other in a way that also allowed her to fashion her own lived Self brought about a laughter of recognition among the learners.

The third utterance was made by Ning (Exc. 4.10, lines 22-23). In terms of these three learners' spoken English alone, Ning's oral proficiency is apparently lower than that of Jarunee and Jaew, because her utterances were made with less fluency, and were less structurally complete, e.g. she omitted the subject 'I' altogether in the second round (Exc. 4.8, line 26) and did not make 'tour' into a gerund in this round as she was supposed to. She seemed to rely on her personal knowledge and experience in order to construct her representation. In the second round, she drew from the name of a sportswoman she knew, 'Sujitra Ekmongkolphisal', who used to be Thailand's number-one national badminton

player, although Sujittra's image was not present in the materials. In the third round, she constructed a representation of an American tourist who was 'touring' Thailand. The word 'tour' she used was also an item which can be said to have become social language since it has been used for a long time in Thailand as a loanword from English to call the modern air-con bus that runs between different cities or towns, and to modify any companies that deal with the tourism business. That is to say, the word has been used widely to replace a Thai verb for 'tour' and 'travel'. It was thus possible that she had drawn from a repertoire of social voices when she could not think of the term 'travel' for her utterance, and because it might have been drawn from the sphere of social language, she was not very confident, resulting in her reluctance to utter the word.

In sum, the Third Space Group became more dialogic as the activity moved from the first to the third round, although the dialogic materialisation seemed to emerge gradually. In particular, certain learners began to operate their thinking and other-fashioning within the intended intercultural space in round 3 of the activity. In terms of the discursive quality, the discourse produced by the Headway Group appears to be semantically more diverse than that produced by the Third Space Group. This is probably because the Headway Group's utterances were made based largely on their 'real' identities as the assigned roles and identities designated for the learners through their mediating discourse were not clear. The Third Space Group's discourse is not as diverse as the Headway Group's. However, their discourse began to bring into the construction some utterances which were infused by the learners' social languages and local creativity, as intended by the mediating voices and representations in their materials. Through this kind of infusion and co-construction

of learners' community and lived world, we have started to see more clearly some evidence of how the role of Self and Other could have interacted with each other in a dialogised space arranged through the internally persuasive discourse of the Third Space materials. This moment of Self-Other interaction is also when the old voice comes into contact with the new voice, or when Self-discourse and Other-discourse build upon each other. This dialogic potential takes shape when learners are influenced or encouraged by the imagined roles and identities they play when constructing meanings. In becoming Other through this Self-Other arrangement of discursive construction they can draw from Self-discourse or their own lived experience so as to create a novelistic meaning and identity. In terms of the discursive quantity, on average the students in this group produced more language than the Headway Group did, especially in the second and third round. The discourse produced in the first round by the two groups cannot be compared quantitatively because as the teacher/researcher, I did not interact with the Headway Group after they introduced themselves, whereas I said something in response to the Third Space Group's utterances.

It has to be noted that while I continued the activity to the fourth and fifth round in the Headway Group, the activity finished after the third round in the Third Space Group. This was because the activity had taken more time in the Third Space Group than it had in the Headway Group. As I examined the discourse produced by the Headway Group in the fourth round, I found that it was not entirely without any utterances constructed with a pattern of Self-Other representation similar to what Jarunee, Jaew, and Ning produced in the third round of the Third Space Group. The following is an utterance made by Nancy in the fourth round of the Headway Group:

... **Hello. I'm Barbara** [In a high-pitched voice and very dramatic style of speaking] (Laughs). **I like to eat rice, steak, papaya salad every time everything every time** (Nancy laughs and Ss laugh)...

It can be seen that Nancy constructed a representation of a western woman named 'Barbara', through which she could express much of her own Self by telling the class the kinds of food she liked (rice and papaya salad) and in particular by pointing out that she was the kind of person who enjoyed eating. This is similar to Taengmo's utterance in the second round of the Third Space Group when she also resorted to this kind of Self-mocking utterance in order to come to voice. Both Nancy and Taengmo are rather plump women, who are cheerful. They both had to come up with L2 voice within a short time given to them. The sentence, 'I like to eat ...', and words that begin with 'every-' such as 'everybody', 'every time', 'everything', were within in their linguistic resources. They ended up putting forward these available linguistic items together, all of which made their utterances sound as if they were suggesting that they were fat women. That is, the attempt to make some meaning with the limited L2 voice in their utterances required them to fashion themselves jokingly by concluding that they liked to eat everything. This seemed to be the best kind of meaning their limited English could afford them at that moment of meaning construction.

In the case of Nancy's utterance, she had to think of some English words with regard to food items after she had chosen to talk about the food she liked. 'Rice', the first kind of food that came into her mental representation, is eaten in virtually every single meal by these learners. The second food item however was 'steak', a western food. Nancy might have tried this food before in her real life and genuinely liked it.

This was however unlikely given that she laughed through the whole utterance. She might have found the representation of Other she was creating — that of ‘Barbara’ — amusing since she infused some representation of Self such as ‘rice’ and ‘papaya salad’ in order to represent Other or ‘Barbara’, alongside ‘steak’, the one word she could think of at the time as the type of food ‘Barbara’ should like because she is a western woman. Nancy’s meaning clearly represents how learners’ appropriation of classroom discourse for fashioning Other does not necessarily prevent Self from emerging.

‘Papaya salad’ was also Jaew’s response in the third round of the Third Space Group (Exc. 4.10, line 21) when she was probed for the kind of food she liked. These learners’ association with this particular food displays an attempt to make meaning in discursive construction which simultaneously tells us a few things about them as social beings. ‘Papaya salad’ is one of the few items they possess in L2 voice which would represent who they are, a Thai Esarn person. In fact, they could have chosen to refer to some foreign food, of which they knew quite a few in L2 voice such as, hamburger or pizza, but that would have meant having to resort to their dramatic skills for being someone who they were not, and to risk losing their sense of self in that utterance.

In conclusion, the Third Space discourse displays some markers of dialogic involvement because of the intended establishing of a dialogic space through roles and identities. However, some learners in the Headway Group took the risk to act dialogically, especially when the language activity moved on and the learners started to find different ways of making meaning out of their available resources. Nancy in the Headway Group took her own initiative to be more dramatic than the rest in her

group, and engaged with her own 'dialogic imagination' in making her meaning. That is, her utterance shows an attempt to think of the language for speaking in the role of 'Barbara'. This is different from the Third Space Group, where the materials worked in ways that encouraged a dialogic space where Self-Other interaction was to be realised through the stimuli of visual representations. However, the dialogic space envisaged for the Third Space Group did not manifest itself instantly in this activity. It emerged rather gradually, and it was not until the third round that some learners entered a cognitive and discursive space when they looked into Self from the eyes of Other, taking up discourse which represented Other through which they simultaneously represented Self.

4.4 Self-Other co-construction of discourse: A natural phenomenon

So far, I have shown through my analysis of the learners' interactional voices that the discourse in the Third Space materials could contribute to the formation of dialogic potentiality in which the Third Space Group started to create meanings and representations based on a Self-Other collaboration. The learners in this group showed their involvement through a dialogised space by attempting to construct a long string of utterances. It might be the case that, due to their limited L2 codes and their perception that L1 codes would not be allowed, an attempt to be dialogic manifested itself as a repetition of basic lexis. As for the Headway Group, some learners started to show their dialogic selves as they were pressured by the linguistic situations for meaning, and the Self-Other construction also appeared as a consequence.

In this section, I analyse the learners' discourse produced during learners' engagement with role-play activities. Similarly to what I have done with the warm-up activity in Lesson 1 discussed in section 4.2, excerpts have been taken from a pair of parallel activities (one from the Headway Group and one from the Third Space Group). A pair of role-play activities is parallel when they are both speaking activities but they differ from each other in terms of voices and representations for which the learners are supposed to create their meaning, i.e. there is a difference in terms of imagined identities the learners were required to construct. In this research, while the learners in the Headway Group were required to play largely the role of Other, the learners in the Third Space Group were directed to play both the role of Self and Other. For example, while the Headway Group carried out a role-play activity in which they had either to sell or buy food in a western-style café, the Third Space Group had either to sell or buy food at a Thai Esarn-style food hawker's stall. Before taking up their respective roles in their speaking activity, they were exposed to different types of textual voices and representations embedded in the thematic content of the teaching materials. The 'parallel' excerpts of learners' discourse are compared in order to analyse their patterns and features. Different concepts of Bakhtin's dialogism were drawn on for analysing the difference between the two groups with regard to 'dialogic self' — instances of Self-Other representation or learners' appropriation of Other-discourse by infusing Self.

The rationale behind the use of different imagined roles in the mediating discourse of both sets of materials is grounded in Bakhtin's concept of 'outsideness'. According to Marchenkova (2005), Bakhtin's outsideness '... encapsulates the idea that in order to engage in meaningful communication one must remain distinct from,

and in a manner of speaking “outside” of, one’s “other” — that is, a dialogue is possible ... only when we remain different from our “others” (p. 177). Following this premise, imagined roles in role-play activities for the Third Space Group were designed to allow outsiders to occur more easily than those of the Headway Group through an arrangement of imagined roles. While the Third Space Group was stimulated by Self-representation for the purpose of Self-fashioning, including Other-fashioning through imagination for the purpose of Self-Other interactions, the Headway Group was largely stimulated by Other-representation, requiring learners to engage mainly with Other-fashioning. For instance, only one interactant in a dialogue created in the Third Space Group was required to play the role of a foreigner (a tourist visiting Esarn) while the other interactant took up the role of a local person. On the other hand, the Headway Group was required or was expected to be encouraged by textual voices and representations to play the role of Other as if they were transported to a place where both interactants had to act as Other. Therefore, the Third Space Group would have a greater possibility of arriving at a position which lends itself better to ‘meaningful’ interaction through dialogic means of meaning-construction than the Headway Group, as their imagined roles already comprised Self and Other. By acting as if they were Other for each other, the Third Space Group was expected to create meaningful dialogue through processes of turning Self-discourse, or knowledge of their life-worlds or lived experiences, into imagined discourse. By doing so, they could speak from the position of Self for representing or becoming Other in discursive construction.

The following excerpts have been taken from Activity 5 on page 19 in Lesson 2A (Headway) (In a Café) and Activity 5 on page 19 in Lesson 2B (Third Space) (At

the Food Hawker). As each group was divided into two sub-groups while carrying out this activity, there are four excerpts to be analysed and compared (two from each group). Excerpts 4.11 and 4.12 represent learners' discourse produced by Group 1 and Group 2 in the Headway Group, while Excerpts 4.13 and 4.14 represent learners' discourse produced by Group 1 and Group 2 in the Third Space Group.

Excerpt 4.11 Group 1's discourse in the Headway Group

(Left-hand side of the teacher/researcher)

(0:43)

- 1 Stephen: Good morning. May I help you?
- 2 Katherine: *[smiling, looking hesitant]*
- 3 Rose: Yes, please. *[standing behind Katherine, not her turn to talk yet*
- 4 *but responds to Stephen's utterance, animating a customer's*
- 5 *reply] [Katherine turns back to look at Rose; Rose shoved*
- 6 *Katherine's shoulder]*
- 7 Rose: Yes, please อีเส้า <say 'yes, please'>
- 8 Katherine: Yes. *[again turned to say something to Rose]*
- 9 Rose: Yes, please. เชออยากกินหยัง <What do you want to eat?>
- 10 Jasky: *[standing behind Rose, turns to speak to Nancy] ส้มตำ <papaya*
- 11 *salad> [Jasky responds to what Rose's asking 'What do you want*
- 12 *to eat?' by referring in their dialect to one of Esarn people's main*
- 13 *dishes, 'ส้มตำ' or papaya salad]*
- 14 Katherine: Can I have err ice cream, please?
- 15 Stephen: Yes, here you are. And anything else?
- 16 Katherine: No, thanks.
- 17 Rose: คิดเงินแล้วบ่ <did you charge her already?>
- 18 Jasky: บ่เอาตี บ่เอาเงินตี <ไม่เอาเงินเธอ จะไม่เอาเงินเธอ> <Won't you charge her?
- 19 *Won't you charge her?>*
- 20 Nancy: เขาให้กินฟรี <the ice-cream is free> *[laughs]*

Excerpt 4.11 (Cont.)

- 21 Stephen: โอ้ย ลืม ลืม <right, I forgot, I forgot>
- 22 Nancy: เขาไม่คิดตั้งค์เลยง <the seller didn't charge any money, the customer
23 got confused>
- 24 Stephen: Good morning, sir. Can I help you?
- 25 Rose: Yes, please. I..I'd like .. I like to have a a .. a a .. toothpaste.
- 26 Stephen: Oh. Don't pay sir.
- 27 Rose: [laughs]
- 28 Stephen: Don't pay sir... May.. I get to you?
- 29 Rose: มีอยู่ป้ <do you have it?> ... เอ้อ เอามา <Good. Give it to me>
- 30 Stephen: Here you are. [laughs]
- 31 Rose: Thank you. [laughs]
- 32 Stephen: One pound=
- 33 Rose: โห แพงแท้ <Oh, it's so expensive>
- 34 Stephen: One hundred ?? [laughs]
- 35 Rose: โห แพงแท้ <Oh, it's so expensive> It's very expensive. [laughs]
- 36 Stephen: This is um.. special for you. [laughs]
- 37 Rose: Thank you. ไปก่อน <see you>
- 38 Stephen: You're welcome... Good morning, Mrs.
- 39 Jasky: [laughs] Good morning.
- 40 Nancy: Mrs. เลขหรือ <(didn't you call her) Mrs?>
- 41 Jasky: Yes, please. I would like ...
- 42 T: นี่ นี่ นี้ อุมารรณ เอ้ย ไม่ใช่ <wait, wait, wait (Ss name) Oh, no>
- 43 Ss: (xxx) <Ss name> (Laugh) [Ss laugh because I mistakenly
44 approach Nancy while I call out for Rose] มาเป็นแคชเชียร์ <you
45 are a cashier now>
- 46 Rose: อู๊ อจารย์ <no teacher> [whimpers]
47 ... Good morning, sir. Can I .. May I help you?
- 48 Jasky: Good morning. เอาทีละอัน <let's do it bit by bit> Yes, please. I
49 would like to have err.. pizza.

Excerpt 4.11 (Cont.)

- 50 Rose: Here you are. Anything else, sir?
 51 Jasky: No, thanks.
 52 Rose: One pound fift..fifty p, please. Thank you... เจ้าอย่าฟ่าว ปอนมึง <อย่า
 53 เพิ่งสิ เดี่ยวก่อน>
 54 Jasky: อ้าว คนอื่นไปหมดแล้ว
 55 Rose: เออๆ จ้าไปเดอะ Good morning.
 56 Nancy: Good morning. Can I have a .. a ..?? and ...
 57 Rose: Here you are. [*Rose pretends to thrust what Nancy has ordered*
 58 *into Nancy's hand*] [*laughs*] (3:43)

Excerpt 4.12 Group 2's discourse in the Headway Group

(Right-hand side of the teacher/researcher)

- 1 Thomas: err..Good morning.. หรือเปล่า <*good morning, isn't it?*> [*laughs*]
 2 Kate: ที่ Good morning ไปสิ < *go ahead say 'good morning'*>
 3 [*speaking from behind — she is not the first customer*]
 4 Daisy: Good morning. Can I have err have hamburger and ice-cream
 5 please?
 6 Thomas: Here you are. Anything else?
 7 Daisy: No, thanks.
 8 Thomas: er.. hamburger and อะไรนะ <*and what else?*>
 9 Daisy: Ice-cream.
 10 Thomas: Ice-cream...Five pounds, please.
 11 Daisy: Thanks.
 12 Thomas: Thanks....Good morning.
 13 Vendy: Good morning. Can I have pizza, please?
 14 Thomas: er,er, here you are. Anything else?
 15 Vendy: No.

Excerpt 4.12 (Cont.)

- 16 Thomas: Three pounds seventy.. three pounds seventy five.
- 17 Vendy: Thanks.
- 18 Thomas: Thank you... Good morning.
- 19 Jenny: Good morning. Can I have ??
- 20 Thomas: Chocolate cake. Er..Here you are. Anything else?
- 21 Jenny: No.
- 22 Thomas: Err chocolate .. one pound seventy five please.
- 23 Jenny: Thanks.
- 24 Thomas: Thank you....Good morning.
- 25 Kate: Good morning. Can I have an ice-cream and mineral water?
- 26 Thomas: Here you are. Anything else?
- 27 Kate: No. Thanks.
- 28 *[Thomas finishes the role of a shop assistant]*
- 29 Kate: Good morning.
- 30 Daisy: Good morning. Can I have err orange juice .. please?
- 31 Kate: Here you are. Anything else?
- 32 Daisy: No. Thanks.
- 33 Kate: Err...Ninety Ps...
- 34 Daisy: Ninety Ps.
- 35 Kate: Ninety Ps, please.
- 36 Daisy: Thanks.
- 37 Kate: Thank you.....Good morning.
- 38 Vendy: Good morning. Can I have a hamburger, please?
- 39 Kate: Here you are. Anything else?
- 40 Vendy: No. Thanks.
- 41 Kate: Three pounds fifty.
- 42 Vendy: Thanks.
- 43 Kate: Thank you ... Good morning.
- 44 Jenny: Good morning. Can I have pizza, please?
- 45 Kate: Here you are. Anything else? *หาไม่เจอ <I can't find it>*

Excerpt 4.12 (Cont.)

- 46 Jenny: (laughs)
 47 Kate: Err Three pounds seventy five.

**Excerpt 4.13 Group 1's discourse in the Third Space Group
 (Left-hand side of the teacher/researcher)**

(0:34)

- 1 Nisa: Hello.
 2 Jaew: Hi. Can I have green papaya salad and sticky rice, please?
 3 Nisa: Certainly. Is there anything else?
 4 Jaew: No, thanks.
 5 Nisa: It will take .. minute. Is that okay?
 6 Jaew: Okay.
 7 Nisa: Fifty-five baht, please // thanks
 8 Jaew: // thanks.
 9 Nisa: Thank you ... Hello.
 10 Jarunee: Hi. Can I have green papa ... papaya salad, please?
 11 Nisa: Umm Certainly. Is there ... certainly. Is there anything else?
 12 Jarunee: No...
 13 Nisa: It will take fifteen minutes. Is that okay? Fifty-five baht, please.
 14 T: เปลี่ยนแม่ค้าบ้าง เปลี่ยนแม่ค้าบ้าง <change the hawker, change the hawker>
 15 หมูมาสั่งบ้าง <now your turn to order> นักศึกษาตอนนี้ ต้องจินตนาการว่า คุณเป็นคุณ
 16 ช่วยคุณพ่อคุณแม่ขายส้มตำนะ แล้วนี่ก็เป็นนักท่องเที่ยวต่างชาติ
 17 [Jaew takes the role of the food hawker now and all the four
 18 students approach her at the same time]
 19 Araya: Menu, please ... Thank you. I want .. I want ..
 20 Nisa: Can I have barbeque? [turns to look at her friends]
 21 Ss: Barbeque^ Larb, beef larb.
 22 Araya: What's beef larb?
 23 Jaew: Beef larb is umm spicy spicy minced pork or beef... What do you

Excerpt 4.13 (Cont.)

- 24 want?
- 25 Mayuree: Beef, beef, beef [*Ss laugh*]
- 26 Jaew: Okay.
- 27 Ss: [*laughs*] beef, beef, beef [*Ss laugh*]
- 28 Araya: I want Esarn sausage.
- 29 Jaew: Esarn sausage.
- 30 Araya: Waterfall.
- 31 Jaew: Waterfall.
- 32 Araya: Sticky rice.
- 33 Jaew: And sticky rice... Water water?
- 34 Araya: No =
- 35 Ss: = Yes. (Laugh)
- 36 Jaew: No^ ... Anything to drink?
- 37 Ss: Yes. (In chorus)
- 38 Nisa: Drinking water.
- 39 Jaew: A drinking water one.
- 40 Jarunee: Iced tea.
- 41 Jaew: And you?
- 42 Araya: Soft drink.
- 43 Jaew: Soft drink. And you?
- 44 Mayuree: I ... น้ำส้มคั้น <*orange juice*> [*laughs*] drinking water
- 45 Jaew: Water two .. two bottles please. Barbeque^
- 46 Ss: Yes. [*In chorus*]
- 47 Jaew: Larb.
- 48 Ss: Yes. [*In chorus*]
- 49 Jaew: Esarn sausage.
- 50 Ss: Yes. [*In chorus*]
- 51 Jaew: Waterfall.
- 52 Ss: Yes. [*In chorus*]
- 53 Jaew: Sticky rice.

Excerpt 4.13 (Cont.)

- 54 Ss: Yes. [*In chorus*]
- 55 Jaew: Drinking water two?
- 56 Ss: เออ ขึ้นจะถาม ราคาไหม <*talk about the price?*> It's will สู้ได้สิบนาทีเลยหรือ
57 <*What?*> *Ten minutes?*>
- 58 Jaew: It will take err twenty-five, twenty-five minutes. Is that okay?
- 59 Ss: // okay. ให้ออ
- 60 Ss: // No problem.
- 61 Jaew: Umm Two hundred fifty baht.
- 62 Ss: Ok. Thanks.
- 63 [*Ss change the roles*]
- 64 Mayuree: Hello.
- 65 Jaew : I can have .. What do you want to eat?
- 66 Nisa: I can have an umm Esarn sausage.
- 67 Mayuree: Esarn sausage.
- 68 Jaew: อะไร stick <*stick what?*> [laughs]
- 69 Mayuree: Sticky rice
- 70 Jaew: BBQ chicken and larb and you
- 71 Nisa: // what do you want?
- 72 Araya: No. Can I have 'Tom Yum Goong'?
- 73 Mayuree: 'Tom Yum Goong' is menu ... menu
- 74 Ss: ???
- 75 Jaew: มีไหม มีไหม <*do you do it? do you do it?*>
- 76 Mayuree: ?? มัน take time ทำยาก ?? <?? *It takes time. It is difficult to cook*>
- 77 Araya: OK. Thanks.
- 78 Nisa: Certainly.
- 79 Jaew: ?? Ice-cream because I'm thir(s)ty. (6:22)

Excerpt 4.14 Group 2's discourse in the Third Space Group**(Right-hand side of the teacher/researcher)****(0:34)**

- 1 Taengmo: เอาใหม่ เอาใหม่ <*again again*> Hi. Can I have waterfall, please?
- 2 Somchai: Certainly. Anything else?
- 3 *[Taengmo consults the textbook for a few seconds]*
- 4 Taengmo: No, thanks. *[laughs]*
- 5 Somchai: It will take twenty minutes.
- 6 Taengmo: No problem.
- 7 Somchai: Is that OK? *[laughs]*
- 8 Taengmo: Thanks โอ๊ย พุดผัด พุดผัด ต้องบอกอะไรนะ
- 9 Bua: จักบาท <*how much?*>
- 10 Taengmo: โอ๊ย บัดฉั้นเป็นสละตาย <*you'll be dead when it's my turn*>
- 11 Somchai: Is that OK?
- 12 Taengmo: No problem.
- 13 Somchai: No problem.
- 14 Taengmo: OK. อี๊ นี่ <*here is the money*>
- 15 Somchai: Thanks.
- 16 Taengmo: Thanks.
- 17 Somchai: Bye.
- 18 Taengmo: อ้าว เสร็จแล้วหรือ <*was it finished?*>
- 19 Bua: สวัสดีค่ะ <*hello*> Can I have ...? เบิ่งเมนูดี <*can I look at the menu?*>
- 20 T: เปลี่ยนพ่อค้าบ้าง <*change the hawker*> เปลี่ยนพ่อค้าบ้าง <*Change the*
- 21 *hawker, please*> เอ้า ชวนกันกินบ้างสิ <*you may order the food*
- 22 *together*> ชวนกันแบบว่ามาด้วยกัน ชวนกันว่าจะกินอะไรดี <*you all come*
- 23 *together and are deciding what to eat*>
- 24 Bua: Hello.
- 25 Ning: Hi. I can .. I can can I ? green papaya ... green papaya, please?
- 26 Bua: // Anything else?

Excerpt 4.14 (Cont.)

- 27 T: // นักศึกษาต้องจินตนาการว่า คุณเป็น คุณช่วยคุณพ่อคุณแม่ขายส้มตำ แล้วนี่เป็นนักท่องเที่ยวชาว
 28 ต่างชาติ อันนี้เป็นนักท่องเที่ยวชาวต่างชาตินะอะ อันนี้ขายส้มตำช่วยแม่ช่วยพ่อนะ <imagine
 29 that you are helping your parents sell Somtam (Green Papaya
 30 Salad) and you guys here are foreign tourists. These people here
 31 are foreign tourists and you are helping your parents sell
 32 Somtam>
- 33 Ning: No problem.
- 34 Buckham: Waterfall. [talks with Somchai in the background pretending to
 35 ask each other what to order]
- 36 Somchai: Waterfall.
- 37 Bua: Fifty baht, please.
- 38 Ning: Thanks
- 39 Somchai: Soft drink.
- 40 Buckham: Soft drink.
- 41 Taengmo: OK. OK.
- 42 Somchai: Hello.
- 43 Bua: เอาหยัง <what would you like?>
- 44 Taengmo: Hi. Can I .. Can I have er ..?
- 45 Somchai: Waterfall. Waterfall.
- 46 Buckham: Beef larb. Beef larb [laughs]
- 47 Taengmo: Sticky rice.
- 48 Buckham: The beef larb and ..
- 49 Taengmo: Sticky rice.
- 50 Buckham: Sticky rice.
- 51 Somchai: Please.
- 52 Taengmo: Barbequed chicken.. OK .. please ลืม please <I forgot 'please'>
 53 Soft drink^
- 54 Somchai: Thirty .. thirty .. [tries to say 'thirsty']
- 55 Buckham: Iced tea.
- 56 Bua: Iced tea.

Excerpt 4.14 (Cont.)

- 57 Somchai: Iced tea .. How much? .. It's okay. Is that okay? [*Bua laughs*]
- 58 Taengmo: ไม่??? ***** เอนั้นแหละถาม <*you're supposed to ask*> เอน่ถาม
- 59 <*Why don't you ask?*>
- 60 Bua: It will take twenty minutes. Is that okay?
- 61 Somchai: No problem.
- 62 Bua: ??
- 63 Taengmo: ??
- 64 Ning: ก็ไม่มีปัญหา <*he said, 'No problem'*>
- 65 T: [*Interrupts and asks Taengmo to take the hawker role*] เอ้า สักคนนี่เป็น
- 66 backpackers มาด้วยกัน ช่วยกันรุมถาม <*you guys here are backpackers*
- 67 *and order the food at the same time*>
- 68 Bua: Can I have ..?
- 69 Taengmo: นอกเหนือไปจากนี้ก็ได้ <*why don't you order something besides the*
- 70 *menu?*> Anything else?
- 71 Bua: เอ่อ เอ่อ <*yes, yes*> ... คิดเอาหรือ <*should I think of other kinds of*
- 72 *food?*>
- 73 Taengmo: *****
- 74 Ning: ซุปหน่อไม้ <*bamboo shoot soup*> [*Bua laughs*]
- 75 Taengmo: Okay, okay.
- 76 Bua: ?? ***** [*talks to Ning*]
- 77 Taengmo: เอ้า สั่งมา <*please order quickly*>
- 78 Buckham: Can I have // orange fish [*laughs*]
- 79 Bua: // American rice ...
- 80 Buckham: Orange fish small [*laughs*]
- 81 Bua: American fried rice [*laughs*] ส้มปลา <*Som Pla*> <*salt fish*>
- 82 [*laughs*]
- 83 Somchai: Can I ... rambutan .. rambutan?
- 84 Bua: เงาะ <*rambutan*>
- 85 Buckham: Orange small ... orange fish small. [*laughs*]

Excerpt 4.14 (Cont.)

- 86 Taengmo: Certainly. Anything else sir? .. Certainly. Anything else?
 87 Somchai: No, thanks.
 88 Ning: No. I want ..
 89 Bua: No เพื่อนนี้ยังไม่ได้สั่งอยู่ <*she still wants to order*>
 90 Taengmo: เอ้า จะกินอะไรล่ะ <*what would you like to eat?*> เอ้า ก็ต้องถามเค้าบ้างสิ
 91 Ning: ??
 92 Taengmo: ไม่ ไม่ ไม่ <no, no> It will take .. forty minutes.
 93 Somchai: Forty [Ss laugh] .. No. No. [*walks away pretending that he*
 94 *doesn't want the food anymore*] [*Ss laugh*]

Ideally, the two groups should have been treated as similarly as possible for the purpose of comparing their interactions. However, the way a lesson turns out is often unpredictable depending on various factors. Because these role-play activities were part of their respective lessons comprising many other tasks, it was difficult to allocate exactly the same amount of time to each group for carrying them out. It was also the case that teachers sometimes forget to monitor the time in the classroom. As can be seen in the excerpts, the Headway Group was allowed a shorter time than the Third Space Group was — the Headway Group last about 3 minutes while the Third Space Group last about 6 minutes. The patterns of learners' interactions in the two groups were also different — the Headway Group's was largely the interaction between a café attendant and one customer at a time throughout the whole activity whereas the Third Space Group's was in the beginning the interaction between a food hawker and one foreign customer but later turned into the interaction between a food hawker and four foreign tourists approaching the hawker at the same time. The

Third Space Group changed the way they were making conversations after I asked them to imagine that they came together and needed to discuss what to eat (Exc. 4.14, lines 27-28). Consequently, it would be more justifiable to compare the discourse produced by the two groups in terms of the quantity of their utterances only in the first three minutes of this activity. I have focused in particular on the learners' utterances when they spoke from the position of their imagined roles.

Table 4.9 Profile of learners' quantity of words (Lesson 2 Act5 P19)

	Time spent (mins)	No. of utterances ³⁶	No. of words (G1)	L2 voice	L1 voice	No. of words (G2)	L2 voice	L1 voice	Total words
HWG	3:00	72	141	138	3	166	164	2	307
TSG	3:00	59	101	101	-	90	88	2	191
HWG : 4.26/utterance, TSG : 3:24/utterance									

In terms of the amount of words, the Headway Group produced considerably more words than the Third Space Group did within the same amount of time given (307 words versus 191 words). However, it cannot be concluded that this information means that the Headway Group showed more affective involvement with the activity because of the difference in the interactional patterns between the two groups — the Third Space Group changed their interactional pattern from dyadic to group construction towards the end of the excerpt, whereas the Headway Group kept to one-to-one interaction throughout. The change in the interactional pattern in the Third Space Group decreased the amount of words uttered by certain speakers such as Buckham (Exc. 4.14, lines 46, 50, 55) whose utterances were reduced to referring to some food items. The Headway Group also had more turns of making utterances,

³⁶ In this analysis I treat each turn the learners spoke for the roles they were playing as one utterance.

meaning that their meaning construction took less time. I watched the video recording of this excerpt and found that the Headway Group did not consult their texts as much as the Third Space Group, certain members of which, in particular Taengmo, had to look at the model dialogue several times while carrying out her turns. This suggests to an extent that the Headway Group were more comfortable with the language presented in their model dialogue — they were probably more fluent in the speech genre assigned to them for the activity when compared to the Third Space Group. It might also be the case that the Third Space Group's model dialogue contained language which was new for them such as informing the customer how much time the food would take (see Appendices page 388 and 407) whereas the model used by the Headway Group did not contain this language. Because of all these factors, the Third Space Group could not produce as large a number of words as the Headway Group could.

In order to analyse the dialogic property of the discourse, which involves a manifestation of dialogic Self, in the discourse produced by both groups, it is essential to look beyond the number of words to focus more on the types of meanings and styles that were employed in the learners' utterances. The following table is a summary of discourse features employed by the two groups.

Table 4.10 Profile of learners' discourse features (Lesson 2 Act5 P19)

	Role of shop assistant or food hawker	Role of customer	The food item ordered (meaning infused)
HWG	-Good morning, (sir, Mrs.) (12) -Can (May) I help you? (3) -(Yes), here you are. (10) -(And) anything else, (sir)? (9) - (telling price), (please) (8)	-Good morning. (10) -Can I have ..., (please)? (9) -I'd (would) like ... (2) -No, (thanks). (7) -Thank(s) (you). (7)	Ice cream, toothpaste, pizza (3), hamburger (3), chocolate, cake, mineral,

HWG	-Thank(s) (you). (6) -you're welcome. (1)		water, orange, juice
TSG	-Hello. (3) -Certainly. (Is there) anything else? (2) -It will take ... minutes. Is that okay? (2) -(telling price), (please) (3) -Thanks. (2)	-Hi. (1) Hello. (1) -Can I have ..., please? (6) -I can ... (1) -Okay. (5) -No, (thanks). (4) -No problem. (4) -Thanks (5)	Green papaya salad (3), sticky rice (3), beef larb (2), waterfall (4), Esarn sausage, barbequed chicken, soft drink, iced tea

The summary of language features shown in Table 4.10 reveals once again why the Headway Group produced so many more words than the Third Space Group did — their discourse is constituted by more utterances. Nevertheless, their utterances are rather mechanistic and repetitive in that they almost completely repeated the language provided in the model dialogue. The types of meanings were manifested through the use of words, phrases and styles presented in the model dialogue. This repetitive pattern can be seen more clearly in the discourse produced by Headway Group 2 shown in Excerpt 4.12. It is quite clear that the students in this group appropriated the Other-discourse in order to represent Other, because they ordered the western food provided in the menu in the teaching materials. Hardly any voices represent Self in this group's interactions. In contrast, there was evidence from the discourse produced by Headway Group 1 (Excerpt 4.11) that certain learners attempted to appropriate Other-discourse by infusing representation of Self when they had to think of the food item to order. This was seemingly the moment these learners failed to become Other by using Other-discourse to represent Other-being, and the voice of their identity emerged from within their mind to turn their appropriation into the formation of their lived selves.

The most obvious case in point is Nancy's utterance (Excerpt 4.11, line 56). In this activity the students were to imagine themselves in a western-style café ordering food from a shop assistant after having been mediated by the voices and representations in their teaching materials. The type of food Nancy ordered was unintelligible in the recordings, so I asked her about this episode in the video stimulated recall interview. She said that she had thought at that moment that she had ordered a hamburger already before ordering a local dish. The video clearly proved that she had only one chance to order her food before the activity was stopped. Nevertheless, what she recalled from watching this linguistic event and discussed with me in the interview has revealed interesting information as to how learners' Self can emerge during a role-play activity like this one — the contestation between imagined identity and 'real' or 'authentic' identity which is likely to lead to students' appropriation of language for representing Other-being relying on linguistic resources available from their Self-being. She strongly believed that what she ordered at the time was something like 'Kai Yang Som Tam' (barbequed chicken and papaya salad), two dishes which Thai Esarn people regularly have together. When asked why she ordered local food instead of western food, she said that '...I kind of thought funnily I didn't want to eat western food anymore and wondered if I could order "my food" instead. Rose even pretended to thrust something in my hand and said, "Here you are" . And I kind of thought, "Oh you have it" and laughed'.

When we look at the types of food the learners in the Headway Group ordered, we can see that their appropriation of the western food provided in the teaching materials did not seem to be constructed smoothly in some cases, in spite of the fact that the food items included in the menu were rather common and they should have

been familiar with them for a long time. Although they might have barely tasted this food in their real life, they should have learned about it from both their long English learning experience and their exposure to western culture through different kinds of media. Nevertheless, Katherine, who was the first speaker, chose to order 'ice cream' after a delay before she began making the conversation properly (Exc. 4.11, lines 2-16). At the moment when she had to grapple with both the language and how to accompany that language with action, 'ice cream' was the food she chose to refer to in order to pass as a customer. Although 'ice cream' might be adequate to serve her purpose of representing Other since it was available in the materials, her utterance was to an extent imbued with Self-representation through her reliance on readily available social language. I consider that 'ice cream' has been integrated into the lived experience of Thai people nowadays and the food is considered western, despite being so readily available on the Thai streets. Thai people have also taken a loanword from 'ice cream' into their everyday language and life. For Katherine, 'ice cream' was something she could easily access in her mental representation because of its closest signification to her reality compared to other food items.

The most unexpected case was Rose's utterance and her conversation with Stephen (Exc. 4.11, lines 24-38). Instead of food, after grappling a while for what to order, she finally opted for 'a toothpaste'. We can look at this utterance as Rose's being playful, making a joke. Nevertheless, when I asked her in the video-based stimulated recall interview why she did not order food like the others, she claimed that she completely forgot that she was to order food in a café, and thought that she could order anything at a shop. Given that she was behind Katherine earlier and even

advised Katherine regarding what she wanted to eat (Exc. 4.11, line 9), it is hard to believe that she completely forgot the role she was supposed to play.

Nevertheless, the whole discourse she constructed with Stephen including what food she ordered brought to the fore how learners' being plays a role in shaping meanings and styles of their discourse during meaning construction. In her discursive formation, Rose's being appeared to assist her in turning the limited linguistic resource she possessed into what she could utter in order to interact meaningfully and suitably for the imagined dialogue. Rose got a 'D' from *Listening and Speaking 1*, so I assumed that she was likely to face more difficulty in oral practice than the others in her group. However, this moment of meaning construction led to dialogicality, or the emergence of dialogic self and culture (see Tedlock & Mannheim, 1995 for discussions on the dialogic emergence of culture) through both Stephen's and Rose's discourse, when they both attempted to represent Other by infusing various voices of Self as far as styles and meanings are concerned. When Rose referred to 'a toothpaste', Stephen tried to stop her from deviating from what they were supposed to do by saying, 'Don't p(l)ay, sir. Don't p(l)ay sir.' (Exc. 4.11, lines 26, 28). He was probably failing to pronounce 'l' contained in the initial clusters because I noticed elsewhere that he said 'get d(r)ess' without pronouncing the 'r' properly. His statement was literally translated from Thai, 'อย่าเล่น อย่าเล่น' meaning 'Stop playing. Stop playing'.

Rose's reference to 'a toothpaste' conjured up an image of the place where they buy it in their lived experience, hence where their communication should be taking place. Stephen decided to go along with Rose's act, and said, 'May I get ... to you?'. He then walked away and pretended to get the toothpaste and bring it back to

Rose. Stephen's action shifted this communicative act from a transaction of food ordering in a café into that between a customer and an owner of a retail shop typical of those located in remote villages in Thailand. The reason I make this claim is that what normally happens at these retail grocery shops is that customers come to the front of a shop and ask for what they want to buy, and the shop owner gets it for them from where it is shelved. Rose and Stephen turned the cultural script they were accustomed to in their lived experience into their voices for the rest of their conversation. Rose, upon hearing the price, said, 'It's very expensive', to which Stephen replied, 'This is special for you'. This cultural script is often heard as part of the discourse produced by customers and merchants in Thai markets. After customers suggest that the price of the item they are interested in is high, negotiation and bargaining ensue. At this point, the merchant says that the price quoted is already special. These voices were largely employed by both Rose and Stephen in their interaction.

As for the discourse produced by the Third Space Group, the space of dialogism appeared to successfully persuade the learners to engage in dialogic construction of meaning. This process was manifested in the way certain learners brought in references to local meanings that were co-constructed by the lived Self and the voice of imagined Other, for instance, the interaction between Nisa and Araya while playing the roles of a food hawker and a foreign visitor (Exc. 4.13, lines 71-76). As the dialogic zone had opened up, Araya brought into their conversation the social voice of a tourist who was familiar with a well-known Thai dish, 'Tom Yum Goong' (hot and sour prawn soup) through which she also could display a local Thai identity (line 72). Nisa was persuaded to extend this dialogue by conversing

meaningfully as a seller, trying to explain through code-mixing that the dish took a long time to make.

With Third Space Group 2, we see the same kind of evidence of dialogic construction of Self through Other or Other through Self, although they seemed to need a little prod from one of the members, Taengmo, who suggested that her friends order something else besides the food included in the menu (Exc. 4.14, line 69). Shortly after that, Buckham, Somchai, and Bua all turned their interaction into a somewhat boisterous discourse full of laughter and carnival-like utterances. The moment when these three learners ordered their food was filled by representations that were drawn from both their local life-worlds and the life-world of western culture. The utterances that represent the learners' Self were Buckham's use of a pun, 'orange fish' (line 78) and 'orange fish small' (line 80, 85), referring to a local dish of salt fish. The word for 'orange' in Thai also means 'salted', and judging from Buckham's laughter, I believe the pun was intentional. Another example of dialogic formation of voice is through Somchai's reference to 'rambutan', a local fruit (line 83), abundant everywhere in Thailand in the season when this lesson took place. Bua's reference to 'American fried rice' (line 79, 81) is another interesting attempt to bring into the conversation the voice of a foreign tourist who wanted to eat their own food. Bua may have thought that this kind of fried rice was a genuine American dish, whereas it is actually not American. The dish is fried rice with some American ingredients such as fried chicken, ham, hot dogs, ketchup, and so on, sold in many Thai restaurants. Her familiarity with its name in her lived experience made it the first word that sprang to her mind as a representation of a western food. Her order echoed the same reference to 'ส้มปลา' or 'orange fish' as Buckham's. All of these

references to cultural artefacts that are palpable in the learners' sociohistorical worlds reflect the reality of discursive appropriation in sociocultural contexts that is infused by Self.

4.5 Conclusion

In this chapter, the data from the learners' interactional voices have shed light on research questions No. 1-3 as follows:

The interface between EFL learners' sociocultural identities and voices and representations in teaching materials used for students' discursive practices did have an effect on the learners' ability to become dialogic in their meaning-making processes. In particular, materials that contained voices and representations positioned within the learners' lived experiences, but maintained intercultural interaction through an imagined interaction between a representation of Self and a representation of Other in role-play activities, as created through the Third Space materials, had more potential to stimulate dialogic means of meaning construction among learners. The signs that represented learners' dialogic ability were mainly their references to diverse meanings reflecting their sociocultural realities, and their affective involvement in the forms of carnival-like verbal actions such as puns. It can be seen that such language play was associated with the students' attempt to produce meanings within a limited repertoire of codes due to a perceived view that only L2 codes were allowed in the English classroom. Looking across the different thematic contents which were used for documenting learners' interactions, it cannot be said conclusively that learners' discourse containing signs of dialogic construction of meaning automatically presupposes a markedly larger number of words than is found

in learners' discourse with fewer signs of dialogic construction of meaning, such as the Headway Group's discourse. The dialogic zone of voices and representations in this research appeared to arouse some learners in the Third Space Group to arrive at Self-representation that tended to enhance meaningful dialogue between roles and identities. This Self-representation was however not necessarily manifested through verbal expressions that were meant for the roles and identities being played in all cases. Some students showed their signs of their involvement with dialogic interaction by chiming in through broken L2 words and expressions, L1 utterances, and laughter.

While many students in the Third Space Group engaged with dialogic verbal actions that were caused by the interactional space between their cultural identities and other identities created through voices and representations in their materials, some learners in the Headway Group similarly imposed their own meanings on the roles they played in discursive activities. This kind of dialogic act probably stemmed from learners' individual personality and style embodied within their own beings, which also caused them to play with discursive situations in a light-hearted fashion. Sometimes, learners who were positioned to play the roles that were orientated in meanings and representations disconnected from their cultural identities took their own initiative to jokingly infuse representations drawn from their lived experience. This can probably be considered as 'carnival' behaviour in Bakhtin's terms. Nevertheless, there were also some learners who practised the roles and identities almost exactly as assigned through the discourse of their materials. These learners tended to engage in their interactions mechanically, with far fewer deviant meanings for the roles and identities they played.

5 Learners' attitudes towards voices and representations in mediating discourse, self/identity, culture, and discursive practices

The analysis of the learners' discourse in Chapter 4 addressed a micro-level construction of identity or the interactional level of identity (cf. Pomerantz, 2001). It showed identity formation as inherent within and through linguistic utterances of human communication. In particular, the learners' interactional voices informed us how dialogism or the Self-Other relationship manifests itself in learners' discursive construction as they produce 'natural' language in the classroom through 'imagined' roles and identities. This chapter will address the following research questions:

4) What are learners' attitudes towards voices and meanings presented in foreign, western-compiled materials and materials which are localised and contextualised while maintaining dialogic stimulation through imagined role-play? What are their attitudes towards the roles both types of mediating discourse play in their discursive activities, and the effects of the voices and meanings embedded in these materials upon their discursive opportunities and performance?

5) What are learners' attitudes towards the culture represented in foreign, western-compiled textbooks? What is their perception of the role of this culture in their English learning? What are learners' attitudes towards the local culture represented in materials used for mediating discursive activities? What are their attitudes towards mediating discourse in the form of dialogic interaction between the local culture and other cultures, especially the ones normally represented in foreign, western-compiled textbooks?

In other words, it examines identity construction at a macro-level through learners' attitudes gathered from the questionnaires and interviews. The aim is to triangulate the analysis in Chapter 4 with learners' own beliefs about:

- the interrelatedness among voices and representations in mediating discourse,
- learners' sociocultural self/identity, and
- the possibility of meaning construction during discursive activities as a result of the interaction between voices and representations in mediating discourse and learners' self/identity.

To be more specific, this chapter analyses whether the learners in this study perceived that imagined roles and identities assigned through mediating discourse could either constrain or facilitate their participation with discursive construction during English learning, and if that is the case, how and to what extent. Also, it addresses the learners' views concerning their preferred voices and representations to be included in the mediating discourse of teaching materials. In order to take account of the individual as a 'multilevel production', as put forth by Pomerantz (2001, p. 56), it looks at the learners' points of view expressed through two aspects of identities: 1) social/institutional or 'English-learner' identities, and 2) cultural identities. I have perceived that these two categories are embodied within the term 'sociocultural identity', and can influence each other. My categorisation is not meant to polarise these identity facets, but is aimed at highlighting the learners' attitudes produced under different roles and identities at different phases of data collection. The first aspect of identity, social/institutional or the 'English learner' identity, is presented in section 5.1. It offers an analysis of the learners' attitudes towards the

English lessons they attended and the roles and identities they played, as documented in the post-lesson questionnaires and interviews. The second aspect of identity, cultural identity, is dealt with in section 5.2. It provides an analysis of the students' opinions about 'culture' and its inclusion in the form of voices and representations in teaching materials, as expressed in the post-course questionnaires and interviews. The analyses are situated in the Bakhtinian dialogic framework or Self-Other construction of language and identity.

5.1 English-learner identity, attitudes towards voices and representations in mediating discourse, and English discursive activities

English learners are regularly exposed to voices and representations of experiential categories, life-worlds, and conceptual configurations which mainly represent the West. The discourse of conventional ELT ideology holds that learning English has to go hand in hand with learning the native speakers' 'culture'. This ideology has come into conflict with a paradigm shift associated with current phenomena labelled under such notions as 'world Englishes', 'English as an international language', and 'English as a lingua franca', which have led some ELT practitioners to argue for a separation of English from its native speakers' 'culture'. With regard to the notion of 'culture', many scholars in language education still talk about this concept so casually that at times their reference to 'culture' may cause confusion. Many academics' perception of 'culture' is close to what might be described as a 'representation' of native speakers. Since a great number of ELT practitioners still believe in the inseparability between English and the sociocultural world it represents, as portrayed in foreign, western-compiled textbooks, it is

essential to investigate how voices and representations that are orientated to learners' own life-worlds (Self), such as those displayed in the Third Space materials, may influence learners' attitudes towards the way Self-voice and Self-representation are privileged, and towards the effects of such representations on their language learning processes. Likewise, it is timely to explore how the learners in this study viewed the materials orientated in their contents to the western world and their effects on their learning, particularly on their discursive practice in the classroom.

5.1.1 English as representation of Self and English as representation of Other:

View from social/institutional identity

In this section, I present my analysis of the appearance of students' 'ideology' with regard to voices and representations embedded in the mediating discourse used for discursive practices in the classroom. To this end, I have used the students' marks given on rating scales and their written discussions in the post-lesson questionnaires, which implicate their attitudes towards voices and representations expressed through their English-learner identities. Putting in another way, these data have enabled me to evaluate all the lessons from a pedagogical standpoint: how they stood as English lessons in the students' opinions. I have perceived that this information has given a hint about whether the learners held any particular ideology with regard to voices and representations in mediating discourse, and to what extent this ideology has influenced their attitudes. I use the scores they provided in the questionnaires to measure roughly whether these students, who had assumed 'English learner' identities for many years prior to coming into this study, possessed any beliefs as to what kinds of voices and representations should mediate their English learning and practices. This idea is grounded on the presumption that any beliefs which the

students held regarding voices and representations for mediating their English learning would more or less influence how they would perceive the pedagogical value of the materials they used during the action research.

As there were six lessons altogether, I will divide the discussion of the learners' 'implicit' attitudes towards voices and representations in mediating discourse accordingly. In the questionnaires, the informants gave scores for all the lessons as a whole as well as for separate activities included in those lessons. However, I have chosen to deal only with the scores for the lessons as a whole so as to keep the discussion within reasonable limits. In addition, the scores they gave for the main role-play activity in each lesson will be presented in order to highlight the effects on their learning experience of (a) representations of Self and Other in the materials, and (b) the subsequently imagined Self and Other which the informants assumed for discursive practice. The participants gave their marks on a seven-point rating scale with 1 being least and 7 being most enjoyable, difficult, or useful. For the main role-play activities, I decided to have the informants rate only the enjoyability and difficulty of the activities because I perceived that having to rate usefulness for every single activity would be too demanding, and could affect the informants' thinking when rating the other two aspects, which were the ones that really mattered because they are more directly associated with motivation.

5.1.1.1 Lesson 1: Hello everybody

The questions in the questionnaires were not designed for probing specifically into the students' attitudes towards voices and representations (see Appendices 9 and 10). They asked generally what caused the learners to perceive the lessons or

activities as they did and why. I could not directly obtain information regarding how Self-representation in the Third Space discourse and Other-representation in the Headway discourse contributed to the formation of the learners' perceptions, nor could I use the scores by themselves to establish any direct connection between voices and representations in the teaching materials and the students' perceptions of the enjoyability, difficulty, and usefulness of the lessons. The students could have formed their opinions based on any factor among a myriad of the constituents of a lesson whilst responding to the questionnaires. Nevertheless, the scores³⁷ allow us to make certain deductions about the students' ideologies associated with English as representation of Self and English as representation of Other.

Id.	HW Lesson 1A- Enjoyability	TS Lesson 1B- Enjoyability	HW Lesson 1A- Difficulty	TS Lesson 1B- Difficulty	HW Lesson 1A- Usefulness	TS Lesson 1B- Usefulness
S1	5	5	4	4	5	6
S2	5	5	4	3	6	6
S3	5	5	4	4	5	7
S4	5	5	4	5	7	6
S5	7	7	3	3	7	5
S6	6	5	4	3	7	7
S7	5	5	3	3	5	5
S8	6	5	4	4	5	7
S9	6	5	2	4	7	5
S10	7	6	3	4	7	6
M	5.7	5.3	3.5	3.7	6.1	6.0

Table 5.1 Learners' overall perceptions of Lesson 1

³⁷ These tables show the students' perceptions of Lessons 1A (Headway Group) and 1B (Third Space Group) with respect to three aspects: enjoyability, difficulty, and usefulness. The white columns are the marks given by the Headway Group while the grey columns are the marks given by the Third Space Group.

Id.	HW	TS	HW	TS
	1A-Starter Act Enjoyability	1B-Starter Act Enjoyability	1A-Starter Act Difficulty	1B-Starter Act Difficulty
S1	5	4	4	4
S2	5	5	4	3
S3	3	5	3	3
S4	3	5	5	4
S5	5	6	2	4
S6	5	7	4	4
S7	5	3	3	5
S8	3	4	3	3
S9	7	5	4	5
S10	7	6	3	4
M	4.8	5.0	3.5	3.9

Table 5.2 Learners' perceptions of role-play activities in Lesson 1

According to conventional ELT ideology, voices and representations in the mediating discourse of English lessons belong to the life-worlds of native speakers or of the western world. On these grounds, English learning materials that sever this connection, such as the ones used by the Third Space Group, could be deemed 'inappropriate'. Nevertheless, regardless of the unconventional voices and representations in their mediating discourse, the Third Space Group have rated their lessons and activities similarly to how the Headway Group have rated theirs, especially on the enjoyability and usefulness of the lessons. This suggests that both groups obtained a similar level of 'satisfaction' from their learning experience. According to this information, we can say that English as representation of Other and English as representation of Self are both valuable, each in its own way.

Since the Third Space Group have rated all aspects of this lesson virtually the same as the Headway Group have, it can be said that Self-voice and Self-representation did not have much impact on the perceptions of these students. One

possible interpretation for this phenomenon is that these learners were not so conscious about the kinds of voices and representations being introduced to them throughout their engagement with their lessons, or at least that they did not perceive the content to be problematic. They might have noticed that more images from their lived experience had been added in the materials, or were aware that the Self-discourse and voices embodied in their materials were different from what they had experienced before in their English learning, but these elements did not cause them to object to English as Self-representation. They still appropriated the voices willingly, found them agreeable and saw their value. Implicitly, the Third Space Group have told us that their attitudes towards voices and representations in the materials were rather neutral. They were likely to be flexible with voices and representations, and were concerned more with learning and improving their English than with being attached to any particular ideology with regard to voices and representations in the teaching materials. In order to reach their goal of English learning, they were willing to accept whatever new language and knowledge the English classroom had on offer, regardless of the types of voices and representations that mediated their learning.

Besides rating their perceptions on the numerical scales, the learners were asked to discuss in writing what had caused them to perceive the lessons and their activities in particular ways. The data obtained from the Headway Group suggest that they were not conscious of imagined roles and identities they had to take up. They do not appear to have perceived otherness as a significant factor in how they would feel or perform during their English learning, because they rarely stated that imagined roles and identities had anything to do with the enjoyability, difficulty, or usefulness

of lessons and activities, nor did they consider them facilitative or problematic for their discursive construction. This was somewhat expected, given that the discourse of the Headway Group reflected the types of voices and representations of being Other which the students are used to experiencing. The roles or identities and discourse positioned near the Other end of the Self-Other continuum are what these learners are usually exposed to as their resource for representing meanings in an English classroom, so they did not perceive Other-being as 'wrong' or 'unacceptable'.

The reasons the Headway Group cited in support of the marks they gave in the questionnaires were rather broad, referring mostly to aspects of grammar and structure, vocabulary, pronunciation, chances to speak the language with friends, and other similar areas. Not only did they have no objection to the use of English as representation of Other, some learners in this group even mentioned occasionally that role-play that required them to imagine being Other was what made a lesson or activity enjoyable. For instance, Nancy mentioned explicitly several times that she enjoyed imagining herself as a cartoon character in Lesson 1, and as a cashier and a customer in a western-style café in Lesson 2. She said that imagining herself as a cartoon character was like playing a kind of role, making her try to speak so as to represent that character as closely as possible. Rose, Kate, and Vendy also commented in their questionnaires that role-play was fun. Rose said this despite the fact that, when taking up the role of a customer in a café, she used a word that represented more of her cultural Self than the imagined Other she was supposed to represent through her talk. Sometimes the learners in this group referred to how they need 'to express themselves through the roles they have to play' (I translate here the

Thai term (แสดงออก). In my own experience, I have often heard English teachers and students alike referring to being able to 'express' or 'act out' (แสดงออก) as what a person needs in order to learn languages effectively. It can thus be said that the fact that English learning involves Other-representation is part of the discourse of ELT ideology normally held by both teachers and students.

Compared to the Headway Group, the Third Space Group made more references to the warm-up activity in which they had to imagine themselves as celebrities from Thai popular culture as what made Lesson 1 enjoyable, although they rated it a little lower than did the Headway Group on the enjoyability aspect (5.3 to 5.7). For example, Buckham said, 'I am a man, but I had to imagine that I was a woman describing myself as being sexy and pretty. The idea alone was already so funny'. It can be seen from the video recording that some students laughed out loud upon hearing that Buckham was representing 'Jintara', a very popular Esarn folk-style female singer. I had the impression that he was rather shy, probably more embarrassed than having fun at that moment. Although he said in the interview that it was fun, his visible reactions at that moment of having to represent a woman did not show this. The positive attitude he expressed towards that embarrassing moment in the questionnaire is presumably associated with a Thai cultural trait embodied in the notion of *Mai Pen Rai*, meaning 'That's all right', which encourages Thai people to view negative events in a light-hearted manner without taking them too seriously.

Bua was another person who mentioned several times that imagining herself as a famous celebrity was fun, making her think about what that person does for a living, what he or she likes to do, and what he or she is like. Jaew also said that imagining herself as a famous person is fun, but can also be difficult because she has

no idea how famous people would react if they were approached by strangers. The reason that the Third Space Group seems to highlight this aspect of imagination, particularly in Lesson 1, is probably that they had to produce the language on their own to represent the famous people pictured in their materials. Having to speak in front of their peers in that manner might have left a stronger impression than did other moments in the lesson, since it brought about much laughter. It is noticeable that this group, unlike the Headway Group, attempted to elaborate on their opinions about the roles and identities they had to imagine as contributing to the enjoyability of the lessons. Nine out of the ten students mentioned that this way of imagining themselves to be Self-affiliated or Self-intersubjective Other made this lesson and its role-play activities enjoyable.

5.1.1.2 Lesson 2: In a café (Headway) and At a food hawker (Third Space)

In terms of the statistical difference between the marks given by the two groups, the one-point gap in the scores the students have given for the enjoyability of their respective lessons (HW = 5.1, TS = 6.1) calls for attention. In order to check if this difference is statistically significant, I have used a non-parametric test called 'the Mann-Whitney *U* test' (Coolican, 2004, p. 367) (see Appendix 20 for explanation), which is suitable for unrelated data as is the case with the present research in which the data were collected from two separate groups of learners. The following table shows the Mann-Whitney *U* test of the enjoyability scores.

Id.	HW Lesson 2A- Enjoyability	TS Lesson 2B- Enjoyability	HW Lesson 2A- Difficulty	TS Lesson 2B- Difficulty	HW Lesson 2A- Usefulness	TS Lesson 2B- Usefulness
S1	7	6	1	4	7	7
S2	7	5	4	5	7	6
S3	6	7	4	3	5	6
S4	5	5	2	4	6	4
S5	4	7	5	2	7	6
S6	4	7	4	2	6	7
S7	5	6	4	2	4	5
S8	4	5	4	3	5	n/a*
S9	4	7	5	3	5	7
S10	5	6	4	4	5	6
M	5.1	6.1	3.7	3.2	5.7	6.0

Table 5.3 Learners' overall perceptions of Lesson 2

Id.	HW 2A- Act 5 p 19 Enjoyability	TS 2B- Act 5 p 19 Enjoyability	HW 2A- Act 5 p 19 Difficulty	TS 2B- Act 5 p 19 Difficulty
S1	7	7	3	3
S2	7	6	4	4
S3	6	7	4	4
S4	6	5	5	4
S5	4	7	5	4
S6	4	7	3	3
S7	5	7	4	3
S8	4	5	3	5
S9	5	7	3	3
S10	5	7	3	3
M	5.3	6.5	3.7	3.6

Table 5.4 Learners' perceptions of role-play activities in Lesson 2

In the Mann-Whitney U test, the critical U or the smaller U of the data is used to determine if the conditions between two groups are significantly different. If the number of informants in each group is 10, the condition between them is significantly different if the critical U is 23 or less. The critical U is 25 in Table 5.5, so the difference between these two groups in terms of the enjoyability of their respective lessons is not statistically significant.

Id.	HW Lesson 2A- Enjoyability	Points	TS Lesson 2B- Enjoyability	Points
S1	7	2	6	2.5
S2	7	2	5	4.5
S3	6	5.5	7	1
S4	5	8.5	5	4.5
S5	4	10	7	1
S6	4	10	7	1
S7	5	8.5	6	2.5
S8	4	10	5	4.5
S9	4	10	7	1
S10	5	8.5	6	2.5
	M = 5.1	U = 75	M = 6.1	U = 25*

Table 5.5 Mann-Whitney *U* test of the enjoyability of Lesson 2

Although the groups have not rated their lessons significantly differently from each other on the scales, there were nuances in the ways they referred to their feelings about the roles they played in parallel activities. For example, while one or two learners in the Headway Group mentioned that role-play in Lesson 2A, set in a café, was fun, without supporting why they felt that way, the Third Space Group added more information in their discussions of how they were feeling when they played the roles of a foreign tourist and in particular that of a local hawker. Nisa said twice in Activity No. 4 T 2.10 and Activity No. 5 on page 19 that ‘... having to imagine that we were a seller and a buyer made me feel like we were really doing it, so I was not worried about making any mistakes’. Jarunee, likewise, said that playing the role of a food hawker made Lesson 2 fun. She commented on this role a few times in the questionnaire, suggesting that she had perceived that everyone in this group seemed to have a very pleasant time doing the activities: ‘This activity [language drills before role-play] was really fun. We used language, emotion, and body language all at once as if it was a real situation’. Another time she noted that

'There was something appealing in this activity, which was that everybody seemed to cooperate well. There was a sign which showed that everybody wanted to practise and understand more, and everyone was constantly alert'. Her remarks are borne out by the scores for enjoyability, which the Third Space Group gave 6.5, compared to the 5.3 given from the Headway Group. The difference is statistically significant (U is less than 23) as shown in Table 5.6.

Mayuree stated three times in the questionnaire that buying and selling [local] food was enjoyable, suggesting that this particular role reminded her of the experience of playing a local person or foreign tourist talking about local food before other aspects of the lesson. She also wished to try selling and buying food in other settings, such as in a food shop or a restaurant. Araya talked about playing the role in a 'friendly' manner. Like many of her peers, Jaew stated that playing the role in this lesson made her feel like it was a 'real' situation. She wanted to see lessons with more role-play activities because she could speak with more ease if there was action

Id.	HW 2A- Act 5 p 19 Enjoyability	Points	TS 2B- Act 5 p 19 Enjoyability	Points
S1	7	3.5	7	1
S2	7	3.5	6	3
S3	6	7.5	7	1
S4	6	7.5	5	5.5
S5	4	10	7	1
S6	4	10	7	1
S7	5	9	7	1
S8	4	10	5	5.5
S9	5	9	7	1
S10	5	9	7	1
	M = 5.3	U = 79	M = 6.5	U = 21*

Table 5.6 Mann-Whitney U test of the enjoyability of the main role-play in Lesson 2

involved rather than just sitting down while carrying out speaking activities.

The Third Space Group constantly attempted to articulate the aspects of the 'real' or the 'as if real' which caused them to enjoy role-play in this lesson. Although their discussions were not as well-articulated as they might be, the small pieces of information they gave appear to suggest that their perception of 'real' and 'as if real' might have stemmed from their opportunities to construct their local identities, hence creating social intimacy in their interaction by bringing their social languages and lived experiences into the moment of meaning construction. As the students always completed the questionnaires directly after the main role-play was finished, the condition of shared identities and meanings to which the main role-play gave rise in the learners' interactions might have led to the higher level of enjoyability by the Third Space Group. Their enjoyment of this particular role-play is marked, when compared to the role-play activities they carried out in most of the lessons, probably because talking about food is more palpable than talking about other subject matters. Simply shouting out short words referring to food names provoked laughter and the feeling of co-constructing their lived identities. Ning stated, 'It's fun because I could order something I like, which sometimes the hawker didn't understand'. Another time she said, 'I had a chance to say something which doesn't have to be exactly the same as in the textbook'. Buckham, similarly to Ning, stated that this lesson was fun because he had to order food which was 'strange', a literal translation of the Thai word *แปลก* he used in the questionnaire to describe the exotic local foods he and his friends brought into their interactions. He added that he could tease his friend who was playing the role of the hawker when he was ordering the food. Somchai commented on Activity No. 5 on page 19 that it was quite easy to carry out this

activity because all his friends made him want to say what was in his mind. When asked what in the activities made him want to participate, he said that 'a friendly talk among all my friends as well as the knowledge which is built from our surroundings, that is normally overlooked'.

5.1.1.3 Lesson 3: In my leisure time

The topic of Lesson 3 was 'In my leisure time'. The activities included practising the language to ask and answer general questions about each other, particularly about what they like to do in their spare time, before completing the lesson by doing the main role-play activity, which was a survey (see Appendices pages 391 and 410). The key difference in the mediating discourse in the materials used by the two groups was that the Headway Group's questions were more general, whereas those for the Third Space Group were orientated more to what I presumed to be topics of interest for their age and background, and the social activities they are more familiar with. The mediating discourse for the Third Space Group thus included more Self-representation than did the Headway Group's through references to social activities, artefacts, and places drawn from the learners' life-worlds. Where Thai terms could not be suitably replaced by English terms of equivalent meaning, the learners' social languages were transliterated from their first language into English, such as *gik*, *mor lam sing*, *plaa raa*,³⁸ etc., which I assumed would evoke the highest

³⁸ Several terms in the materials were the transliteration of Thai words because they capture the meaning better. *Gik* is a very popular word meaning 'someone who is more than a friend but is not regarded as a boyfriend or girlfriend yet'. *Mor lam sing* is an Esarn folk-style singing and dancing performance. *Plaa raa* is fish that has been preserved in saline water in a jar for a long time; it is a necessary ingredient in many Esarn dishes.

degree of Self-representation. The Third Space Group was expected to be able to identify themselves more easily with these voices and representations.

In spite of the fact that the discourse of the Third Space Group included a higher level of Self-representation than did that of the Headway Group, the Third Space Group rated the enjoyability of this lesson lower (3.9) than did the Headway Group for theirs (4.5). This indicates that there is not any correlation between the amount of Self-representation as a discourse property and the students' perception of

Id.	HW Lesson 3A- Enjoyability	TS Lesson 3B- Enjoyability	HW Lesson 3A- Difficulty	TS Lesson 3B- Difficulty	HW Lesson 3A- Usefulness	TS Lesson 3B- Usefulness
S1	7	5	1	4	7	5
S2	5	4	5	5	7	5
S3	5	4	4	4	6	5
S4	5	4	5	4	5	5
S5	5	5	5	5	6	5
S6	3	3	5	5	4	5
S7	2	3	6	5	7	7
S8	6	3	3	5	6	5
S9	4	4	5	5	5	-
S10	3	4	5	4	7	5
M	4.5	3.9	4.4	4.6	6.0	5.2

Table 5.7 Learners' overall perceptions of Lesson 3

Id.	HW 3A- Questionnaire Enjoyability	TS 3B- Questionnaire Enjoyability	HW 3A- Questionnaire Difficulty	TS 3B- Questionnaire Difficulty
S1	6	6	1	4
S2	6	7	4	4
S3	6	5	4	3
S4	5	5	3	4
S5	4	5	1	4
S6	3	4	1	3
S7	5	5	2	3
S8	6	3	2	5
S9	5	4	3	4
S10	5	5	3	3
M	5.1	4.9	2.4	3.7

Table 5.8 Learners' perceptions of role-play activities in Lesson 3

the enjoyability of the lessons. That is, the students' ratings do not allow me to conclude that if the mediating discourse orientates more in its meanings and representations to learners' sociocultural worlds, as the Third Space discourse did, students will rate the enjoyability of lessons significantly higher. As a matter of fact, even if the Third Space Group constantly rated their lessons significantly higher than did the Headway Group, it would still not be feasible to conclude that this resulted from the high amount of Self-representation in the mediating discourse of their materials. I hope, therefore, to be able to reap more information from the questionnaires, which required the students to provide in writing the reasons behind their perceptions of each aspect of the lessons. It was expected that this additional information would help clarify how or to what extent Self-representation in the mediating discourse could influence the students' perceptions in this study.

With regard to the statistical difference between the two groups' perceptions, the marks shown in Table 5.9 show that the Third Space Group felt that they had had more difficulty carrying out the main role-play (A survey) assigned in their lesson than did the Headway Group (3.7 vs. 2.4). The difference is 1.3, with the critical $U = 19$ examined by the Mann-Whitney U test as shown in the following table.

Id.	HW 3A- Questionnaire Difficulty	Points	TS 3B- Questionnaire Difficulty	Points
S1	1	10	4	1
S2	4	3.5	4	1
S3	4	3.5	3	3.5
S4	3	8	4	1
S5	1	10	4	1
S6	1	10	3	3.5
S7	2	10	3	3.5
S8	2	10	5	0
S9	3	8	4	1
S10	3	8	3	3.5
	M = 2.4	U = 81	M = 3.7	U = 19*

Table 5.9 Mann-Whitney *U* test of difficulty of the main role-play in Lesson 3

This is the only time that the students' perception level of the difficulty of the main role-play activities in their lessons was significantly different between the two groups. However, most students in both groups talked about the ease of doing their activities by using the questions provided in their materials to ask their friends. The Third Space Group did not mention what caused them to feel that this activity was difficult. I have thus assumed that the Third Space Group's higher perception of the difficulty may have been to an extent influenced by the expressions, which were on average slightly longer than those provided for the Headway Group (see Appendices pages 391 and 410). The students in this group may have faced difficulty pronouncing or reading these words and expressions aloud while carrying on their activity. In terms of lexis, while there were some words which were largely Self-orientated, such as *mor lam sing*, 'Thai', 'cattle', 'MSN messenger', there were also words with which they were not familiar, such as 'admire'. After they rated the

difficulty level of the lesson, Buckham and Jaew added in the questionnaires that the vocabulary was sometimes difficult.

On the other hand, the Headway Group may have been dealing with language with which they were more familiar. Some informants commented on the level of challenge they faced in their materials, which suggests that they found the language relatively easy. When asked what he would add or change in the materials, Stephen said that there should be more variety in the dialogue, including longer expressions as well as more vocabulary. Rose said that it would have been better if this role-play had been more difficult. Thomas stated that the rather fixed questions included in the survey could be used repetitively, so the activity was not complex. The marks given by Kate to an extent confirm that the language in this activity was quite elementary, since she rated the difficulty of the task at '1' (easiest), and said that it required only basic knowledge similar to that needed when she started learning English. Jasky, too, said that the vocabulary and expressions were familiar, and that the role-play contained just 'short sentences'. Like Stephen, she suggested that there should be more new sentences in the materials. Vendy, Katherine, and Daisy rated this activity at '1', '2', and '3' respectively; all three pointed to the fact that the activity was a survey, in which they had simply to repeat the questions in the materials. Katherine and Daisy supported the point made by Stephen and Jasky that the dialogue should have more variety.

All these comments suggest that as I attempted to increase opportunities for Self-representation for the Third Space Group by using language aimed at causing such an effect on their meaning construction, I may instead have hindered their ability to speak out. It is probably the case that although the students in this group

felt an urge to speak and had something relevant to contribute in the context of assigned meanings, they did not have sufficient L2 to respond to that desire. That is, although they might have been tempted to engage in dialogic meaning-making because of all the semiotic stimuli present, which were orientated to their lived experience and pop culture, they could not speak much at all. There was not much assistance available from within the materials, nor did they gain the language they needed from the teacher/researcher. Mayuree stated in the questionnaire that she would have liked more time for this activity because by the time she could think of a question, the activity ended. When asked what he would suggest about the materials, Buckham said that they should have easier questions and answers. It can be seen that they felt they could not handle the activity well within the allocated time and faced some difficulties. On the other hand, the Headway Group could probably cope with some questions quite easily because they answered them with a single 'No', since they had never had any social experience with the activities in the questions, such as 'play tennis', 'smoke', or 'drink wine'. Jenny's discussion of the difficulty of the questionnaire survey in the Headway Group seemed to support this assumption. She said, 'The questions and answers were so easy. I didn't have to say much, just repeat what was in the materials and answer "yes" and "no". So it was easy and could be done very quickly'.

According to the learners' opinions gathered from the questionnaires, there appeared to be a slight difference between the two groups' reasons for their perceptions of the enjoyability of the lesson. Both groups generally associated their perceptions with a number of aspects of the lesson, both linguistic and metalinguistic. Broadly speaking, the factor they most often cited as causing them to

feel that this lesson was enjoyable was the opportunity to use English to talk with their friends and to know one another better, i.e. to discuss and exchange opinions with them, to know what they like or do not like to do in everyday life. Nevertheless, the Headway Group's discussions did not include such specific points as those given by some learners in the Third Space Group. Rather, they simply stated that exchanging information with friends about their everyday life was fun. On the other hand, Bua, Mayuree, and Somchai in the Third Space Group referred to specific representations in the questions provided for their interactions in the materials, such as talking about *giks*, girlfriends or boyfriends, dream men or the men they admire, and *mor lam sing*, all of which had been arranged to evoke identities with which they could easily identify. For example, Bua said, 'It was so fun asking our friends about their lifestyle, their dream man, when they met their *giks*, what they do over the weekend, etc. We might feel embarrassed to answer, but we laughed'. She added that learning about whom their friends' boyfriends or girlfriends were was amusing. Mayuree also pointed out that getting to know the name of her partner's boyfriend or girlfriend was what made the lesson enjoyable. Both she and Taengmo said that it was enjoyable that they got to know something they had never known before about their friends.

Despite there being no significant difference in the extent to which the two groups referred to the code of Self-representation that manifested itself in the activities, the Third Space Group still touched upon small details with respect to how some students responded to voices and representations in their materials, and subsequently expressed themselves during their interactions. They mentioned how the students used language to represent themselves, in the sense that the discourse

had allowed them to locally construct a discursive space in which their situated beings and relationships with their peers were evoked and materialised. In their discussions, they suggested that certain voices and representations provided for them in the mediating discourse did not necessarily reflect their social realities. However, the students still appeared to use the language to talk with their friends in an amusing or playful manner in spite of the socially distant voices and representations. It might be the case that these voices and representations were in fact socially positioned within experiential categories with which the students were still familiar, or within social voices which they aspired to own, some of which the teacher had never been aware. Alternatively, the students' behaviour of making fun of presented language or meanings can be associated with their personality or dramatic skills.

Despite the fact that the Third Space Group was socially positioned as nearly as possible to their world knowledge and lived experience by the voices and representations of their materials, they did not essentially associate the fun or enjoyability of their learning with the discursive condition that encouraged them to bring their sociocultural realities to the fore. Instead, the students pointed more to the events in which they constructed meanings in opposition to textual identities, or jokingly played with the identities projected in their materials, as what brought about enjoyability. Araya noted that sometimes it was hard to tell if her friends were telling the truth about themselves or not, and that even when she knew something was not true, she ignored it because, after all, it was just a role-play. Jaew added that sometimes she used her friends' replies to tease them, which provoked laughter. Ning's comments further suggest that students often engage with the construction of 'imagined discourse' by making meanings that are not always real according to their

identities. She said about Activity No. 3 on page 30 that 'We had a chance to talk about our friends, and sometimes the information they had given was not necessarily true, which made it amusing'. Also, when she commented on the role-play activity, she said that it was fun because the students may not have done some activities in the questionnaire before, so they said something opposite to the truth, and this was amusing. These statements provided by some members of the Third Space Group suggest that even if it is not feasible to construct identities in textual materials which are exactly like who learners are in their real life, it is still worthwhile to attempt to bring these identities closer to learners' life-worlds. The learners in the Third Space Group might have felt that the social activities included in the texts were not truly what they do at present or have done in the past, but these representations still evoked familiar life-worlds for their mental interaction with the materials. In response to these Self-affiliated or Self-intersubjective representations of Other, they could sometimes construct beings which were 'self-mocking', 'imagined', and dialogic for the voices and representations to which they were being exposed.

Some learners in both groups commented that the time was too limited and that they did not know what to ask their friends about. These students seem to mean not just that they could not recall the appropriate vocabulary in the second language, but that they could not construct meaning in general. Some were probably struggling to overcome meaning construction in their first language, and on top of that they had to think of the right words in the second language to represent that meaning. That is to say, these students had to find 'experiential codes' first in order to make meaning before they could represent that meaning using a second language code. For some students, the meaning-making process in this activity was thus a two-level cognitive

process. In the Third Space Group, Mayuree, for example, commented on Activity No. 2 on page 30 that 'Having to ask my friends in a limited time [was difficult] because I did not know what to ask'. Jarunee commented on the same activity that '...probably it was because I didn't know what to ask. It's hard to come up with questions to ask'. In the Headway Group, based on their discussions in the questionnaires, it appears that none of the students engaged in 'self-mocking', 'playful', and dialogic discourse, as did the students in the Third Space Group. However, Rose implied that she had to become dialogic on her own by constructing meanings beyond the voices projected through the Headway materials, such as when she commented on Activity 5 page 29 that '[this activity was fun] because I had to do role-play and had to think of some questions which were not provided in the materials'. Even Nancy, one of the most proficient learners among these students, mentioned the problem of limited time and her difficulty in thinking of what to ask when taking up projected roles and identities in this lesson.

5.1.1.4 Lesson 4: Where do you live?

Although the moment-by-moment interaction between the students' sociocultural identities and voices and representations in mediating discourse can possibly yield a dialogic space for discursive construction, such as that shown through the Third Space Group's discursive pattern of describing their homes presented in Chapter 4, which is different from the rather mechanical and monological pattern of the Headway Group, the brief discussions in the questionnaires provided by both groups in Lesson 4 of the action research did not significantly differ from each other. With regard to lesson enjoyability, difficulty,

Id.	HW Lesson 4A- Enjoyability	TS Lesson 4B- Enjoyability	HW Lesson 4A- Difficulty	TS Lesson 4B- Difficulty	HW Lesson 4A- Usefulness	TS Lesson 4B- Usefulness
S1	5	5	2	3	7	7
S2	4	3	5	4	5	5
S3	3	4	4	4	5	6
S4	3	4	7	5	7	5
S5	5	5	3	4	5	5
S6	6	5	5	3	7	5
S7	3	4	5	5	5	4
S8	5	4	5	4	6	5
S9	4	5	4	3	5	6
S10	5	4	3	3	5	5
M	4.3	4.3	4.3	3.8	5.7	5.3

Table 5.10 Learners' overall perceptions of Lesson 4

Id.	HW 4A- Act 3 p 43 Enjoyability	TS 4B- Act 3 p 43 Enjoyability	HW 4A- Act 3 p 43 Difficulty	TS 4B- Act 3 p 43 Difficulty
S1	7	7	3	3
S2	6	6	4	4
S3	4	5	3	3
S4	6	4	2	5
S5	5	5	5	3
S6	5	5	5	3
S7	4	4	4	5
S8	5	5	4	4
S9	3	4	3	5
S10	5	4	4	3
M	5.0	4.9	3.7	3.8

Table 5.11 Learners' perceptions of role-play activities in Lesson 4

and usefulness, the ratings given by both groups are closer to each other than were the ratings they gave for the other lessons. This information again confirms the point I have made earlier that there is no direct proportion between the level of Self-representation and the students' perception of the lessons. The reasons behind their perceptions are associated with a number of causes, depending on each individual's own primary interests and concerns in their English learning.

Based on some of the responses provided by both groups, we begin to see evidence that sheds light on the learners' attitudes towards dialogicality or dialogism. First we learn that some of the students perceived that the Self-discourse or the information that represented the students' sociohistorical backgrounds was what made the lesson fun, easy, and useful for their future. For instance, Katherine and Jasky in the Headway Group said that this lesson was rather easy because it was about describing the environment of their homes. Nevertheless, being fun or easy is not a property teachers should always have as the number one priority in a lesson or an activity; we also must ask why learners have to do that activity, and how they envisage themselves making use of the knowledge or language presented. Jasky's comments on the usefulness of this lesson implicate the benefits she gained from representations of both Self and Other embedded in the teaching materials: 'This lesson was very useful, because apart from the activity in which we were required to describe our home, we also learned about different cities where those people in the materials live because we may never have known before what those cities are like'. Bua from the Third Space Group noted that describing their houses is useful because 'we can use the language in our daily life when we apply for a job and if they ask about our home and where we are from, we can tell them'.

A few students in the Third Space Group also noted how Self-discourse is facilitative for their engagement with speaking activities in this lesson as well as useful for their language learning. Somchai, for example, stated that this lesson is useful 'because it is about ourselves and we need to know what our home is like, which is something we normally overlook'. With regard to the lesson's enjoyability, he commented on Activity 2 T5.6 on page 43 that he liked it because 'we had to be in

a situation where a foreign tourist asked us for directions and we could answer those questions according to what we actually think'. Likewise, he stated upon answering the question for Activity 3 on page 43 that this activity was enjoyable because 'each role was exciting especially when we could speak, act out, and talk with our partners from the point of view of a Sakon Nakhon native, giving information to others according to our understanding'.

With regard to their attitudes towards dialogicality, a few students in the Third Space Group also voiced their opinions toward the coexistence of Self and Other in terms of representations. When asked if she had any suggestions for how the materials should be altered, Mayuree commented, 'I would like to know as many styles of house as there are, and to draw a picture of my dream house'. Jaew's comments also reflect how representations of Other embedded in the thematic contents of the lesson should be constructed, writing, 'This lesson doesn't have much role-play activity, and another thing is that there should be more about travelling'. She also talked about dream houses like Mayuree: 'There should be more activity, such as describing a dream house, or places we would like to visit. Another thing is practising giving information to tourists'.

It is sometimes confusing when a few learners, such as Nisa and Jaew, used the term 'จินตนาการ' in Thai, which can be translated as 'imagine' when talking about the activity in which they had to describe their actual homes. That is, they associated 'imagine' with reality. As a native speaker, I consider this to be a misuse of the word, though it may be that usage is changing, and that the word 'imagine' can nowadays be associated with both 'real' and 'unreal' representations. In any case, we can see from the comments discussed here that some students perceived that the thematic

contents of this lesson should not only represent Self or social reality in the past and present according to learners' social identities, but should also represent Other, imagined, and unreal representations in the sense that these representations of Other are what they want to become, possess, and identify themselves with in the future.

5.1.1.5 Lesson 5: *Where were you yesterday?*

We can see from Tables 5.12 and 5.13 that the Third Space Group had a higher overall impression of the lesson, having rated the enjoyability at 4.5, as opposed to 3.9 by the Headway Group. Presumably their sense of fun resulted largely from the role-play activity because it was the last activity before the questionnaires were administered to them. As we can see in Table 5.13, the Third Space Group rated the enjoyability of the role-play activity they did higher than did the Headway Group. The perceived sense of enjoyability is statistically different between the marks given by the two groups, as can be shown in Table 5.14.

Id.	HW Lesson 5A- Enjoyability	TS Lesson 5B- Enjoyability	HW Lesson 5A- Difficulty	TS Lesson 5B- Difficulty	HW Lesson 5A- Usefulness	TS Lesson 5B- Usefulness
S1	6	5	3	4	7	5
S2	3	5	3	4	4	5
S3	5	5	4	4	5	5
S4	3	5	4	4	5	7
S5	3	5	3	5	5	5
S6	5	4	5	4	6	5
S7	5	3	6	5	6	5
S8	3	5	4	4	6	5
S9	5	5	4	4	4	5
S10	1	3	6	1	7	6
M	3.9	4.5	4.2	3.9	5.5	5.3

Table 5.12 Learners' overall perceptions of Lesson 5

Id.	HW	TS	HW	TS
	5A- Act 6 p 43 Role-play Enjoyability	5B- Act 6 p 48 Role-play Enjoyability	5A- Act 6 p 48 Role-play Difficulty	5B- Act 6 p 48 Role-play Difficulty
S1	7	5	3	4
S2	5	6	4	3
S3	4	5	5	4
S4	2	7	4	2
S5	3	5	3	4
S6	5	5	4	4
S7	4	5	4	3
S8	5	5	4	3
S9	4	5	4	4
S10	4	6	5	2
M	4.3	5.4	4.0	3.3

Table 5.13 Learners' perceptions of role-play activities in Lesson 5

Id.	HW	Points	TS	Points
	5A- Act 6 p 43 Role-play Enjoyability		5B- Act 6 p 48 Role-play Enjoyability	
S1	7	0.5	5	2.5
S2	5	6.5	6	1
S3	4	10	5	2.5
S4	2	10	7	0.5
S5	3	10	5	2.5
S6	5	6.5	5	2.5
S7	4	10	5	2.5
S8	5	6.5	5	2.5
S9	4	10	5	2.5
S10	4	10	6	1
	M = 4.3	U = 80	M = 5.4	U = 20*

Table 5.14 Mann-Whitney U test of the enjoyability of the role-play in Lesson 5

The role-play activity carried out by the Third Space Group was designed so as to encourage dialogicality more explicitly than that of the Headway Group, and this appears to have contributed to the fun of the lesson. The dialogicality was evoked by two main characteristics in this role-play of the Third Space Group. First, the

discourse was constituted by meanings, voices, and representations which were orientated more to learners' sociocultural identities. Secondly, the roles played out by the Third Space Group consisted of Self (being Nong Mind or Poi Fai, who share a higher level of intersubjectivity with learners themselves), and Other (foreign journalist and interpreter). The roles played by the Headway Group were not dialogically constructed, as they required the students to perform the role of 'Lucas' and 'Alexandra', whose representations were socially remote from the students.

Based on the comments in the questionnaires, only to a limited extent did the learners associate the reasons behind their perceptions with representations of Self and Other in this lesson. However, the learners in both groups expressed opinions that have implications for how dialogicity should be manifested in the mediating discourse in order to bring about a dialogic space for learners' discursive construction. As for the Headway Group, Thomas commented on Question No. 4 that there should be more roles to play in this lesson besides those presented in the materials, and that these roles should be more difficult or complicated in order to develop their language skills. Vendy and Jenny also suggested that there should be other stories of talented people in the materials, not just those of the famous people already included. However, these students did not state specifically whether there should be more stories that represent voices and stories which are more similar or closer in social positionings to their sociocultural identities.

Whilst exposure to new people and cultures expands learners' world views, simply imagining stories of Other is sometimes inadequate for stimulating learners to engage with discursive activities such as dialogues and discussions. For instance, Rose commented on Activity 6 (role-play) on page 48 that it was difficult because

'sometimes I could not think what [Lucas] did'. Nancy talked about Activity 5 on page 47 that the activity was not very enjoyable because she did not know much about the people in the materials. She said again on Question No. 4, 'Because I wanted to engage with role-play activities more effectively, I wish I had known more about the people included in the text'. This suggests that there should also be representations of Self or cultural information, knowledge, and stories about which learners know or with which they share their sociocultural backgrounds so as to scaffold learners' conceptual thinking.

As for the Third Space Group, the thematic contents of whose materials were situated in their current world knowledge, it is not necessarily true that they would find representations of Self adequate or unproblematic for their learning in general. The way dialogicality was implemented in role-play activities for this group might be facilitative and beneficial for the discursive activities they carried out because they knew some information, or it was easy and enjoyable to read stories which contained Self-voice in familiar settings, but they might also be interested to learn about new cultural knowledge besides stories and information laden with their own sociocultural backgrounds. For example, when asked if there should be any change they would like to see in the materials, Jaew commented on question No. 5 that 'There should be more stories about world-famous people, such as the president of the USA, or interesting stories we have never known before'. Nor is it always true that learners will always like to read and talk about the people with whom they share sociohistorical backgrounds, or to take up these people's roles in discursive activities. This problem can arise from the fact that materials designers' presumptions about the targeted learners' world knowledge can be wrong. Learners

may not know or be interested in the world knowledge with which we assume to match them and have included in the discourse content of learning materials. For instance, when the Third Space Group was presented with the pictures of Thai and non-Thai superstars from their lived experience and pop culture in Activity 5 on page 47, Taengmo commented, 'Because I don't know much about these famous people, I am not interested in talking about them'.

5.1.1.6 Lesson 6: Food you like!

The topic of this lesson was 'Food you like!'. Although both groups have rated the enjoyability of their lessons similarly at 4.0 and 4.1, certain students in the Headway Group [Katherine, Vendy] pointed out straightforwardly that the contents in their lesson were repetitive of what they had learned in the past, which made the lesson in general boring. This is understandable, given that the students had also touched upon the contents that dealt with exchanging questions and responses in a café or at a food hawker in Lesson 2. It is noticeable that a few learners in this group [Rose, Vendy, Daisy] mentioned the problem with regard to the difficulty in

Id.	HW Lesson 6A-Enjoyability	TS Lesson 6B-Enjoyability	HW Lesson 6A-Difficulty	TS Lesson 6B-Difficulty	HW Lesson 6A-Usefulness	TS Lesson 6B-Usefulness
S1	5	3	4	4	6	5
S2	3	3	3	3	4	5
S3	5	5	5	4	6	5
S4	3	5	5	4	7	5
S5	3	5	5	3	4	5
S6	4	3	5	4	5	5
S7	3	5	4	3	5	5
S8	4	5	5	3	6	7
S9	6	4	3	5	7	5
S10	n/a	3	n/a	5	n/a	5
M	4.0	4.1	4.3	3.8	5.6	5.2

Table 5.15 Learners' overall perceptions of Lesson 6

Id.	HW	TS	HW	TS
	6A- Act 4 p 70 Role-play Enjoyability	6B- Act 4 p 70 Role-play Enjoyability	6A- Act 4 p 70 Role-play Difficulty	6B- Act 4 p 70 Role-play Difficulty
S1	5	5	4	5
S2	5	3	4	3
S3	5	5	4	4
S4	5	3	5	3
S5	3	5	4	4
S6	5	5	5	4
S7	3	5	4	3
S8	2	5	4	3
S9	6	4	2	4
S10	n/a	4	n/a	4
M	4.3	4.4	4.0	3.7

Table 5.16 Learners' perceptions of role-play activities in Lesson 6

producing meanings, especially since they commented that they felt the need to add, deviate, or adapt for linguistic as well as social beings that were beyond the meanings presented to them in the materials. This information hints that learners are sometimes constrained by representations presented in their materials. In response to this constraint, they may seek a way to get around the projected identities for possible meanings, and this can be gleaned from some learners' comments. For example, Vendy, in response to the Activity 4 (role-play) on page 70, in which they had to prepare a shopping list and role play a conversation between Ms. Pott and a customer, said that 'It's only a little enjoyable because the conversation was repetitive of what I used to learn in the past and when I had to change part of the conversation, I couldn't think of what I was going to buy, or what I could talk about with the customer'. On Activity 2 bottom of page 67, Rose said that 'It's fun but I was stressed when I had to ask and answer the questions because I didn't want to follow everything in the materials, but I couldn't think of what I could say. I was also worried that I would say something wrong, so I kept using the same sentences and

expressions'. Daisy's comments indicate that the appropriation of language at the moment of discursive construction inevitably entails identity appropriation, such as when learners have to change the language representing cultural Other into Self-representation. She said, when commenting on the enjoyability of Activity 2 at the bottom of page 67, that it was only a little bit fun 'because we had to talk about the question in the materials, but we tried to add information about ourselves or our partner's but we couldn't think of the questions and answers so I think it's not very enjoyable'. Additionally, she stated that 'because the question in the materials told us the food name already, but we only had to change some according to what we like, so it's not very difficult but the only problem was we couldn't think of what to say'.

As for the Third Space Group, although the students in this group did not state explicitly that the lesson was 'boring' or 'repetitive' in its thematic contents with their experience as the Headway Group did, their responses also suggest that they did not enjoy this lesson that much. Although the representations included in the Third Space materials belonged to a large extent to Self, Jarunee still commented on Activity 3 on page 67 that 'It's not really difficult though ... yet we couldn't think of the names for the food and fruit besides what there were in the materials'.

Buckham's comments on Activity 2 page 67 suggest that he might have infused local dialect words into the activity when the thematic content tempted him to bring about Self-representation: 'It's fun because I ordered the food which they [foreign guests] didn't like for them [my partner] to eat'. Regarding Activity 2 on page 69, in which they had to ask and answer questions about Chabaa's supermarket by using 'Is there ...?' and 'Are there ...?' followed by food items, he said that this activity was fun 'because I would ask for something which was not presented yet in the activity, such

as *Plaa raa*'. It is evident that bringing in local dialect words can make learners feel less constrained by projected meanings. The courage that it takes to use even one single local dialect word that represents Self, as Buckham did, possibly shows how learners appropriate linguistic being in a humorous way. This way of doing things with language in learners' utterances was not commonplace because most students tended to keep using the available words, sentences, and expressions, as Rose remarked earlier, and they were likely to stop speaking altogether after they had used up their L2 linguistic repertoire.

With regard to dialogicality, which was expected to be engendered by the roles assigned in the role-play activity for this group, Jaew commented on Activity 2 on page 67, the last activity, that playing the roles of both a foreign tourist and a local person was enjoyable. It was exciting to act out these roles since they had to speak as realistically as possible for them. Somchai commented on Activity 4 on page 70 about the Self which was projected in this activity. He said that this activity was fun because 'the teacher assigned the role for me to play according to who I was'. With regard to the difficulty of doing this activity, he rated it at 4 and added that 'I had a chance to think, read, and speak in the lesson, which made me feel that it was compatible with myself'. Ning's comments on Activity 2 on page 67 (last activity) suggests that the dialogic space which was stimulated in this group brought about opportunities for meaning-making associated with Self-representation. She stated that this activity was fun 'because when I took up the role of a foreign tourist and my partner an Esarn local, and when I asked what she would like to drink, she kept repeating that she wanted whisky or other alcoholic drinks, so I learned about her secret and so we laughed. In other words, I just asked her to play the role or

something but she gave me the answer which was real about her habits'. Mayuree commented on Activity 2 on page 67 (last activity) that this activity was fun because 'foreigners like to try strange food and they really want to try it'. Her comments suggest that dialogicality leads people to imagine different ways of thinking for that representation. At times learners represent Other based on their own experiences of meeting foreigners, when these experiences are not actually typical. It is not always true that foreigners will like to try strange Esarn food, but based on her own perception which she might have seen in the past, Mayuree thought that foreigners would like strange local food. When she commented on the Activity 4 (role-play), she also thought about how the Self associated with being Chabaa, a supermarket assistant, should talk to a foreign customer, when she said that 'we had to think of delicious local food to present to foreigners and ask if they would like to try this food'.

5.1.1.7 Generalisations of learners' perceptions of English lessons

According to the scores the students have given on the rating scales, it can be said that both groups of students are very similar to each other. As can be seen in Table 5.17 below, the average scores given by both groups for the three aspects across all the lessons are not significantly different. The biggest difference of the average scores between the two groups arises with the difference of 1.0 point given for the enjoyability of Lesson 2 (HW = 5.1, TS = 6.1), but it has already been shown in Table 5.5 that this has no statistical significance when tested by the Mann-Whitney U test (U is 25, more than the critical U of 23). Therefore, it is generalisable that the two groups of participants perceived their own English lessons similarly.

There were not any significant factors in the components of the lessons, including ideology of cultural voices and representations, which led the informants in each group to score³⁹ markedly differently from the other group.

	HW Enjoyability	TS Enjoyability	HW Difficulty	TS Difficulty	HW Usefulness	TS Usefulness
Lesson 1	5.7	5.3	3.5	3.7	6.1	6.0
Lesson 2	5.1*	6.1*	3.7	3.2	5.7	6.0
Lesson 3	4.5	3.9	4.4	4.6	6.0	5.2
Lesson 4	4.3	4.3	4.3	3.8	5.7	5.3
Lesson 5	3.9	4.5	4.2	3.9	5.5	5.3
Lesson 6	4.0	4.1	4.3	3.8	5.6	5.2
Average	4.69	4.57	4.03	3.92	5.83	5.51

Table 5.17 The average scores across all the lessons

5.1.1.8 Conclusions

As it has turned out that both groups have given similarly high ratings of the usefulness of their respective lessons, it can be inferred that these learners considered all the lessons to be legitimate components of valid and valuable English lessons.

There was nothing in the materials which led them to believe that they were not beneficial to their English learning, or to perceive that the lessons were inappropriate or unacceptable. Thus, the students did not show any sign of dominant ideology in terms of preferred voices and representations. The data gained from the point of view of these learners' institutional or 'English-learner' identities have suggested that they

³⁹ The average of students' scores was calculated by adding up all the scores from the six lessons and dividing the result by the number of scores given, which was 60 for TS Enjoyability and TS Difficulty (6 lessons X 10 students), but only 59 for HW Enjoyability, HW Difficulty, HW Usefulness (because one student missed a session), and TS Usefulness (because one student forgot to mark one scale).

value having representations of both Self and Other included in the mediating discourse for their discursive construction in English.

However, it is arguable that the use of rating scales is not adequate as evidence by themselves for a thorough understanding of learners' ideology. Ideology, like identity, forms within individuals over a period of time through their complex interaction with and socialisation within sociocultural constituents. If one were to use only scores of this kind and nothing else, any conclusions drawn about the learners' ideology would be presumptuous. It is necessary to ground conclusions in additional sources of data, particularly interviews and textual analysis, as has been done in the present study.

The fact that the two groups have rated all aspects similarly throughout all the lessons also implies that the Third Space materials, aimed at influencing the Third Space Group's ideology in relation to cultural voices and representations, did not ultimately lead this group to perceive their materials differently from the Headway Group. The textual and visual signs included in their materials were designed to be minimally different from those in Headway, in order to maintain the comparability necessary for a reliable assessment of their impact. It may be that greater textual and visual modifications and adaptations would have produced a more marked difference in response.

In addition, based on the students' utterances from classroom interactions as analysed in Chapter 4 together with the students' scores from the rating scales analysed in this chapter, it is not evident that the Third Space Group was more motivated, enjoyed their materials, or showed more involvement with the speaking activities than the Headway Group. Although there were occasions where some

students in the Third Space Group displayed a dialogic involvement with speaking moments according to the framework I used — for example, when food culture was the theme of learners' interactions in Lesson 2 and 5 — these cannot be generalised as representative of the behaviour of every single student in the group. Moreover, some students in the Headway Group also showed signs of dialogic interaction with the representations in their text. The ways in which individual students react to textual materials, in terms of the attitudes they report on questionnaires and in interviews, and the ideologies recoverable from textual analysis of their classroom utterances, have complex origins that cannot be reduced to identity, dialogism or any other single factor. There are always multiple causations involved in the process whereby people come to develop their systems of believing or viewing something in terms of their sociocultural representations.⁴⁰

5.1.2 Cultural Self, cultural Other, and processes of discursive construction of language learning identities

In this section I examine the roles of cultural Self and Other in the informants' discursive construction within the Bakhtinian-Vygotskian frame, drawing from the learners' opinions expressed in the interviews and the questionnaires. It is aimed at showing the interrelationship among cultural Self, cultural Other, and meaning-making processes during the students' discursive construction. In section 5.1.1, I showed that the learners in both groups were neutral in terms of ideology when it comes to voices and representations projected in learning materials. In this section, I

⁴⁰ Within non-dialogic frameworks for analysing learners' interactional behaviour, utterances that vary from one individual learner to another in terms of their quality and quantity are attributed to individual differences in personality, motivation, learning style etc. (see Dörnyei, 2005; Robinson, 2002; Skehan, 1989). These are not in any inherent contradiction with the factors examined in this thesis, but come at them more from a psychological than a sociological direction. The two approaches should be seen as complementary to one another.

will analyse how the informants perceived their own possibilities and opportunities for meaning in relation to the cultural Self and cultural Other through the voices and representation embedded in their mediating discourse.

5.1.2.1 Cultural Other, discursive positioning, and negotiation of learning identities

Excerpt 5.1 Katherine and Jasky's interaction with texts in Activity 2.3,

Lesson 3A

- 1 Katherine: What time do you go to bed?
 - 2 Jasky: Where do you go on holiday? (...) บังได้ไปไหน ที่อยู่เอื้อน <*You don't go anywhere, so say 'stay home'*>
 - 3
 - 4 Jasky: เข้าเอาใหม่ สุถามมา ?? ... on holiday ไปไหน on holiday? ... To Japan
 - 5 Katherine: Who do you live with?
 - 6 Katherine: My mother, father, and sister.
-

In this excerpt, Jasky and Katherine of the Headway Group were engaged with Activity 2.3 in Lesson 3A in which they had to ask and answer general information questions about each other, such as what they like to do in their leisure time or where they usually go on holiday (see Appendix 2, page 390 for mediating discourse). There appears to be a breakdown of practice here, and the two learners' talk does not engender much opportunity for their meaning construction. Instead of making meaning for the purposes of imagining roles or identities as required by the mediating discourse, their conversation turned into a negotiation for what kinds of meanings they were to make together. Based on the video recording of this moment, when Jasky asked Katherine, 'Where do you go on holiday?', Katherine lapsed into a

short period of quietness. Having seen her partner became mute, perhaps appearing to be at a loss for any relevant meaning, Jasky snapped at Katherine and spoke in their dialect an instruction which can be translated into English as 'If you don't go anywhere, just say "stay home"'. Katherine still did not say anything after Jasky's suggestion, so, in the next line of the excerpt, Jasky asked Katherine to ask her a question instead.

This example of interaction around texts produced by Jasky and Katherine reflects how students can be challenged linguistically, cognitively, and culturally in the imagining of identities that goes hand in hand with the process of meaning-making during discursive construction. When Jasky suggested that Katherine could say 'stay home' as the answer to her question (lines 2-3), we get the impression that Jasky herself perceived that Katherine's reticence had resulted from her inability to construct any representation of 'imagined discourse' in this situation. That is to say, she viewed Katherine as having no meaning to address back to the question.

Katherine's reticence though attributed to various causes. First, Jasky's perception of her partner's quietness might have had something to do with a general truth about these students' identities that 'real' holidays as conceptualised by western values in the mediating discourse are not really compatible with these students' lived identities. I have learned from the interviews that almost all of these students had hardly been anywhere far from home during their school holidays, nowhere beyond Udonthani or a few other neighbouring provinces. Katherine may have wanted to say that she had never been anywhere far from home during school holidays, but could not use English to make that elaborated meaning. She may have wanted to make other meanings, if it was the case that she had been out of her hometown often or

usually goes travelling on holidays, but yet she could not find the right voice to represent her meaning. The worst case for Katherine is possibly that she could not find any voice at all, be it L1 or L2, to make meanings, and the question rendered her speechless due to her lack of ability to take up imagined discourse without having actually been socialised into experiential categories. In other words, she did not have the dramatic skills to carry out the role she was supposed to play, and thus was unable to play with the meanings and identities which the activity required her to take up. Jasky, on the other hand, was more capable than Katherine in leaving her lived identity and forgetting about the truth while engaging herself with imagined discourse or Other-discourse. She said in the excerpt that she traveled to Japan, which was not true according to her lived identity. Although these two learners' utterances were not long or stretched, they still indicate how learners may be positioned by discourse and how individuals choose to act linguistically and physically in response to the discursive positioning assigned to them.

When asked if imagining voices and representations that were socially remote from their sociocultural identities caused them to feel ambivalent about the reality and imagined situations, the informants all stated that they had no problem with this learning process as they believe that it is an essential part of foreign language learning. These participants thus did not have any resistance to the discourse of English learning in the classroom as was the case with the Sri Lankan students documented by Canagarajah (1995). There may be a number of reasons why these Thai students did not perceive English discourse as exerting a cultural domination over their identities. The political climate in Thailand is different from Sri Lanka. Thai people are relatively receptive of new cultural forms. Most important of all,

Thai students are used to transmissive learning, so they tend to be submissive to authoritative discourse, such as institutional or teachers' discourse. Consequently, these informants tend to accept the role of English learners and all activities incurred by this role. This attitude was reflected constantly in the interviews, where many students asserted that assuming voices and representations of native speakers or the West is nothing strange because they have to do it all the time in the English classroom. Rose, the weakest student in the Headway Group based on her grade in *Listening and Speaking 1* in the previous semester, firmly stated that taking up the role of Other through discourse was nothing unusual because 'We all have a number of roles in real life. Although we may imagine ourselves to be different persons in the classroom, it is after all just role-play. We become just ourselves out of the classroom'. Nisa, Somchai, and Buckham, from the Third Space Group, supported this viewpoint. Nisa said that 'I could feel slightly awkward with the ambiguity of the identities that I had to play, but we need to separate the time when we are learning English which involves imagination and assuming this or that role'. Likewise, Somchai pointed to the importance of assimilating into the 'community of practice'. He explained that 'Learning English is like acting, involving masking realities more or less depending on situations. This is essential for socialising in the society and talking with other people. We can go back to being ourselves in our real society'. Buckham accepted that there could be moments when he felt ambivalent about how he had to act when it differed markedly from his actual social status, but he said that somehow he had to force himself to do it by adapting himself to the demands of the English classroom.

5.1.2.2 Lack of the sense of Self, reduced possibility for meaning construction

Excerpt 5.2 Daisy and Jenny's meaning construction in Activity 3 page 67,

Lesson 6A

- 1 Daisy: What do you like?
2 Jenny: I like banana.
3 Daisy: What do you quite like? (Chuckling while talking)
4 Jenny: I quite (laughs) I quite like orange.
5 Daisy: ***What what don't you like?***
6 Jenny: ***I don't like spaghetti.***
7 Daisy: ***Why?***
8 Jenny: ***Because I never eat.*** (laughs)
9 What ... What what do you .. What do you like? Food ... Food
10 Daisy: I like orange. I like orange. Its It has vitamin C. (Laughs)
11 Jenny: Whats whats you quite like? .. Foot .. Fruits .. Food
12 Daisy: I like noodle....
13 Jenny: What you don't like? What don't you like?
14 Daisy: I don't like ... I don't like ... I don't like carrot.
15 Jenny: ***Why?***
16 Daisy: ***Because I never eat too.*** (Laughs)
17 Jenny: Really? (laughs)
18 Daisy: No. No. ?? (laughs)
-

Excerpt 5.2 also represents an example of how learners display their linguistic involvement with the discursive positioning arranged by semiotic stimuli in mediating discourse. In this excerpt, Jenny and Daisy were carrying out Activity 3 on page 67 in Lesson 6A of the Headway Group. The thematic contents of their materials were food and drinks which were largely constituted by western food (see

Appendix page 398). The students were asked to use the expressions 'I like ...', 'I don't like ...', to talk about these food and drinks. Since the two students' had never tried western food before in real life, and they were not assigned a specific role to play, they were automatically appropriating the discourse in accordance with their real selves. It is evident that the representations not only limited the speakers' meaning potential, but also influenced how they could make use of their available codes to construct the most intelligible meaning as well as one consonant with their cultural reality. The discursive construction stimulated by voices and meanings from outside their cultural consciousness led to some humorous play of meaning around possible codes. This can be seen from Jenny's reply to Daisy's question, 'What don't you like?', saying that she did not like spaghetti because she had never eaten it (line 5-8). Jenny's statement was presumably based on her cultural reality. Later, Daisy borrowed Jenny's voice for her own meaning-making, saying that she did not like carrots because she had not had them before (lines 13-16). Their actions in the video show that Jenny was surprised by Daisy's reply, and asked if what Daisy said was true (line 17). Daisy laughed out loud, saying 'No, no' (line 18). In the interview, she said that she had very little experience eating carrots, but resorted to this utterance instead since it was easy for her mind to answer to Jenny. It can thus be said that she employed a text-borrowing strategy to avoid being limited by the representations imposed on her, as she repeated precisely what Jenny said in line 8. These utterances of hers are in themselves humorous, but at the same time reflect how the meanings she made had apparently been shaped by the lack or availability of experiential codes she had brought into the language classroom in combination with the lack or availability of L2 codes she had in mind.

In the questionnaires, some learners in both groups actually referred to moments when they could not think of any meaning to make during discursive construction. Their discussion is not, however, elaborate in either group, so it is not entirely clear that their inability to come to voice and make meaning can be completely associated with voices and representations in the texts. Their statements are still ambiguous in the sense that it is not clear whether they could not come up with any meaning because of the lack of 'code' or 'meaning potential' or 'voice' in their habitus in the first place — in other words, they could not think of any meaning in any languages — or they could think of something to say in L1 but could not find the L2 voice for it.

The fact that some learners did not mention the constraint on their speaking ability does not, however, suggest that they did not face any difficulty in coming to their voice. Different students might have been restrained from meaning-making in varying degrees, depending on various factors. In case of the Third Space Group, some learners commented from time to time that they 'cannot think of what to say'. Their problem with meaning-making processes may still be attributable to the types of voices and representations projected at them. This is because, unless students participate in designing materials, there will always be a disparity between the meanings students bring into the classroom, both real (intersubjective) and imagined (aspirational, affiliational), and the meanings assigned in the materials. Based only on the comments on the questionnaires, it cannot be concluded that the students in the Third Space Group were less constrained than the Headway Group because they were exposed to more representations of Self than the Headway Group.

Nevertheless, some informants in the Headway Group further pointed out in the interviews that it is possible that they might not be able to think efficiently so as to make conversations in speaking activities if they have to play roles that are socially distant from who they are all the time. This belief supports Vygotsky's tenet with regard to the relationship between thought and language. They explained interestingly how they might face some hurdles in the meaning-making process. Nancy compared talking about western food with talking about food from the central region of Thailand. She gave an example from her experience, talking about *Kai Naam* (a soup made from an omelette), which is a non-Esarn dish, saying that '... we probably heard about [western] food before. Perhaps we have tried some, but there were also others which we never tried before, so we don't know what they are really like. I can compare this situation with when I learn about Thai food from other areas of Thailand which I don't know, "What is *Kai Naam*?" ... "What is it like then *Kai Naam*?" I used to order it because I wanted to know what it was. "Oh it is actually *Om Kai* we have back home.'" The fact that Nancy went ahead and ordered the dish without knowing what it was shows her openness to new cultural experiences and 'meanings'. At the same time, she seems to imply that only if she and her interactant had shared a code of meaning (in this case, the signification of *Om* in her dialect) could they have made the conversation longer and more meaningful. At the same time, she indirectly showed that cross-cultural conversation takes place at various levels, even within the broad frame of Thai culture.

Katherine explained that sometimes she could not find a way to get around making meaning which she lacked. At one point in the interview, she explained that 'There were times when I had to talk about unfamiliar food like coffee. I don't know

this food well, so I couldn't explain why I liked it or how to drink it. And the activity required me to make expressions like "I like ..." or "I don't like ..." I couldn't say that because if I had said I like it, then I had to explain why or how I liked it. That means I couldn't just say something that is untrue since I never had coffee before in my life... so I chose to talk only about something I had experienced before'. Daisy stated in the interview that 'It's not really fun [to talk only about western food] because I do not know much about it. I don't know how to speak about it as naturally as possible. I couldn't imagine how each kind of western food tastes'. She added that 'I can do it if I have to, but I don't feel like I am into what I am talking about because I have never eaten it before. I can do it from my superficial understanding because I have to'.

Upon hearing my explanation about the lack of sense of identity while making conversation, Thomas appeared to understand and was able to support my explanation with his own experience. He said that 'When I socialise with my friends who all like football and are talking about the match from last night, but I am not much into this sport, so yes, I couldn't talk with them for a long time'. When asked if he thought students could resist speaking because their identities were lost or threatened, he said that it is possible because the subject matter could somehow disturb students' religious beliefs or show disrespect to their faith.

5.1.2.3 Scaffolding Self-discourse to shape ways for appropriating Other's meanings while becoming Other (L2 voice)

In the Third Space Group, the discursive space was arranged in a way that aimed to exploit learners' sociocultural knowledge for purposes of meaning-making. Based on Vygotsky's concept of zone of proximal development and other scholars'

use of 'scaffolding', the arrangement of voices and representations in the Third Space Group was expected to help scaffold learners' thinking ability. In the interviews, these students expressed a firm belief that assuming identities of local people would assist them in carrying out speaking activities with more ease since they would be able to 'think more effectively'. Ning also claimed that using the Third Space materials allowed her to '... explain [the subject matter] at hand more extensively since we could speak from the position of a knowledgeable person. We didn't have to think really hard...'. Somchai gave a similar reason, when he asserted that '...If I take up the role of an Esarn person, I will be able to think from that position, and I can talk better'. However, it should be noted that when these learners say that they could carrying out speaking activities better, or in their words 'speak better', if they could draw from their identity capital, they actually seem to mean that they could think better in order to speak. Mayuree said that if she were acting as a local person, she would be able to speak better than if she were to play a foreigner or someone else whom she did not know much about, in which case she would have to imagine harder, making speaking more difficult.

Some students pointed to other advantages of playing roles which are positioned more closely to their sociocultural identities, in particular an urge for self-expression and participation in speaking activities. Jaew stated that 'If I have to play the role of a local person, I will feel motivated to talk because I am talking about my own life basically, so I should know better and feel enthusiastic to tell foreigners about my life-worlds'. Jarunee pointed out that 'I will feel proud that I am a local person who can tell others or foreigners about what my province has to offer'.

5.1.2.4 Self-formation for understanding and enriching Other as well as Other-formation for understanding and enriching Self

Bakhtin's dialogism is an approach to language development which grows out of discursive construction based on an interaction with multiple cultural voices and meanings. It is strongly bound up with and shaped by the interaction between Self and Other. That is, it holds that language develops constantly as a result of our mental activity engaging with a 'dialogic communication' between what constitutes our self/identity at the current stage and what is new in terms of voices, codes, and so on. This communication happens through what is characterised by Bakhtin as 'dialogic imagination', or the communication between the voice of our mind and new voices from different cultural sources. 'Imagination' here refers to a mental interaction that takes place in the process of affiliating and identifying oneself with particular ways of being, or of becoming a new cultural form constituted by a new language. Putting it in another way, dialogic communication happens through interaction between old culture and new culture, old forms and new forms, old ideas, world views, backgrounds and new ideas, world views, and experiences. For Bakhtin, empathising, reflecting and taking up perspectives of the other is the most important element of the development of self-concept — 'the struggle with the *Alter*, with the strange' (Marková, 2003, p. 103). He held that 'The speech of others and their thoughts, all contains strangeness, which the self tries to overpower by imposing its own meaning on the other, or to appropriate it by making it part of its own thoughts and speech' (Marková, 2003, pp. 103-4).

The dialogic perspective of communication underscores the antinomy between Self and Other. Both Self and Other are essential components for creating a dialogic

space for communication in the foreign language classroom. As the foreign language classroom is an 'imagined community' constituted partly by imagined roles and identities for students to play out, the Other is inevitably constructed based on the students' imagination. This imagination and the being which results from the playing out may vary depending on the language, knowledge, experience, dramatic skills, and so on, which each individual Self possesses. Consequently, each individual constructs different versions of the Other in the imagined communication between Self and Other.

Within the imagined roles and identities which were played out in this study, we can see that the students also believe that Self-Other formation of talk should be imagined differently from what the Third Space materials in this study allow for. Taengmo pointed out, when asked if she would like to alter or add to the materials used for Lesson 3, that '...the conversation may not be one between the foreign correspondent [and a local student] but it may be one between a boy or girl, who is lost, and an adult. The boy or girl is asking for help with the directions because, for example, they are young and may get lost and there is nobody else around but a foreign person, such as when we are travelling overseas'. Taengmo's opinion suggests that imagined situations for enhancing the possibility of dialogic communication may be shifted to include Self-Other interaction where thematic contents may privilege representation of Other and Other-discourse. In such situations, cultural references will have to be associated more with places, artefacts, practices, values, etc., which belong to Others' worlds.

Nancy, from the Headway Group, commented that 'My feeling is that there should be a combination of imagination and our reality. It will be like not too distant

and yet not too real. I think it will be more fun than just practising mainly based on imagination'. She further agreed convincingly in favour of a mediating discourse which privileges cultural exchange: 'foreigners have probably never experienced so many things in our life-worlds. I remember meeting a foreign tourist who came into my village. At the time, my family had some buffaloes, and my mother and I took them out to the fields. He was so excited about everything. When he saw a buffalo, he asked what it was and how I raised it. We were poking red ants' nests for their eggs, he asked what they were. I told him "egg ant". He asked to try some and I let him try. He smiled sheepishly, saying it was good'.

5.2 Learners' cultural identity and attitudes towards cultural Self and Other and their inclusion in mediating discourse

The discussion in this part will address the students' attitudes towards cultural representations: cultural Self or the representations of culture orientated to the students' own sociocultural backgrounds and lived experience, and cultural Other or the representations of culture orientated more to the life-worlds of native speakers of English such as those displayed in the Headway materials. The data have been drawn from the final questionnaires administered to the students after the six lessons had been completed, as well as the interviews. It shows the students' beliefs about the culture that comes with 'English' (cultural Other), their attitudes towards their own cultural Self, and their perceptions of their own involvement with both cultural Self and Other and how their meaning-making processes can be assisted or hindered by these cultural representations. By allowing the learners to express their opinions through a discussion of 'culture', it was aimed at privileging another aspect of the informants' sociocultural identities, that is their 'cultural identities'.

5.2.1 Cultural Other and its role in EFL learners' discursive construction

Based on the views expressed in Question No. 4 in the post-course questionnaires, nine students in the Headway Group perceived the culture that is embedded in the English language as an element which cannot be discarded from their learning (see Appendix 23). Only one student (Jenny) did not refer to the notion of 'culture'. The students' opinions suggest how they perceived the culture associated with English, in this case as they were exposed to it in the mediating discourse of classroom materials. Their discourse in relation to their beliefs and perceptions about the target language culture reflects similar ideas about the importance of cultural Other. They often used the terms 'native speakers' or 'language owners' and the pronouns 'them' or 'their' when they discussed the culture that comes with English.

In the students' opinions, the cultural Other is useful to them. They stressed certain benefits from learning the target language culture in varying degrees. One of their main beliefs reflected in their discussions was the commonly held view that we have to learn the culture from which a language has derived in order to learn that language effectively. They pointed out that the knowledge of cultural Other will particularly enhance their linguistic skills. Daisy said that

'... English is not our language. If we want to know and learn it, we have to learn to understand [the native speakers'] culture and their lives ... as well as other aspects of the language so as to understand the language more... so that we can talk with native speakers correctly and with more understanding ...'.

They also pointed out that the representation of cultural Other in classroom materials facilitates their language learning processes, especially their thoughts and imagination. Nancy, for instance, commented that

‘... If the western culture is not depicted, we may not be able to think of the situation clearly while learning the language. But if we learn the language which is accompanied by pictures, it will be easier for teaching and learning it and we will understand the western culture more as well’.

Some learners, namely Kate and Katherine, emphasised the increase of their personal knowledge which they can apply from the cultural Other to their own lives, suggesting the self-development as a result of Self-Other or cross-cultural interaction. They also implied that learning about other cultures motivate them into learning and carrying out discursive activities. For instance, Katherine maintained that

‘That the contents which we study are related to the western culture makes me want to carry out speaking activities while learning English. Since we learn ‘their’ language, so we need to learn “their” culture — how they live their lives and other things, so that we can improve on the knowledge and reap most benefits for our own lives’.

The students in this group also emphasised the importance of cultural sensitivity, saying that being exposed to the imagined Other in language learning processes is necessary for their well-being in the era of globalisation. They mentioned a number of characteristics essential for cross-cultural contact and communication: open-mindedness, appreciation of other cultures, and understanding of cultural differences. These learners perceived that the knowledge of cultural Other

goes hand in hand with the necessity to identify with people who come from the target language culture or any cultures of similar characteristics. They perceive their own possibilities to identify with cultural Other in various situations. Their attitudes are seemingly influenced by the motivation as well as the goal for English learning students in this setting normally have — to move away to live and work in popular destinations where foreign visitors abound as well as in overseas countries if chances arise. For example, Jasky perceived that knowing cultural Other well is valuable for applying for jobs in the future. She stated that

‘ ... English is a western language. If we don't learn the native speakers' culture, how can we step into their societies? ... so learning English is when we learn the native speakers' culture at the same time. We will know them well and know ourselves well so that we will have a good job in the future’.

Some students (Stephen, Vendy, Rose, Thomas) pointed out the importance of intercultural communication skills in general, which are necessary for when they visit or emigrate to English-speaking or western countries. Thomas' response sums up their opinions well:

‘I personally like to learn about other cultures. This will help us to be open-minded and understanding of what people from other countries are like. This does not necessarily mean that we have to imitate their lifestyles ... Because English is a means for global communication, it is necessary for us to learn both the language and the native speakers' culture, building up a good attitude and opening up [for new cultures]. I don't have any obstacles or negative attitudes towards the contents we use. On the other hand, they are interesting and useful for our learning and are worth remembering. Imagine a chance we have to visit other foreign countries. If we have

some knowledge about their lifestyles, we will understand and can easily adapt ourselves to their culture ...'.

In sum, the informants in this group were open to learning about cultural Other and thought that they would benefit in many ways from this learning, although their perception of cultural Other was still limited to that of native speakers of English.

5.2.2 Cultural Self and its role in EFL learners' discursive construction

Based on the views expressed in Question No. 4 in the post-course questionnaires, nine students in the Third Space Group said that the contents of their materials which are mainly constituted by representations of their cultural Self have an important role in their English learning (see Appendix 24). They either used the notion of 'culture' directly, or referred to different aspects of their native culture, mostly revolving around the concepts of 'lived' or 'local' experience, when discussing their opinions. Buckham, Ning, and Jarunee were not as specific as their peers with regard to the terms they use in their discussions, but we still can deduce that they meant more or less the 'culture' or something along that line. Taengmo did not use the term 'culture', nor did she mention other relevant concepts, so it is not clear whether she recognised the role of local culture when she answered the question. She just said at the end that what the teacher taught was good because it was about our 'everyday life'.

For the Third Space Group, learning English through the mediation of their cultural Self is useful in several respects. In their discussions, these positive aspects appeared to criss-cross, mutually instigating learning processes. The cultural Self will promote effective learning by allowing the learners 1) to be highly motivated to

participate in the activities, and 2) to expand their language and cultural knowledge for intercultural communication.

The first group of students who stressed the importance of motivation comprised Nisa, Somchai, Araya, Jaew, and Jarunee. These students gave several reasons to support their beliefs as to why the cultural Self would give rise to an increased motivation in joining speaking activities. For instance, Nisa pointed out that the cultural Self will facilitate the process of meaning-making, so they will feel encouraged to participate in activities. She pointed out that identification with voices and meanings plays a role in facilitating this process:

‘The contents of the materials which are to a great extent based on my own lived experience or native culture — the food is mostly Esarn dishes which we eat and know well — made us feel that we wanted to carry out speaking activities because they are easy vocabulary. Their meanings are also so similar to ourselves...’.

Somchai added that ‘... personal stories or the things we do in our everyday life are what are closest to us...’. Jarunee also addressed the importance of Self-affiliation and Self-representation in English learning on her motivation. She said that ‘... I like to learn about something which is connected to my life-world. It appeals to me personally’. Similarly, Jaew’s and Araya’s comments support the view that personalised and localised components of English learning should be included in English-learning curricula since they are both stimulating and rewarding. Araya maintained that

‘The contents [which are related to my own culture] to an extent motivated me to participate in speaking activities. That is, we can learn to speak [English] from our

lived experiences or our local culture because the curricula of many subjects nowadays have drawn from students' lived experience'.

The rest of the students in this group who thought that the cultural Self should have its place in meaning-making processes provided some other reasons. Ning and Bua mentioned English development as a result of increased language awareness and use in relation to lived experiences. Ning, for instance, put it that

‘... We didn't know the English equivalents of some words in our dialect. When we learned English from these materials, we came to know more about something we had not been interested before. We also develop our English skills’.

Bua and Buckham added the possibility of using English that is constructed around local knowledge for intercultural communication. Bua perceived that learning the language or expressions dealing with her traditions and culture will be useful when she needs to communicate about these topics in her workplaces in the future. Buckham's opinion additionally reflects that these students envisaged intercultural communication that can take place not only at a national, international, or global level, suggested by Bua, but also locally within their native communities. He said that

‘The contents made me want to participate in speaking activities because when foreigners come to visit our province, we can give them some advice as to where to visit — what are interesting places or important destinations which they should visit and we can give them directions too’.

Mayuree is the only student who indicates that the cultural Self is vital for the operation of thought and speech when involved with speaking activities. She said that

‘I want to [participate in speaking activities] since for someone to talk well about something, he or she needs to have previous experience about it. If we are familiar with that subject matter, we would be able to deliver a speech on that matter more efficiently than when we do not have any information. This helps a lot in talk, and will also win trust from people whom we talk with’.

In conclusion, the Third Space Group pointed out that the content which is based on their own cultural Self provided them with some benefits.

5.2.3 Cultural Self and Other — Their coexistence and its role in learners’ discursive construction

5.2.3.1 The Headway Group’s viewpoints

In the semi-structured interviews, almost all the students in this study (19 out of 20 students) believed that representations of their culture(s) can coexist with new culture(s) for the purpose of their discursive construction of English in the classroom (see Appendix 25). It is worth noting that nine students in the Headway Group also indicated that the material contents which are partly based on their situated knowledge and local experiences will be helpful when they carry out speaking tasks. Some students gave the same reason as the Third Space Group in the previous section to support the idea of having cultural Self in learning materials, saying that if they have some information about what they are to talk about in an activity, they would be able to talk more effectively. Rose affirmed this point saying that

‘There should be some contents which are based on Thai culture because since we know more about our culture, we can explain it — how we live, eat, and

something like that. We may know too little about western culture, and it's not as good as we know our own culture'.

Most of the students mentioned that a speaking task based on a comparison between old and new cultures open up possibilities for discursive construction. Jasky and Katherine pointed out that the juxtaposition between their culture and other cultures in the content expands their knowledge and helps boost self-confidence in carrying out speaking practices having at least some familiarity with cultural content, making learning more interesting and enjoyable. Katherine reasoned that

'There should be a balance [between native and western culture] because if we learn about old things which we have already known about, it will be boring. If we learn only new things which we don't know about, we may not understand. We must compare between "us" and "them"'. She commented further that 'This will have an impact on our speaking because at least we have knowledge about the contents, hence more confidence in speaking about those matters...?'

These students showed in their discussions that they prefer to have a two-way communication between their culture and other cultures in speaking practices. Learning English for them is not only about receiving and understanding other cultures, but also about promoting their traditional culture and heritage. The English classroom should also allow some space for identity negotiation and mutual understanding between different cultures for learners. For example, Thomas said that 'Once we know some basic information about 'them', we may want to tell them about who we are'. When asked what she thought of materials which contained only western culture, Nancy similarly stated that 'I think we are only taking up "their"

culture, we don't have any chance to promote "ours". She pointed out that cultural hegemony during English learning can cause alienation:

'... if we keep taking up western culture, it's like [the new] will conflict with our feelings. That is, we have been familiar with our culture, have already received our own culture, but we need to take up a new one. It is not fun for me. It's in conflict with my feeling. Sometimes I don't like that'.

Interestingly, Nancy and Kate explained how the combination of representations of local culture and western culture would be appealing and useful to both students and foreign teachers alike. Nancy put it that

'[Having two cultures in the materials] is like the time we meet foreign teachers in our classroom. In fact we can exchange each other's culture, taking turns in a conversation'. She said further that 'They will know more about "us", and we will know more about 'them', which will make learning enjoyable'.

Similarly, Kate stated that

'[the combination would be good] because some foreigners want to learn about us. They have never seen [the ways of life] like this. When they experience it, they will enjoy the excitement [that comes with it]'.

Additionally, the ideas put forward by Kate, Stephen, Jenny, and Vendy imply that English learning can address the global cultural exchanges that constantly take place alongside various kinds of diaspora. For instance, people who are not complacent with the current conditions in their home countries in the East may want to emigrate to western countries. Vendy stated that

'It's essential [to have both cultures in the materials] so that we learn about "their" culture. At the same time, it's like a cultural exchange when we learn about

“our” culture. We learn about cultural differences. If we go to Europe in the future, and we know their culture, we will know how to keep good manners. As for our local culture, we can disseminate it to other people so that they will know how we are different from them’.

Stephen mentioned not only the possibility of visiting western countries, but also other possible situations in which westerners enter local contexts and cultures, such as when they visit as tourists, expatriates, or even retirees. He explained that

‘Our culture has [different aspects such as] religious aspects or regional aspects. We may not know something about other regions in our country, so we need to learn about this in case foreigners ask us, “How important is today?”, “Why do we do this in this festival?” We can tell them there is a rocket festival now in Esarn, and there is this or that festival in the North. We can tell them where they should go visit’.

Whereas nine students in the Headway Group were certain about their points of view regarding the coexistence of cultural representations in the materials, Daisy appeared to be the only one who was somewhat ambivalent about having representations of her cultural Self in the materials. At first she said that there should be representations of two or more cultures in order to compare them and gain more knowledge about a multicultural world. Then I asked her why there should be Thai or local culture since English belongs to western culture. Somehow after this question had been posed, she seemed to lose her confidence because all at once she negotiated the stance for her answer. She stated then that it would be good to know her local culture through English, but it is not necessary to include it in the learning materials.

To finish, it is evident that almost all the informants in the Headway Group approved the combination of their own culture and native speakers' culture in the materials for learning to speak English.

5.2.3.2 The Third Space Group's viewpoints

All the students in the Third Space Group said that there should be a balance between old and new cultures in the learning materials. Similarly to the Headway Group, many students from this group pointed out that the old and new cultures are not in conflict with each other. They maintained that the two can rather support each other and help students to grow as individuals. Taengmo, for instance, put it succinctly, although she seemed to favour her native culture slightly more than others:

‘There should probably be new things less than old things in the materials because we just use new things to supplement old ones. That is, we support the old with the new in order to expand the old, and we simultaneously increase our own knowledge’.

Likewise, Jarunee commented that ‘That is, we already know about our own culture, if we learn about it more, we will probably double our knowledge. We can then receive the new cultures. We can learn them all at the same time’.

Some students implied that the combination of two or more cultures in the contents of classroom materials can increase learning resources as well as give rise to collaborative learning through an exploitation of individual differences and cross-cultural communication in the classroom. Ning stated that

‘... I think [the old and new culture] can be combined into the same materials so that we can compare their differences. By doing so, we learn to know both old and new knowledge. Some people may know only about the old, but some may know more about the new’.

Buckham similarly stated that ‘It should be okay to have both our local culture and western culture because we can have an opportunity to engage with cultural exchanges’. He even said that the language from the first culture can be used as resources for their discursive construction: ‘We need to add our own dialect so that we can make meanings more easily to be used within our own country’.

In general, the students in this group pointed out the same benefits learners can obtain from having both the native and other cultures in materials for speaking as the Headway Group. Mayuree, Nisa, and Jaew discussed how familiar cultural contents can facilitate speaking practices and increase their enjoyability. Mayuree said that ‘If we already have some background information about what we are talking about, it will be easier for our understanding, speaking, and discussing’. Likewise, Nisa stated that

‘If [the native culture] is brought into our learning, it will enhance our skills. It helps us to think of words and sentences. It’s easier to think of something we are familiar with, imagining it and expressing it in speech’. She further commented:

‘If we receive only western culture, it will be more difficult for Thai students to come to thorough understanding. If there are both cultures, the materials will be more interesting’.

Jaew also stated explicitly that being exposed to the local culture can greatly motivate her to do speaking activities. She said that

'[The local culture] will make an activity more interesting because when we know some information [about what we talk about], we will be able to do it. This will encourage us to participate in learning processes. Once we have a desire to learn, we won't have much trouble learning other things. Maybe we will be more enthusiastic to learn after that'.

When asked whether the Third Space materials were different from those they had been used to when learning English, Somchai interestingly said that 'No, they are not different because they are also communicable. [The local and western cultures] can be mixed'. His statement seems to prove an assumption probably held by many teachers that the culture that comes with English and local culture are completely different to be invalid. Jarunee's statement corresponds to Somchai's: 'I think the two cultures are compatible with each other. Maybe they should be mixed together. They are not really that different from each other'.

Moreover, the students in this group referred to the advantage from having their own culture in adjacent to other cultures in learning materials — more understanding of one's own culture and possibly an increased sense of who they are. Somchai, in particular, maintained that

'If we learn only western culture, we will know only the western culture, but we cannot bring our own culture into comparison with this new culture — we are like this, and the western culture is like that. We will have better understanding if we have the combination'.

He concluded that 'That way we will not abandon our own culture... we will be able to tell other people that this is a Thai identity, an Esarn identity'.

In sum, all the participants in the Third Space Group perceived that the combination between their own culture and other cultures would be useful for their speaking practices.

5.3 Conclusion

The data gathered from the post-lesson questionnaires and the interviews have suggested that voices and representations which are based on the learners' cultural Self and those which are based on cultural Other both have their important roles in these English learners' discursive construction. The views offered by the Third Space Group, although limited in terms of its amount, have reflected some of the learners' perception of the importance of their opportunities to learn the discourse of multiple roles and identities — the cultural Self alone is not sufficient for their personal development. Nevertheless, we find more explicitly in the interviews that virtually all of the students in both groups regard their cultural Self as an entity which should not, and in certain cases, cannot be left out from their discursive construction. They perceived the cultural Self to be a vital element which would enhance their thoughts, and as a result the interaction will give rise to a 'meaningful' construction of their consciousnesses and their own beings. At the same time, they see the cultural Other as something that will help them to develop their knowledge and skills in their transformation of linguistic identities as well as cultural identities.

6 Implications for EFL pedagogical practices

The implications of this study for EFL practices can be divided into two types: direct implications about EFL materials adaptation, design, and development, in particular the arrangement of voices and representations in EFL instructional materials as the basis for oral discursive activities, and indirect implications with regard to teacher talk. The latter need to be addressed as well because I have proposed in Chapter 4 that teacher talk may work collaboratively with voices and representations in instructional materials to scaffold and shape learners' meaning-making processes. I begin in section 6.1 with a discussion of how I would reimagine culture to be represented in materials for stimulating oral discursive activities in light of the findings of this research and the current theories of language and culture pedagogy as reviewed in section 2.9. In section 6.2, I offer implications for materials adaptation, design, and development, followed by section 6.3, in which I discuss indirect implications regarding teacher talk.

6.1 Reimagining culture and language in an EFL classroom from a dialogic perspective for materials adaptation and development for speaking activities

As shown in section 2.9.3, applied linguists have recently shown their concern about how to reinterpret culture so as to maintain its place in language teaching, as well as how to provide learners with identity tools in instructional materials for their learning and development. 'Identity' seems to be used as an encompassing term when individual learners are viewed as habituating the space that surpasses the

boundary of a culture, addressing the multicultural phenomenon of the contemporary world. However, materials developers have apparently taken the notion of ‘identity’ for granted to refer to culture and other aspects of an individual dissociated from culture. Although this may be true in some cases, it can also be seen as reducing both the complexity and subtlety of the notions of ‘culture’ and ‘identity’.

Based on the present study and its findings and current theories of language and culture pedagogy, I would like to present a dialogic framework for implementing voices and representations in ELT materials for speaking activities. This framework will be able to address all the concerns about the inseparability among language, culture, and identity. It is to an extent congruent with Risager’s (2006) theories of global flows of language and culture, which have rendered locality to be complex constellations and categories. However, because this framework is limited to voices and representations, it cannot offer a complete model, but rather a perspective that needs to be taken into consideration when designing materials for speaking activities. As it is informed by empirical research, it will also represent an attempt to fill the gap in applied linguistics that separates researchers from materials developers and writers (Dat, 2003, p. 387; Richards, 2006).

The dialogic framework is grounded in Bakhtinian-Vygotskian sociocultural theories as presented in Chapter 2. From this theoretical standpoint, we can see learners as whole social beings and envision their discursive development in close connection with their cultural and cognitive growth while learning a foreign language. I have interpreted Bakhtinian ideas of ‘dialogic imagination’ (1981) and have applied them to how we could imagine the classroom and the language that constitutes its time and space. This framework emphasises the importance of

discourse and the way it evolves from the contact of voices issuing from multiple sites and brought into learning events by students, the teacher, and materials. It is similar to how Bakhtin (1981) viewed the novel and its evolution through its contact with different genres amidst ongoing social forces. Each learner will thus have a chance to be like an author of classroom discourse, and the dialogues that occur will represent the co-construction of all learners' discourse and their worlds. Vygotsky's (1986) premise of inner speech, a form of internal language that conceptualises an individual's sociocultural activities (p. 88), has been added to this framework so that cognitive stimulation can also be addressed. This will be done by providing discursive 'cues' (Fairclough, 1992, p. 80) in the classroom discourse by infusing meaning that is orientated towards learners' sociocultural backgrounds and lived experiences.

This dialogic framework allows us to reimagine language, culture, and identity as dynamic and variable, i.e. to imagine that they tend to construct and reformulate themselves through social interaction that entails a state of dialogic polyphony (Bakhtin, 1981). Bakhtin conceives of language both as a system drenched in ideology and as a world view (p. 271). He points out that as a language operates in the middle of differing voices, it is affected by two forces, one that works to amalgamate all the voices into that language, and another that works to disunite that language so as to answer to diverse meanings (p. 272). Fairclough's (1992, p. 63) theory of discourse as 'a form of social practice' helps to support Bakhtin's view of dialogic tension as it applies to language in use in an EFL classroom and the contestation of meaning potential this involves. Fairclough states that discourse implicates people's use of language to exert power on the world and each other

through meaning formation while representing themselves through that meaning (p. 63). Drawing from Foucault's theories, he points out that this discursive construction of meaning both conditions and is conditioned by all levels of social structure, including conventions, relations, and identities (Fairclough, *ibid.*, p. 64). In light of Bakhtin's and Fairclough's views, the dialogic framework will thus maintain that mediating discourse in the foreign language classroom embodies representations of identities. Since learners bring to classroom discourse their personhood along with the meanings they want to express, the language or discourse that arises from this interaction represents a dialogic means of both meaning and identity construction.

The dialogic framework can also address culture by promoting an 'intra(inter)cultural' communication. As Bakhtin (1981) puts it, discourse, even at the word level, is orientated dialogically to all kinds of words, of varying degrees of strangeness, and this orientation appears at various levels, including between different utterances in the same language (p. 275). Elsewhere, he points out that meaning is enriched and expanded once it has met with and contacted foreign meaning, because one can sometimes gain more understanding of a foreign culture by seeing it from an outsider's position than from entering that culture to get the same perspective (Bakhtin, 1986, pp. 6-7). Based on these premises, the dialogic framework will emphasise the creation of meanings at both a micro-interactional and a macro-interactional level. The micro-level involves meanings that can arise from the interaction of voices in the first language and culture (intracultural), whilst the macro-level entails meanings that occur from the relations of voices across languages and cultures (intercultural). In this manner, the dialogic framework will establish a

discourse condition that simulates the present world, in which people can appropriate foreign meaning and enrich their personal identity more easily due to globalisation.

In light of the dialogic imagination of language, culture, and identity in the English classroom as discussed above, the cultural content of ELT materials for developing speaking activities needs to be based on multiple representations of cultures. These representations include mainly those drawn from learners' sociocultural backgrounds and lived experiences (Self), those drawn from other cultures, such as conventional representations portrayed in materials produced by central agencies, as well as those drawn from various other cultures (Other). Put simply, the dialogic framework promotes multicultural representations of cultures. However, this framework must also present voices and representations in the mediating discourse in ways that yield dynamic, cyclical, and cross-cultural interaction between learners' culture and other cultures. For example, the content in the materials can present stories about two or more people of similar social status from different cultures dealing with problems in their lives (relationship, friendship, work, etc.), around which speaking activities can be initiated. Importantly, learners should be allowed to assume different identities and voices, from the most foreign to the most familiar, so as to create new meanings in discursive activities.

It can be argued that the dialogic framework does not seem to offer anything innovative in terms of cultural representations for ELT in the third millennium because many scholars have already addressed the importance of multiple representations in ELT materials at various occasions before. For instance, some practitioners have recently expressed an increasing concern with the need to represent cultural diversity in instructional materials (e.g., Argos, 2005; Hill, 2005;

Lopez, 2005). Besides, some language educators have suggested for some time that a multicultural reflection is essential for English teaching in local contexts, which will allow learners to be exposed to, to analyse, and to reflect upon their own culture, the target language culture, or any other international cultures (e.g., Altan, 1995; Ariffin, 2006; Prodomou, 1992; Thanasoulas, 2001; Winter, 1996). Altan (1995), in particular, has suggested that there should be two types of cultural context for practising foreign language skills: an ‘input’ culture that joins the target language with its culture for the practice of listening and reading skills, as opposed to an ‘output’ culture that combines the target language with learners’ native culture for the practice of speaking and writing skills. Nevertheless, while Altan’s proposal stresses the importance of learners’ native culture in discursive practices, it does not incorporate the creativity of meaning from interacting with other cultures.

Cortazzi and Jin (1999) point out that some textbooks in the nineties based their content on international cultures. These textbooks sometimes aim to stimulate intercultural or cross-cultural communication in the classroom by presenting representations of multiple cultural identities through characters engaging in interactional situations across different themes. This affirms that the practice of representing two or more cultures in ELT materials is by no means new in the enterprise of materials design. However, materials which portray international cultures do not always provide cultural threads linking different topics, each of which is associated with some particular culture. Rather, they often present cultural content dealing with each culture separately in each unit (p. 210). Textbooks with these multicultural representations cannot maximally stimulate dialogic potential for learners. This is the problem I have typically found with textbooks designed and

developed by central agencies in the West. They cannot address every culture that exists in the world, therefore, they cannot bring dialogic relations into every single context of global ELT, since materials need to incorporate representations of learners' culture, their sociocultural backgrounds and lived experiences, in order to create genuine dialogic interaction.

Although some applied linguists have indirectly addressed the necessity of dialogic realisation for foreign language learning, the past proposals and current practices with regard to cultural representations in instructional materials have not been driven by any particular theories. Rather, they have largely sprung from language practitioners' own intuition and experience (Soraceni, 2003, p. 73). On the other hand, the dialogic framework of cultural representations for materials development is different in its epistemology from any earlier ideas because it is centrally based on the belief that discourse is dialogic by nature, notwithstanding any apparently political orientation.

The dialogic framework I am presenting additionally encapsulates certain viewpoints expressed by social scientists in the past. It corresponds to Kramsch's (1993) 'third culture' and Bhaba's (1994) 'third space', two concepts that imply the location of culture, identity, and meaning within a fluid state of culture. It reflects Atkinson's (1999) perception that an ideal culture of language learning will come into existence from the contact between the representations in peoples' heads and those embodied in daily activities, tools, and objects of social worlds (p. 637). In terms of materials development, Gray (2002) has proposed that the coursebook or the topics included in a global textbook should be able to act as a 'bridge' between the world of English with the world of the students (p. 164). The 'bridge' suggests the

ideal site to motivate and involve the students with the coursebook content more effectively. It is the ‘world in between’ that should be encouraged through the content of a ‘glocal’ coursebook which will cherish the growth of local in the global (Gray, 2000, p. 166).

6.2 Implications for ELT materials adaptation, design, and development

According to Tomlinson (2005, p. 11), ELT materials published in Asia are extremely short on innovative methodology. My own experience certainly bears out the truth of Tomlinson’s statement. In many Asian contexts, including the one investigated in this study, the situation is worrisome since teachers and practitioners lack sufficient resources to publish classroom materials more suitable for their particular learners. It is thus commonplace that they are dependent on textbooks imported from the West, since these materials always come in a package of instructional kits. However, many teachers feel that they always face an ethical dilemma in using them; they like the fact that these materials reduce the amount of teaching preparation they have to do, but they feel that published materials hinder their students’ learning processes. The resolution to this dilemma that I am proposing is to show teachers how, with vigorous dedication and considerable but not superhuman effort, they can implement ‘novel’ approaches, such as the dialogic framework, that allow them to use these foreign, western-compiled ELT materials wisely and effectively in their own settings.

6.2.1 Implications for EFL materials adaptation and improvisation in local context

Intelligent and creative utilisation of ELT textbooks, planned in a way that takes the textbook as one of the key voices in the classroom along with those of students and the teacher, is crucial for the learning of culture and learners' development of intercultural skills (Cortazzi & Jin, 1999, p. 210). It is also evident from the findings of this research that besides intercultural understanding, learners perceive the chance of using language for Self-representation as vital to their discursive construction. Nevertheless, textbooks produced by central agencies cannot always accommodate learners' opportunities for the construction of their 'authentic' meanings and identities. Therefore, we cannot entirely rely on the materials found in bookstores because these materials are prone to fail to include local identities, and to prevent learners from dialogic meaning-making in their communicative activities, especially in contexts where social realities are significantly different from what western-imagined worlds normally represent.

As long as we regard learning through the mediation of textual materials as necessary and worthwhile, if published materials are to be used, it is crucial that they be adapted. In case materials cannot be wholly produced locally because doing so demands excessive resources, EFL teachers need to fully engage in the adaptation of foreign, western-compiled textbooks. Undeniably, teachers have many other important tasks to attend to for the sake of students' learning, and so would rather not carry out the materials production for their own pedagogical situations (Bell & Gower, 1998, p. 116). Sometimes unknowingly, however, teachers adapt the materials at hand no matter how much they are initially deemed appropriate for their

context (Islam & Mares, 2003, p. 86). What can help teachers to do this work effectively and not too onerously is an organised, systematic approach to materials adaptation that is based directly upon research findings (Soraceni, 2003, p. 73). Following the procedures for preparing the ‘third space’ materials for this research and the results I have obtained, I shall now present four guidelines for adapting published materials in terms of thematic content for the purpose of oral discursive activities:

1] Teachers must devote more time to thinking about how to scaffold learners’ L1 voices in their meaning-making processes. This is to allow them optimal opportunities to invest their linguistic resources in their language learning, which will progress in conjunction with their identity formation. By exploring learners’ sociocultural contexts, teachers can reap information about their learners’ identities and embodiments. Teachers who have lived and worked in the same context as their students for some time will know their students and their sociocultural backgrounds best. These sociocultural identities encompass a range of personal characteristics, beliefs, values, and practices with which learners have formed and identified themselves. This investigation will require teachers to meticulously observe and systematically explore learners’ lived experiences and sociocultural backgrounds in order to collect information relevant to the thematic content already present in the existing materials they want to adapt.

2] Teachers need to turn the information about learners’ sociocultural identities into sociolinguistic resources for the classroom. In so doing, they need to create dialogic possibilities across discursal orders and multiple representations of learners’ self/identity and voices. Based on the notion of self-scaffolding, they can

prepare parallel materials to the published materials, containing discourse that represents closely what learners have in their inner speech or to which they can easily relate. This is to enhance their potential for making utterances which intertextualise with the discourse and meaning in the materials. In other words, the discourse of instructional materials should be partially constituted by learners' experiential codes so as to scaffold their meaning potential. This feature of classroom discourse will invoke their consciousness and internally persuade them to express their thoughts verbally. One possible way to realise learners' internal meanings in more concrete signs is to include the cultural knowledge and information held by learners in the forms of texts and images in the parallel materials.⁴¹ These can be given through stories, articles, essays, and so on.

3] In order to infuse learners' cultural Self into classroom discourse so as to counteract dominant representations embedded in unfamiliar contents of foreign, western-compiled materials, teachers have to exercise their own intellectuality and creativity in implementing the most suitable methods for their students. One option is to choose materials from other sources, such as the Internet, that are on the same topics or themes to be included in parallel materials for the purpose of intra(inter)cultural mediation. The texts from both sets of materials will be the foundation upon which learners can build more meanings. By giving them some voice as a springboard from what they know, relate to, strongly feel for, or believe in,

⁴¹ Hallet (2002) has proposed a very similar model of an EFL classroom as 'a discursive space marked by an interplay of texts and discourses from various cultures and languages'. He states that discourses from learners' world need to be represented as texts, in particular texts in the form of documentation and publication, because learners' oral texts are temporary and fleeting, rendering them marginalised. The documented and published forms of learners' own texts as well as borrowed texts from various sources will break down a hierarchical dichotomy of oral texts produced by learners and authoritative written texts such as those of a textbook. The approach to text arrangement informed by this research is slightly different from that of Hallet's in the sense that teachers may attempt to represent learners' oral texts to stimulate learners' own culture and social mind.

it is expected that learners' own voices will be evoked linguistically, cognitively, and culturally, leading them to arrive at 'authentic' oral texts around presented texts. The learning condition constituted by increased voices and representations belonging to learners' cultural Self will act as 'semiotic stimuli'. In the same vein as Hong and Min's (2005) argument, texts that are more culturally relevant to learners' cultural background will enhance learners' possibilities to act as meaning producers in active communication rather than as meaning receptors in passive learning.

Teachers can also create imaginary role-play based on the discourse worlds of both sets of materials. The term 'imaginary' suggests that this role-play should reflect a perspective similar to Bakhtin's (1981) conception of 'dialogic imagination' — the unfinalised status of one's language or discourse and its openness to permeation and infusion from other types of language or discourse as a consequence of sociocultural interaction before a realisation into a new linguistic or discursive form. This view can be translated into an imagination of role-play comprising communication between multiple roles, voices, and representations, which will result in learners' co-construction of multi-voicedness in terms of what they say about the subject matter of their talk and how they say it. Nevertheless, while students' self-expression is still central, discursive activities should not be restricted to learners' talking about social realities based on their history and lived experience. On the contrary, they should be given a chance to take up other roles, during which they can create a voice for these roles based on their social position, combining the discourse representative of these roles or identities with the styles, genres, and meanings of their own discourse. This is how dialogic communication can be stimulated and

co-created between students through an imagined interaction between Self and Other. However, the roles that appeal to them most are likely to be those to which they can relate in some ways in their social worlds. For example, Lin and Luk (2005) have shown how teachers can exploit learners' fondness of superstars from popular culture and create a situation where students are interviewing their favourite stars (p. 95).

Alternatively, the parallel materials can be used as supplementary activities for homework which learners prepare for communicative tasks afterwards. The important thing is that the content of the texts should be appropriate for learners' age, gender, and maturity level. While some students need the content for the practice of cognitive-challenging activities with fewer fun elements, others would benefit from a balanced combination of challenge and enjoyability. Themes of discursive activities can be built around different world views, beliefs, values, and attitudes. In the case of speaking activities such as discussions, however, teachers need to be aware of any undesired effects of how learners' interaction could pan out, for example, by trespassing on individual privacy, showing disrespect towards personal beliefs, and evoking cultural taboos. That is, classroom discussions should not be geared too much towards debate over controversial topics.

4] Since it has been long advocated that learners should play a vital role in the learning process, the ideal condition for effective adaptation of published materials includes active involvement from learners (Soraceni, 2003, p. 73). This is because the topics, stories, and ideas that teachers believe will interest their students simply because they are related to learners' sociocultural backgrounds and lived experiences do not always work. Without students' participation, there is a risk of underestimating or overestimating students' world knowledge, intellectual skills, and

personal preferences, which may hinder the effectiveness of classroom discursive activities. What we presume learners would possess does not always align with the dynamic flow of cultural reality and how students position themselves in terms of desire and aspiration. As we can see from this study, many students favour voices and representations which are socially located far from their present identities. These meanings projected through voices and representations which float about in various kinds of cultures may rouse learners to express their thoughts verbally because they may want to imitate, make fun of, talk sarcastically about, take up, or rebel against the roles and figures that represent these meanings in society. Consequently, in the same line with what Hallet (2002) has proposed, teachers can ask their students to bring texts of their own choice to be included in the classroom or supplementary materials. In this case, teachers need to make sure that the whole texts for each topic or theme presented by learners and those in foreign textbooks maintain a good balance of learners' 'current' Self and their 'imagined' identities and discourses.

In conclusion, the task of turning materials too distant from learners' sociocultural identities into something more useful and meaningful for classroom learning is likely to be demanding. Teachers will need to devote a great deal of time to thinking through the contents, changing them, and adding necessary resources to them. On the surface, this may not sound distinct from what we regularly do. With the aid of a variety of resources available nowadays, such as texts on the Internet, materials adaptation is an easy process. Nevertheless, in order to exploit the ideas of dialogicality and scaffold discursive activities through the use of textual and visual stimuli, teachers need not only time and energy but also intellectuality and creativity. For instance, although students' contributions are desirable, teachers need to

negotiate with the students so as to maintain a well-proportioned plan of work and fun elements in a lesson. This requires teachers to use their creativity to find ways to turn cultural disparity into invigorating resources which students can use for meaningful and interesting interaction. Thought needs to go into what discussion topics can be gleaned from the materials, which roles and identities students can be asked to assume in communicative activities, and how cultural links can be provided to stimulate learners' self-expression through thoughts and ideas. Since materials that are suitable for one group of learners may not fit the needs of another group, the modification and adaptation of available materials has to be a dynamic, ongoing process. This will help to keep the cultural contents of classroom materials and discourse in alignment with the cultural flow and contacts present in learners' real worlds.

6.2.2 Implications for ELT materials design and development for globalisation era

As time passes, more and more people will have to learn English in order to function efficiently in a world that depends on English for global communication. Many more countries will probably take English up as their second language in the near future, resulting in ever more 'new Englishes' (Thai English, Chinese English, Euro-English, etc.). As a consequence, educators and applied linguists have already acknowledged the need to empower the local in language policy and practice, including materials design and development (e.g., Canagarajah, 2002, 2005; Tomlinson, 2005). Chances are that sooner rather than later, local teachers, practitioners, and educators will reach the point that they have power to manage

language education in their own contexts. This means that they will have to develop their own materials befitting their own learners.

Language educators usually provide theories, guidelines, and strategies for selecting, evaluating, adapting, and developing language learning materials (e.g., Graves, 2000; Hall, 2001; İnal, 2006; Kilickaya, 2004; McGrath, 2002; Tomlinson, 1998, 2003a). These works differ from one another in terms of their focus and scope; some offer detailed, systematic procedures of materials evaluation, including their development, while others provide only some guidelines and tips for materials selection, and still others devote all their work entirely to how to develop materials. However, insofar as ideology, culture, and identity are concerned, theorists have appeared unable to satisfy the demand of practitioners for an effective way to include the cultural content in supposedly ‘better’ materials. Given that there are so many aspects to take account of in materials design, discussions concerning culture are either inadequate or left out altogether, with the exception of McGrath’s (2002) and Tomlinson’s (2003a) volumes, in which many authors display a greater concern with ideology, culture, and identity. Tomlinson (2003a, 2003b) only refers to the ideas of ‘relevancy’ or ‘humanisation’ of materials contents that largely focus on learners’ cultural identities as learning resources (Tomlinson, 2003b).

In response to this lack of cultural understanding for materials development, I shall now offer a dialogic framework of sociocultural representations for developing materials for speaking skills, drawing from existing views and the findings in this study:

1] It is essential to provide content that helps reflect learners’ identity (Tudor, 1996; Cook, 1999; Dat, 2003). Dat posits that materials designers need to

consciously attempt to offer individual learners the language to reflect their identities by catering to their level of individuality and sophistication when designing speaking tasks, in order that learners will have more opportunity to express who they are (p. 388). Aligning the content of materials with learners' individual knowledge, abilities, interests, and needs through the topics or subject matters will also facilitate an articulation of ideas for speaking processes as well as increase 'learner affectivity' (p. 386). For instance, it is impractical to ask Thai students to recount skiing experiences on a mountain, as there is no snow in their country (p. 387). In other words, ELT materials for speaking skills should accommodate learners' cultural Self by providing a variety of representations with which students can easily or closely identify (Islam & Mares, 2003, p. 92). They should range from identities which students have to practise for the benefit of social advancement, to those of which they are fond and like to imitate or to model themselves on since they are regarded as fashionable, modern, or smart, such as representations from their pop culture. All of these representations are what I have described earlier as 'Self-affiliated' Other. Similarly, Cook (1999) proposes 'the L2 user model' whereby imagined dialogues or situations for speaking activities depict images or characters that represent mainly L2 learners, such as when L2 users are assisting foreigners in their home country (p. 200).

2] Dat (2003) proposes that there needs to be 'cultural localisation' of the materials in order to make the content more culturally appropriate in local learning settings. Since all students, all teachers, and all teaching situations are inimitably different (Maley, 1998, p. 279), it is essential for materials designers to include learners' local cultures in the materials. This will enhance learners' opportunities for

contextual use of the language (Dat, *ibid.*, p. 389). It is essential that even two teaching situations in two regions within the same country may need two different procedures for materials design, if the life-worlds of students in these two areas are markedly different. For instance, the materials that can be used successfully with students in Bangkok may need to be radically changed to be used in a remote province in the country. To this end, materials designers need to take into account learners' experiential categories, life histories, and lived experiences. I perceive that cultural localisation will lead to what I have described earlier as the 'Self-intersubjective' Other, or learners' identities that are largely shaped by sociocultural realities, experiences, or knowledge about the worlds in their social context.

3] Materials designers need to arrange voices and representations in a way that creates a 'third space' for learners to engage with dialogic construction of meanings. There should be a good balance between voices and representations of learners' cultural Self and those of the cultural Other. This standpoint coincides with views suggested by Hutchinson and Waters (1980), and Hunter and Hofbauer (1989, as cited in Dat, 2003, p. 386-387), who state that speaking tasks should not be completely unfamiliar to learners in their content, nor they should lack any new ideas or knowledge for learners to deal with. The difference between the dialogic framework and the stances previously put forward is probably that the dialogic perspective aims to establish an imagined interaction between familiar voices and unfamiliar voices, or learners' cultural Self and cultural Other. The discourse of Self contains voices and representations of learners' sociocultural backgrounds and lived experiences, whereas the discourse that represent different kinds of cultural Other should be composed of both Self-affiliated and Self-intersubjective Other. Gray

(2002) refers to ‘aspirational discourse’, which, according to textbook publishers, is defined as ‘something which [students] aspire to and therefore interests them and motivates them’ (p. 161). I prefer the term ‘imagined discourse’, adapted from John Locke’s notion as cited in Lowe (1995, p. 167), to denote a category containing social languages and meanings used by other cultural beings, or embodied by various kinds of beings and social positionings, which will bring to learners an inspiration and a desire to grow as individuals. This imagined discourse constitutes their mental interaction, their thinking and consciousness or their inner voice, before they fully appropriate them.

The three main criteria I have proposed above as a dialogic framework for implementing sociocultural representations in instructional materials for speaking skills are intended as broad guidelines. They are certainly not all that we need to consider so as to handle the task of materials design and development effectively, or to produce the best classroom materials. On the contrary, this model can be taken as an additional criterion to be added to those in the existing manuals for materials design (see McGrath, 2002; Tomlinson, 1998, 2003a), since there are so many components of which to take account in writing a textbook besides sociocultural representations. Moreover, in a number of areas, especially in the construction of dialogic space for communication in the learning discourse, this initial model makes no pretence to be definitive.

Because of globalisation, different cultures have intertwined as a result of communication across spatial and temporal spaces. The present world is more complex than before, and subsequently both ‘culture’ and ‘identity’ can be at times fleeting and dynamic. The procedures of dialogic enhancement through pedagogical

discourse is consequently challenging since we need to place texts, images, and other signs within dialogue and activities in the materials in ways that would bring out dialogic communication between the sociocultural Self and Other. In order to obtain the best outcome, teachers or materials designers are encouraged to exercise their intellectuality, imagination, and creativity. The task of developing materials needs to be an ongoing, long-term process, one that may start with one or more writers working on the materials in isolation, but then, crucially, applying them to classroom practices and modifying them on the basis of real incidents and contexts of use (Dat, 2003, p. 390-1).

6.2.3 Concrete proposal for English course adaptation and design for globalisation era

In section 6.2.1 and 6.2.2, I discussed the implications for ELT materials adaptation and improvisation in local context as well as for ELT design and development in light of the dialogic theories and the ideas put forth by applied linguists. However, the discussions were largely based on sociocultural and philosophical ideas for which many English teachers and materials developers may lack background. For their benefit I would here like to propose some concrete guidelines for English course adaptation and design for the globalised, multicultural world. These guidelines were born out of my own experience in adapting the existing materials for this research, as well as out of my own intuition as to how dialogicality of discourse should materialise in various components of materials for speaking purposes. Therefore, they are probably not readily applicable for designing materials for all groups of learners. But then, no principle can ever be guaranteed to work for every situation. I will divide the guidelines into two parts, one dealing with

classroom materials themselves and the other with tasks to be carried out in the classroom.

It has to be noted, however, that the concepts of cultural Self and Other inherent in the dialogic framework are not restricted to only voices and representations and their meanings, but can refer to many other properties that categorise individuals. It is impossible to delineate all possible ways to enhance dialogic potential for the discourse of instructional materials, let alone for the whole learning process. Therefore, I am limiting my discussion to what can be implemented in the discourse in terms of voices and representations embedded in classroom materials.

6.2.3.1 Guidelines for adapting and designing materials

Teachers or designers can attempt to make English courses for speaking purposes as relevant and involving for learners as possible at different levels. Ideally, materials should have contents in terms of both texts and pictures which are likely to motivate learners to use language for practising English in the classroom. The following are the procedures they can follow:

1) Topic selection

- Teachers and materials designers always need to seek for learners' contributions in topic selection. This is to decrease the possibility of engaging with cultural taboos or showing disrespect to learners as individuals in the classroom. They can administer questionnaires among the target learners so as to collect general information about their interests, desires, and aspirations.

- The topics chosen for instructional materials have to be relevant or contemporary, intellectually appropriate, and invigorating for students. The topics need to be revised every now and again to suit the most current global and local conditions as well as the target learners. That is, materials should cover as much as possible subject matters relevant to students' lived experience, as well as the most up-to-date issues in relation to their interests, desires, and aspirations.

- The suitable topics should allow teachers to expose learners to cultural content drawn from learners' sociocultural backgrounds as well as from other countries all over the world. They should involve students in reflecting upon similarities and differences between their own lifestyles, values, practices, beliefs, and so on, and those of people in other cultures. For example, the topic of 'Food' can be extended in ways that deal with international foods, especially the ones that may have an impact on people in local settings. This should also be an opportunity for students to increase their awareness of how food culture from one country has influenced people in other countries. If the topic 'Beauty' is of students' interest, teachers can involve them in discussing how people in their own countries or local contexts view and define people's beauty, and how the local concept of beauty has altered due to western or other influences such as modern fashion and popular idols. This can lead into issues such as cosmetic surgery, including its pros and cons.

- One major topic area with a great potential for increasing communicative self-expression is the real-world problems or social issues caused by globalisation.

2) Linking images and pictures in materials to sociocultural identities and cultures

- In accordance with the cultural content, materials should contain as many images as possible of people from all walks of life, genders, and ethnic backgrounds. There can be invented characters who closely represent students and their people. Any representations of people from other countries should likewise be based on real individuals, anonymised but with their individual peculiarities intact, so as to avoid any national or ethnic stereotyping.

- Pictures of cultural objects, places, practices (events, festivals, religious ceremonies, etc.) both from learners' lived experience and other cultures need to be integrated or woven together within the same topics. For instance, within the topic of 'Festivals', materials should have pictures of interesting festivals from all over the world.

3) Integrating and connecting cultures through texts and scripts

- Materials need to contain not only personal names from English-speaking countries, but also those from the students' first language and from languages other than English. Characters are free to be assigned names from any language. For example, characters that represent Thai people may have English, Japanese, or Chinese names, and characters that represent people from English-speaking countries or other countries can have Thai names or names from other languages.

- Glosses in the learners' first language should be provided for new or difficult words in materials. If they can be placed underneath the English words, this makes it easier for students to assimilate the word and meaning together and put them spontaneously to use in their activity. Alternatively, they can be given at the

bottom of the page or in the margin, but the faster learners can link English words to their definitions in learners' native language, the better.

- Texts can take any form, fictional or non-fictional. The underlying principle is, however, that they have to contain references to everyday-life activities, practices, cultural objects, beliefs, perspectives, world views, and so on, drawn from local students' daily life and sociocultural backgrounds as well as those belonging to people in other cultures within the same reading passage or story. That is, texts should create possibilities for two or more cultures to come into contact in the classroom, so that students can share, exchange, and debate their ideas or opinions. For instance, materials might include a fictional story about a poor young girl from where learners live, who seeks for a better life (in her opinion) in a big city. The story may consist of several parts, the first providing information about this girl's life in her native environment, during which teachers or materials designers can describe her way of living and certain difficulties associated with her native life. The second part takes students to reading about the city life this girl experiences, and the texts provide information about the positive and negative aspects in relation to the facets of life as focused on in the first part of the story. The last part may prompt learners to explore their own personality by thinking and reflecting on the differences and similarities between the girl's native life and the city life. The texts for this part can narrate a story when the girl visits home and has a conversation with her parents about which of her expectations about her new life in the city have proven true or false.

- Teachers and materials designers can use mixed language content as described by Rössler and O'Sullivan (discussed in Morgan, 1993) in their readers, or

apply the ‘sandwich’ technique employed in stories for motivating English reading among young children in China, where stories written or told with target language items are embedded (‘sandwiched’) with the student’s mother tongue in transliteration (Yuhua, 2002). That is, teachers and materials designers can include both learners’ mother tongue and target language side by side, similarly to bilingual texts. Although the use of bilingual texts, such as readers, is by no means an innovative strategy when it comes to improving reading skills, it has rarely been suggested that mixed language content or bilingual texts are to be encouraged for directing learners towards possible meanings in work on speaking skills. The one exception is the use of bilingual texts for reading classes which, to some extent, involve classroom interactions. Moreover, mixed language content can take other forms apart from parallel texts. Materials developers can include parallel texts that are not exactly the equivalent translation of each other, but are only parallel in terms of theme or topic.

- Teachers and materials designers can develop a novel-like textbook based on learners’ sociocultural backgrounds and lived experiences for practising speaking activities. Its content should integrate learners’ culture with other cultures. This can be done through the making of stories or episodes with characters who represent learners in the context, and who engage in communication with characters representing other cultures.

The use of novel-like coursebooks may seem simply a reversion to a classical form of language teaching through literature and drama. However, the novel-like coursebook I am proposing is different in several ways. First, the novel-like textbook needs to contain a number of situations or events, each of which can be completed

within a lesson, just as a situation-comedy episode completes itself. It needs to have texts and pictures in its content that can rouse learners' motivation, inspiration, and desire to express themselves because they can relate to characters and their experience portrayed in the textbook. Simultaneously, they can obtain new knowledge and experience while learning English from situations which the characters take them through in the coursebook.

On the other hand, literature is composed of various genres, which are normally too long and complex for an hour or two. Learning language through literature usually involves a great amount of reading as well as in-depth analysis of characters and their dialogue and behaviour, so it is more widely used with learners at the intermediate and advanced level (Kramersch, 1985, p. 356). Language learning through drama also normally entails in-depth comprehension of human characters which learners must act out, memorisation of play scripts, and so forth. In addition, both literature and drama are often based on fictional or imaginative stories, so they are too much orientated towards unfamiliar opinions, world views, and so on. That is to say, literature and drama mostly require learners to think, speak, and act in the roles of other people. Although the subject matter embedded in literature can involve learners in intellectual classroom discussions, it does not necessarily allow them to communicate their own knowledge and experience from their sociocultural contexts in speaking practice. Thus, literature and drama do not always lead to learners' enthusiasm to express themselves in ways that simultaneously lead to an understanding of themselves and other people from other cultures in the same sense as the novel-like coursebook I am advocating should allow for.

- The length of texts depends on the target learners' English proficiency. If materials designers want to present texts throughout the whole course of learning in the form of short episodes of fictional stories through invented characters, they need to create a situation for each episode that juxtaposes two or more cultures. If teachers or material designers find it difficult to connect two cultural perspectives within the same passage, essay, or story, they can present them separately at different times. For example, one passage presents the information about 'Sex before marriage among teenagers in Thailand' and another passage deals with 'Condom vending machines in UK lavatories'.

- There may be cultural references in learners' lived experience and sociocultural backgrounds which cannot be translated easily into English, so teachers need to make their own decision as to how to present such cultural meanings in materials. If a reference is too culture-bound, it is best to transliterate it rather than to translate it, provided that a full explanation in English is given.

6.2.3.2 Guidelines for designing tasks

After teachers or materials designers have created materials containing texts and pictures as explained in section 6.2.3.1 above, they can encourage students to do the following communicative activities.

- Teachers can ask two or more learners to do role-play activities in imagined communication based on the cultural knowledge or perspectives which the learners have. In other words, one student can take the role of a local person communicating with another learner, who takes the role of a foreign visitor talking about familiar cultural topics that are interesting, invigorating, and intellectually appropriate for

them. This is the path I have applied to the Third Space materials used in this research. In a similar vein, imagined situations for role-play can also be based on cultural experiences or knowledge that are foreign or new to students. The way to stimulate communication among students is to assign at least one student to play the role of a visitor to that foreign culture.

- If the coursebook does not present two or more cultural perspectives within the same text, one learner or group of learners may be assigned to play the role that is in favour of the cultural perspective presented in a text. Meanwhile, another student or group of students is assigned to play the role of someone with an opposing or dissimilar cultural background coming into contact with the first student or group of students. This interaction between multiple cultural identities should revolve around conversational exchanges or expressions of ideas that are meaningful, creative, and intellectual.

- Whole class discussion: Teachers discuss with students the cultural content presented in texts and stimulate them into thinking about cultural differences and similarities between learners' culture and the culture(s) portrayed in the coursebook.

- Brainstorming: Teachers can ask students to work in groups to brainstorm their ideas and discuss cultural differences and similarities in respect of the subject matters at hand.

- Story completion: Teachers can divide students into groups for this activity or do it as a whole-class, depending on the classroom size. Then, they provide them with pictures of famous people, superstars, and so on, together with a few sentences to begin telling a story about these people's everyday life.

- **Role-play:** Teachers assign learners different roles to play for creating verbal exchanges. The roles should allow for cross-cultural communication among students. Verbal exchanges should revolve around themes or topics in ways that break down the cultural divide, challenge cultural stereotypes, and address cultural hybridity. The roles should be imaginary and varied in order to make students who are not keen to talk about themselves feel comfortable. For example, they can work in a group of three, one playing the role of a foreign journalist, one an interpreter, and the other a local student; afterwards they can switch roles. The journalist is writing about local students' time spent out of the classroom. Another example is a pair activity in which one student plays the role of a foreign exchange student and the other a local student meeting each other for the first time. Similarly, they should be encouraged to role play an imagined situation that takes place overseas such as when students from the country in which learning takes place are visiting a foreign country and meet a host student. The use of imaginary situations such as when students interview their role models, popular people from the entertainment industry, internationally important figures, and so forth, who they may have little chance to meet in real life, is likely to motivate and engage learners well.

- Mixed language content may prove helpful for speaking skills as it assists learners in finding possible ways to express themselves verbally. Teachers can then assist learners by providing the necessary target language for their meanings.

6.3 Indirect implications for other EFL pedagogical practices: Teacher talk and L1

In addition to 'direct' implications from the findings, it is worthwhile to include 'indirect' suggestions this research has given. Since this study has explored

dialogic relations at multiple levels, and the investigation was carried out through action research, which inevitably involved other voices and representations besides those projected in instructional materials, further dimensions of dialogic relations associated with discursive construction have presented themselves. Importantly, these dimensions of dialogic interaction may have helped enrich learning processes during my action research. I shall therefore address dialogic relations associated with teacher talk since my own talk has been included as a possible element in the interpretation of dialogic relations in the data.

Mediating discourse is not limited to the discourse of instructional materials only, but also includes other types of language, such as teacher talk, and texts generated by equipment used in language classrooms, such as audiocassettes. In this discussion I shall address only teacher talk, which is more dynamic than the language recorded in an audiocassette, being much more likely to consist of unplanned and immediate utterances. When teacher talk shifts markedly through voices and representations — when, for example, teachers code-switch from L2 to L1 — not only may learners' comprehension of what to do in communicative tasks increase, but their dialogic capacity may be engaged, shaping the way they form and communicate their thoughts. When produced at an appropriate time, the teacher's discourse that addresses the property of learners' Self may also assist learners in their dialogic meaning-making. As shown in Chapter 4, the language I used when giving instructions to the two groups before they described their homes was rather different in terms of the L1 and L2 used. It is thus worth asking here whether my greater use of L1, which is learners' Self, with the Third Space group led to their becoming more dialogic in their meaning-making than the Headway group, which was dominated by

L2 voices, as well as asking what meanings in my discourse might have led to this dialogic impact.

Research on language learning conducted within the framework of sociocultural theory has primarily investigated language in use as semiotic mediation in collaborative interaction between language learners and others, such as peers and teachers, while completing a task or solving a problem (e.g., Aljaafreh & Lantolf, 1994; Anton & Dicamilla, 1998/1999; Brooks & Donato, 1994; de Guerrero & Villamil, 1994, 2000; Lantolf, 2000; Lantolf & Appel, 1994; McCafferty, 1994; Yamada, 2005). Drawing mainly from Vygotsky (1986), one of the major interests of researchers in this area lies in learners' use of language, such as the L2 or L1 used as private speech, while carrying out a learning task. They have postulated that this language use assists learners to obtain social and cognitive ability at both interpersonal and intrapersonal level, the former happening between individuals, the latter within individuals. Private speech originates from three sources of semiotic mediation, namely object-regulation, the type of activity that structures discourse; other-regulation, the language used by more competent interactants to direct learners towards what they are required to do; and self-regulation, the language learners use to talk to themselves while carrying out these activity (Lantolf and Frawley, 1983, 1985, as cited in McCafferty, 1994, p. 424). In the present study, the discourse of classroom materials, audio recordings, and the teacher-researcher all acted as other-regulation, containing semiotic stimuli that came to mediate learning activities.

Although socioculturalist researchers have mainly looked at L2 as private speech, some applied linguists have pointed out that L1 also functions as private speech, facilitating and supporting second language learning and use. They have

argued that learners should be allowed to use L1 while doing discursive tasks since it assists them in various ways. For instance, it serves as a tool for learners to achieve scaffolded assistance through which they gain mutual understanding of task requirements and content; it is the learners' means of regulating their own thinking (Anton & Dicomilla, *ibid.*, p. 245; Centeno-Cortés & Jimenéz, 2004; Swain & Lapkin, 2000; Yamada, *ibid.*, p. 100). In other words, learners use L1 to form their verbal thinking, which allows them to gradually gain control over their own cognition and to move it to a higher level while solving learning problems, before eventually reaching total self-regulation, or being able to do what they have learned independently.

Combining the view that private speech also manifests itself in L1 with the view that private speech originates partly from the mediation of other-regulation during learners' mental activity, it is worth asking whether other-regulation, such as teachers' discourse in L1, also contributes to the enhancement of learners' private speech. Although a large number of studies have looked into collaborative interaction in second language learning, few have focused explicitly on the language used in other-regulation on the part of the teacher and its impact on students' learning of different language skills. Moreover, the existing studies vary in their focus, investigational methods, and scope. Issues investigated have included the way the teacher gives corrective feedback (Aljaafreh & Lantolf, 1994), the teacher's communicative moves for meaning negotiation (Anton, 1999), the teacher talk used for moving learners across linguistic registers (Gibbons, 1998, 1999, 2002), the discourse the teacher writes interactively with a student in dialogue journals (Nassaji & Cumming, 2000), and the whole-class, teacher-fronted 'playful' discourse for

mediating oral skills (Sullivan, 2000). This group of studies has paid attention to a number of ways that teachers' discourse assists learners to realise their potential cognitive ability so as to learn or acquire different linguistic forms and genres of the target language.

Within the above literature, no study has stressed explicitly the different functions of the L1 in classroom interaction from a sociocultural perspective. This research has primarily focused its attention on the teacher's use of language in collaborative dialogue that occurred within pedagogical activities or in tasks. The interaction that takes place in this kind of dialogue usually involves not only negotiation of meaning but also negotiation of form and classroom rules (Anton, 1999), since the teacher tends to assume the role of language transmitter, whereas students assume the role of knowledge receivers most of the time. Some questions have thus arisen concerning the teacher's use of language in relation to the manifestation of dialogic property in classroom interaction, which can be summarised as follows:

- 1) Can dialogicality be invoked only through collaborative interaction while learners are doing tasks or engaging in learning activities?
- 2) Can other instances of teacher talk, such as the one produced by the teacher-researcher in pre-task talk as shown in Chapter 4, be conducive to learners' dialogic construction of meaning?
- 3) Is there much difference between the ability of teacher talk in L1 and in L2 to create dialogic possibilities in the foreign language classroom as a whole?

4) If it is the case that teacher talk in L1 brings dialogism into learners' linguistic beings, to what extent can this be attributed to the self-identification or references to meaning related to learners' lived culture?

These questions need to be addressed if our goal is to create a foreign language classroom that does not depend solely on pair or group work being dialogic or 'communicative'. We can probably find other alternatives to make the classroom communicative, if we can manage to answer these questions systematically based on empirical research.

Little research seems to have addressed learners' dialogic means of meaning construction in connection with the 'addressivity' or 'answerability' of teacher-led discourse as it carries 'social identification' (Fairclough, 1992) to which learners can relate. This aspect of meaning construction is dialogic, in the sense that learners create meaning through discursive action after their inner speech or inner voices have been invoked to address back to previous utterances made by the teacher. In other words, the teacher has used words and meanings that have conjured up mental images of learners' life-worlds and possible identities, so learners create texts and meanings that are intertwined with the teacher's utterances. The talk I gave in L1 shown in Chapter 4 seems to have possessed this addressivity for the Third Space Group. The discourse that had been intended to clarify what the students were supposed to do happened to be infused by some experiential codes that helped to scaffold the learners' identities, hence to meaning-scaffold their utterances. From this evidence, the teacher's use of L1 should still be given a place in the foreign language classroom since it is a means to guide learners to enrich their discursive activities using available meaning. While researchers have neither reached any consensus nor

made clear guidelines on how to teach language skills to learners using L2 and L1 (Liu, Ahn, Baek, & Han, 2004, p. 606; Macaro, 2001, p. 531), the socioculturally-based view of L1 use as a means for scaffolding identities and meanings helps to mutually support the arguments for L1 use in learning and teaching second language made by applied linguists who have looked specifically into teachers' code-switching (Liu, Ahn, Baek, & Han, 2004; Macaro, 2001), and by those who have proposed 'the L2 user model' (Cook, 1999, 2002). This dialogic perspective strengthens the claim that L1 will enhance classroom instruction when learners share the same mother tongue (Larsen-Freeman, 1986, as cited in Orland-Barak & Yinon, 2005, p. 102), as well as arguing against any strong claims for L1 exclusivity in this context (Macaro, 2001, p. 545).

As I taught the students myself, it is crucial to note that my own identity and attitude towards my own culture, which is the same as the students' in this study, as well as towards other cultures of English, were potentially significant. My identity and attitude may have come into play, albeit unconsciously, during the lessons and influenced the learners' linguistic behaviour. Nevertheless, it is obvious that the students' patterns of linguistic behaviour between the two groups were not significantly different from each other in terms of their quantity, although they were slightly different in terms of their quality when interpreted within the dialogic concept of meaning-making. Whatever signs there may have been in my own linguistic behaviour implying a 'hidden' preference for my culture over other cultures, they did not have a clear impact upon the students' utterances in the Third Space Group. This indicates that I was able to keep my behaviour reasonably consistent, as described in section 3.4.1 in the context of a discussion of the practical

reasons that made it necessary for me to carry out the teaching myself. Moreover, the ultimate goal of this research is to understand the effects of cultural voices and representations in the materials on the students' linguistic behaviour. If I had had other teachers teach the students, it would have led to still more variables being introduced, hence to less direct interpretability of the effects of the cultural voices and representations in the materials upon learners' linguistic behaviour.

7 Conclusions

It is necessary to restate that this study has followed the current thrust of research that uses Vygotskian and Bakhtinian theories for understanding foreign language learning. The main concern of this strand of investigation is to elucidate pedagogical processes that effectuate beneficial learning by taking account of learners' existing cognitive, cultural, and linguistic competence all at the same time. In particular, my work has aimed to shed light on whether and how cultural voices and representations in materials can realise learners' communicative possibilities and increase affective participation in the classroom. Although I have adopted critical theories which originated from people's attempts to resist or overturn political oppressions, the Third Space materials have not been introduced as a means for achieving such goals, nor are they meant as an improvement that might completely replace western coursebooks. They were devised by modifying the original materials, rather than from scratch, because it was methodologically crucial to keep variables to a minimum in order to maintain systematic comparability between the two sets of materials with regard to the effects of the cultural voices and representations they contained on learners' linguistic behaviour.

It is also important to emphasise once again that my underlying hypothesis — that the Third Space Group would be more motivated by their materials and involved more affectively with speaking practices than the Headway Group, and that the Third Space Group's utterances would be greater in quantity and more dialogic in quality — was not borne out. Instead, the students' utterances in both groups turned out to

be more complex than anticipated, since many factors came into play in the multilevel interactions among different individuals, ideologies, signs, and meanings. As the primary concern of this study has been to understand learners' situated engagement with communicative activities, textual analysis proved to be the most important method for revealing their linguistic behaviour during such engagement. Other methods, such as questionnaires, were employed to support, challenge, and nuance the findings and interpretations obtained from textual analysis.

Regardless of what the textual analysis may imply, the dialogic model of cultural voices and representations for communicative materials still has potential to lead to fruitful learning in the multicultural world. However, appropriate materials for local settings cannot be adapted by just simply modifying existing materials in the way that the Third Space materials I devised did. Amidst the flows of cultures around the world which have rendered local contexts very complex nowadays (Risager, 2006), the two sets of materials I used may not have been extremely different from each other in terms of their cultural and ideological representations, i.e. the life-worlds presented in both sets of materials were not really disparate from each other. However, the questions of what forms of dialogic representations suitable materials for local settings should contain, what thematic contents should be included, and which groups of learners could benefit most from the dialogic model of cultural voices and representations, and so forth, require further discussion and contributions from practitioners in each local context. In order to bring out the most from this model, a great deal of thought and creativity is needed. I hope that my guidelines in section 6.2.3 can serve as a springboard for further ideas.

In spite of the complex picture presented by the data, the present study has significant new insights into English language teaching in this rural Thai context. I will discuss the main findings in section 7.1, outlining the characteristics of this research in section 7.2, as well as proposing some implications for future research in section 7.3.

7.1 Findings

7.1.1 Communicative language teaching (CLT) cannot rely in its practice uncritically on the notion of ‘reality’.

Chapter 4 addressed the research questions No. 1 to 3 concerning the effects of an interaction between identity properties embodied by learners, and cultural voices and representations embedded in the discourse of teaching materials, on learners’ speaking behaviour while engaging in role-play activities. I compared the utterances produced by two groups of students while carrying out the activities, based on discourse that had different orientations. The Headway Group used discourse orientated to the target language culture whereas the Third Space Group used discourse orientated to the source culture, which still created for learners an imagined interaction with Other culture through role-play. The analysis showed that in terms of the diversity of meanings produced, the Third Space Group tended to make more variety of meanings based on their lived experience than the Headway Group did. The richness of meanings which they produced in their utterances appeared to result from their eagerness and desire to express themselves as they found opportunities to use their linguistic and cultural resources. Nevertheless, certain learners in the Headway Group either sought opportunities, or were driven by context, to bring their

local resources into use while speaking English, especially when they strived for something to say for the roles they had to play. The discourse of the Headway materials constrained certain learners in meaning-making, and the utterances produced by these learners were rather mechanical. With regard to the quantity of utterances, the two groups were not significantly different from each other.

The analysis of learners' appropriation of the discourse of classroom materials at the level of their interactional identities suggested that an imagined dialogue between learners' identities and representations of new cultures in the 'third space' is an ideal psychological juxtaposition for communication of thoughts and ideas in an EFL classroom. It showed that the Third Space Group appropriated the discourse of their materials more dialogically, as the situatedness of voices and representations in their materials helped to scaffold their mental representation or conceptual thinking, and the imagined roles and identities they assumed encouraged them to construct meanings out of both the sharedness and difference between their culture and lived experience and the new culture or sociocultural discourse. Those students in the Headway Group who more or less constructed their lived identities through their utterances provide evidence of how individual learners, faced with the difficult situation of communicating in a second language may act dialogically, appropriating discourse that is distant from their real selves in terms of voice and representations, by infusing their authentic voices, styles, and meanings into their discursive construction. This behaviour may sometimes be seen as what Bakhtin referred to as 'carnival', a form of individual resistance to identities and ideologies.

Chapter 5 addressed research questions No. 4 and 5 concerning learners' attitudes towards different roles, identities, and cultures. I analysed their attitudes,

both implicit and explicit, at different phases of data collection: their implicit views from their ‘English-learner’ identities concerning identity representations or imagined roles and identities they were required to play in English learning; and their ideologies and attitudes towards the roles of different cultures as contained in learning materials, explicitly discussed in writing and interviews.

The findings also supported the dialogic relationship between old and new cultures that can enrich the process of meaning-making by opening up opportunities and possibilities for learners, as was found with the interactional identities examined in Chapter 4. From the students’ points of view, both groups were free from any ideology that favours one culture over the other. Although the Third Space Group derived pleasure from playing roles and identities with which they could easily identify, some students believed that a greater variety of roles is needed, including ones socioculturally distant from their life-worlds. From the stance of their cultural identity, they suggested that the cultural elements in teaching materials which are based on their own culture benefit their learning, facilitating their thinking in particular, whereas the ones based on new cultures are essential for their knowledge construction and self-development for their future careers and intercultural communication in the present world. Nearly all the informants supported the view that the contents of materials to be used for their speaking activities need to contain their culture as well as the target language culture and other cultures so as to boost their motivation and capability in practising meaning-making in oral English.

These findings have shed light on the notion of ‘communicative’ and the concept of ‘communicative language teaching’ as a whole. It is commonly agreed that communication is the process of meaning-making for mutual understanding

among people, and it will never succeed unless each participant in a communicative activity is able to make meaning to begin with. Communicative language teaching should thus aim to maximise possibilities and opportunities for learners' meaning-making. Because the 'third space' is promising in creating meaning and talk among members of an imagined community of practice, such as an EFL classroom, the discourse upon which classroom interaction is built must, therefore, represent sociocultural categories drawn from learners' culture and lived experience as well as from other cultures and life-worlds. Importantly, there should be a space in the classroom for learners' language that derives from communicative activities, which may manifest itself in localised forms of meanings and styles, so as to encourage autonomy and creativity of meaning in their oral behaviour.

I argue against the view that communicative language teaching is pivoted on 'reality' and stresses students' use of language for giving information about real events and doing real-world activities. This research has shown that the highest potential for learners' meaning creation comes not from situating learners entirely in their cultural realities, nor by aligning classroom events to the reality associated with the target culture or any other cultures themselves. Texts that are used as a springboard for the expression of thoughts and ideas or a discussion of viewpoints have to be partially contextualised and partially drawn from social worlds beyond learners' immediate surroundings. Communicative activities, such as role-play, need to attempt to generate a communication between the students' 'real' voices, meanings, and styles, and the 'imagined' discourse of their social positionings, affiliations, aspirations, and desires.

7.1.2 Resistance in speaking is culturally specific rather than universal.

Some scholars have interpreted learners' lack of motivation and non-participation in language learning as acts of resistance, because the classroom fails to acknowledge their identities, and have argued that this, together with the learners' lack of symbolic and material resources, renders them incapable of or uncomfortable with investing in a process aimed at imposing an imagined identity on them (e.g., Canagarajah, 1993, 1999; Norton, 2000, 2001). The virtually unanimous view of the students in this study in favour of the coexistence of their own culture and the western or other cultures in classroom materials and their benefits to their English practices have suggested that the notion of 'resistance' is not a universal concept that can explain the behaviour of English learners in all global contexts. In Canagarajah's view, students living in rural Sri Lanka resisted practising the discourse in English textbooks produced by central agencies since they perceived this discourse as representing a cultural threat to their identities. The findings of this study have indicated the opposite. The Thai students in this study, who also lived in rural areas, did not see the discourse of a foreign, western-compiled textbook as projecting voices or meanings that threaten their identities. On the contrary, they appropriated such discourse willingly and valued it highly. The questionnaires and interviews gave no evidence that any reticence on their part was attributable to resistance in Canagarajah's sense. Nevertheless, my case study of 20 individuals does not allow general conclusions to be drawn about the political-cultural differences between students in Thailand and Sri Lanka.

7.1.3 Motivation in language learning is emergent.

In Chapter 4, I showed through the Third Space Group's discourse that some students uttered their 'English' using locally-related puns or other word-play, which would not make any sense for native speakers or from the 'standard English' standpoint, while others chimed in the conversations by repeating others' words in an attempt to make meaning. This kind of language play within an intercultural space of interaction between learners' own culture and other cultures typically provokes excitement and laughter among the learners. The Headway Group's discourse did not show as much of this kind of affective involvement in their utterances. Although the number of words or expressions produced by the Third Space Group did not differ significantly from that produced by the Headway Group, the characteristics of their involvement with meaning-making processes were, to a large extent, distinctive. The most evident was their engagement with the communicative activities that allowed them to use their representations related to local food culture in Lessons 2 and 6. As shown in Chapter 5, this caused them to rate the activities markedly higher for their enjoyability than did the Headway Group for their involvement with western food. The Third Space Group's discussions indicated that their enjoyment was largely caused by the enthusiastic participation among the group members.

In Chapter 5, I showed through two short excerpts from the Headway Group's interactions how students who are not only linguistically disadvantaged, but are also positioned through imagined roles and identities for speaking activities which do not favour their cognitive and cultural resources, are likely to lose interest in their activities. In the worst cases, students may also lack other learning skills or strategies for finding a natural and authentic voice in such situations.

The findings of this research have thus revealed that the problem of learners' reticence is complex, and cannot always be explained under the rubric of traditional conceptualisations of 'motivation'. Students may have strong enthusiasm to learn a language, but their confidence, intention, and action can also be shaped by the voices and meanings of the classroom discourse that mediates learning activities. As many researchers have postulated, learners' affective behaviour and performance while participating in language learning processes can fluctuate from one situation to another (e.g. Day, 2002; Miller, 2000; Norton, 1995, 2000, 2001; Platt & Brooks, 2002; Toohey, 1996, 2000; Yamada, 2005). To the extent that 'motivation' is viewed as manifested through EFL learners' body expression and verbal involvement in learning processes, it needs to be conceptualised as a dynamically emergent, situated, and relational process (Ushioda, 2003, 2006). In particular, this research has demonstrated that learners' motivation is emergent from the moment-by-moment interaction within a contestation of preferred meaning or collaboration for shared meaning as a result of a juxtaposition between learners' sociocultural resources from their real worlds and cultural imagination in the classroom. In this zone, learners are motivated to participate in meaning-making activities since their inner voices are sufficiently evoked to the level that they are encouraged to express themselves verbally. However, when it comes down to actual involvement with discursive activities, learners who possess 'socially mediated motivation' (Ushioda, 2003) do not necessarily speak English which is markedly different in quantity, or even quality as measured in terms of grammatical correctness or lexical accuracy and variety, from those who do not have any access to this emergent type of motivation. This is probably because, ideologically, learners usually view any code of representation

that is not standard L2 as improper or impermissible. The view of socially mediated motivation can capture more effectively how learners' psychological drive to practise English manifests itself in the form of learners' linguistic action or utterances, compared to other kinds of motivational concepts.

7.1.4 Emergent 'motivation' and 'investment' are two ways of looking at the same phenomenon.

In as much as 'motivation' is viewed as emergent within the dialogic relations of learners' culture and the target language culture or other cultures, the notion of 'investment' as conceived by Norton (2000) enters the picture here. Considering communicative activities in the English classroom as when learners have to use their identity capital for participation, the emergent type of motivation may also be seen as a result of learners' utilisation of their linguistic or cultural resources for investing in discursive activities. The findings of this research have demonstrated to an extent that the concept of 'motivation' as socioculturally mediated by voices and representations and the notion of 'investment' are interchangeable, depending on from which angle we view learners' linguistic action. The notion of 'investment' is appropriate in certain cases in which learners perceive their own learning behaviour as an intentional and agentive construction of a certain type of person or 'English learner' identity so as to assimilate themselves into the community which is ideologically constructed. The notion of 'emergent motivation' or a socially mediated process associated with the interaction between internal and social processes (Ushioda, 2003, 2006) can be used by teachers who are more concerned with how to foster learners' ability to maintain their engagement with learning processes.

7.1.5 Learners' agency is more significant than ideology in EFL pedagogical practice.

The research findings in Chapter 5 have also brought more to light the role of students' agency in language learning. While we have come to understand learners' agency through their potential to act dialogically in their verbal thoughts in Chapter 4, we have seen another angle of their agency from what they believe to be a more effective way for them to undertake discursive activities. That is, we have learned in particular of their preferences for 'intermingled' voices and representations to be included in classroom materials. Although it cannot be proven yet to what extent this form of mediating discourse will be beneficial to their language learning in the long run, the learners themselves expressed their beliefs and attitudes that they would be able to perform speaking skills 'better' if they were mediated by meanings both from their sociocultural worlds and from others. Their opinions represent what can be regarded as a desire to transform conventional voices and representations that constitute 'appropriate' discursive practices.

Many teachers may be surprised to hear that learners do not favour one type of collectivity over the other, but prefer to construct their discourse based on multiple subject positions, including their sociocultural identities. Nevertheless, we have also learned that some students still believe that it is not helpful to include voices and representations from their culture. Two of the informants pointed this out in spite of the fact that they appeared to present a 'dialogical self' by resorting to meanings from their sociocultural context when they engaged in discursive activities. Their view should not be seen as unusual, though, given that researchers have often referred to the self-conflicting characteristic of human agency (Ahearn, 2001).

Besides, the students' view that their own culture and other cultures are both vital components for their discursive practices in the classroom shows the value of conceiving an EFL classroom as a 'third space' community of practice.

In conclusion, the present study has shown that classroom discourse as generated by the construction of voices and representations in instructional materials is crucial for learners' discursive activities. Teachers need to be highly conscious of the different ways in which the classroom can be mediated by a variety of discourse, and continuously reflect on their own use of language in the classroom, which can effectuate productive and constructive learning. This research has suggested that teachers are not always right to attribute learners' lack of affective involvement and cooperation in classroom learning only to learners' capability or other internal determinants. By creating a dialogic zone of interaction between learners' discourse and meanings and those that represent identities from other sociocultural tableaux, teachers are in a better position to scaffold learners' meaning potential, hence their developmental possibilities, through discursive activities. This procedure is in accord with 'sociocognitive advocacy', a concept based on Bakhtinian and Vygotskian arguments, which purports to enhance learning and development through both an internalisation process within the students' private arena and an appropriation process from their social interaction with other discursive representations in the classroom.

7.2 Characteristics of this study

While this research has succeeded in showing a multi-layered dialogic interaction between learners' sociocultural identities and different kinds of cultural

‘otherness’ projected at them through classroom discourse, the complex tools for investigation have posed a number of constraints, which need to be discussed.

- The research method was multimodal, involving many investigational tools, and it was not ideal to execute it within the time constraints imposed by the university calendar. Consequently, the data reaped from the use of video-based stimulated recall interviews, for instance, were not always relevant and diverse enough to support my data analysis from various angles of interpretations. The one-on-one interviews sometimes contained too much technical language and caused confusion to some informants because of lack of ongoing reflection on how each interview was conducted by the teacher/researcher. In retrospect, the data would have been deeper if additional methods such as learners’ diaries had also been implemented.

- In particular, a more detailed analysis of identity representations by the informants could have been included in learners’ diaries to enrich the discussion of culture in Chapter 5. In fact, when designing the items in the post-course questionnaire asking the students to discuss the notion of ‘culture’, I was fully aware that some scholars had pointed out that this notion could be vague and not really useful unless the frame of talk is clearly identified. However, I still used the terms ‘learners’ own culture’, ‘native speakers’ culture’ or ‘western culture’, believing that they would facilitate learners’ understanding and help draw out their responses due to the long-held ideological construction of discourse regarding the relationship between language and culture. This seems, however, to have made the talk about ‘culture’ somewhat superficial in the data collection. Nevertheless, given that this study touched upon cultural content that was largely represented materially, such as

food, places, and activities, rather than conceptually, the use of ‘culture’ directly was, to a large extent, still feasible considering the difference between these categories in the informants’ lived culture and the western culture.

- There were also limitations from using action research. Ideally, I needed to maintain parallelism in terms of voices and representations that mediated discursive activities for both groups of learners so as to minimise variables. In practice, however, teachers usually react to how classroom events play themselves out, including in how they use language as mediators of lessons and in how they execute lesson plans. Thus, I found myself torn between the temptation to behave like a teacher in a naturalistic setting and a strong awareness and need to control my actions as a researcher. This ambivalence sometimes caused me to be disconcerted, stiff, and unnatural, which could have more or less affected how the lessons were undertaken. The procedures of the lessons sometimes went on rigidly according to the plan. Although I have perceived myself to have been able to behave naturally most of the time while teaching these students, my attempt to act as naturally as possible appeared sometimes to affect the parallelism of what I did and how I did certain things in both groups. That is, there may have been instances in which my linguistic or physical actions in one group were not exactly in parallel with how I behaved in the other group. The most obvious instances were the time allocated to each activity in the lessons and the features of my talk. In order to compensate for this drawback, I have provided the possible interpretations of learners’ discourse from a non-dialogic standpoint as shown in Chapter 4 section 4.2.2.

- Although I have tried my best to create settings for this research in a way that reflect contextual realities, the classroom interactions documented still cannot

represent classroom interactions as they occur in real environments. As it was ‘experimental’, there was the need to control variables associated with learners’ sociocultural identities. This required that I selected only ten informants whose identities were similar, and led to the use of eight female and two male informants mostly from ‘rural’ backgrounds.

- The aim of comparing discourse as produced by learners based on the mediating discourse of two sets of semiotic orientations required me to employ the Headway materials virtually as they were. One may raise the point that teachers who work in global contexts usually adapt or modify them already, so this aspect may appear as an unnatural practice for many teachers. Thus, I have pointed out from the outset that the study was ‘experimental’ action research, not how I myself would teach but unfortunately all too exemplary of the practice of teachers who have been denied the encouragement, training, and support to bring all the creativity and dedication to their teaching that they are capable of.

- The research has yielded a great deal of data in the forms of audio and video recordings. Nevertheless, the data that have been used to support my discussions in each chapter were relatively limited and focused. For example, only a few episodes of learners’ interactions while engaged in discursive activities were included, and only certain points that were truly relevant to the investigation were drawn from the semi-structured interviews. This can be seen as an under-representation of the actual data. However, it was a necessary compromise for achieving the goal of adequately documenting the key phenomena of dialogic interaction that emerged at different levels of identity work while students were engaged in speaking English in the classroom.

7.3 Implications for future research

The concept of ‘third space’ is highly appropriate to be applied in EFL research. It should help increase practitioners’ understanding of other pedagogical practices. One area which the present research has only been able to nod toward is ‘teacher talk’. It would be worth pursuing the question of whether there can be a truly sustainable ‘third space’ of teacher talk which can lead to more dialogic communication between teachers and students, and to ‘quality’ opportunities for language learning. The focus may be placed on such characteristics of teacher talk as the types of L1 and L2 use, their purposes and effects on generating ‘meaningful’ classroom interaction. This notion is particularly relevant to an exploration of cross-cultural talk between teachers who are native-speakers of English and global learners, focusing on identity negotiation within the ‘third space’. This study would be especially beneficial for improving ELT classroom practices. In addition, the concept can be implemented for investigating a wide range of other ELT classroom practices, assessment, and policy, for example, EFL learners’ use of their written and spoken English or ‘speech genres’ both in and outside the classroom.

Furthermore, the concept should be tested for its validity and feasibility for explaining English learning and teaching that takes place at different locations and times. With regard to EFL pedagogy in particular, once this notion has been applied by more scholars investigating into classroom practices across the globe, there would be a possibility of mapping out many local situations from which might ultimately be derived a global conceptual approach or ‘theory’ that is solidly grounded in what learners believe, desire, and do.

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Appendix 1

Course description of *Listening and Speaking* courses used at SNRU

Course code	Course names and descriptions
1551101	<p><i>Listening and Speaking 1</i></p> <p>“Practice in communicative English using dialogues, role-plays and extended discourse appropriate to everyday situation situations, making use of communicative games and activities. Extended discourse in dialogues, for information retrieval and separation, attention to sound recognition and production and features of spoken English, such as linking, assimilation, weak forms, stress and intonation at the word, phrase, sentence and short spoken-discourse levels” (p. 263)</p>
1551102	<p><i>Listening and Speaking 2</i></p> <p>“A continuation of Listening and Speaking I, with an emphasis on giving and receiving information about conditions or situations commonly occurring in everyday life, particularly in professional and job-related situation: interviewing, reporting, note-taking, following directions, etc.” (p. 263)</p>
1552104	<p><i>Listening and Speaking 3</i></p> <p>“A continuation of Listening and Speaking II. Study and practice in different styles of speech, including giving opinions and information, etc. Emphasis on authentic spoken discourse containing more difficult lexical items and structures than those selected for Listening and Speaking II” (p. 271)</p>
1553101	<p><i>Listening and Speaking 4</i></p> <p>“This course provides practice in comprehending articles, plays, documentaries, news reports and video tapes and then forming and expressing opinions on them, including practice in public speaking, talks, lectures, and oral reports” (p. 282)</p>

(Source: 2000 Rajabhat Institute Curriculum, V. 1., pp. 263, 271, 282)

Appendix 2 Headway Materials

Selected from

Soars, L., & Soars, J. (2000). *Elementary New Headway English Course: Student's Book*. Oxford: Oxford University Press.



1

Hello everybody!

am/is/are · my/your/his/her · Everyday objects · Numbers · Hello and goodbye

STARTER



1 Say your names.



2 Stand up in alphabetical order and say your names.



INTRODUCTIONS

am/is/are, my/your

1 **T 11** Read and listen.

A Hello. My name's Paula.
What's your name?

B Rosa.

A Where are you from, Rosa?

B I'm from Chicago.

T 11 Listen and repeat.

GRAMMAR SPOT

name's = name is

what's = what is

I'm = I am



EVERYDAY ENGLISH

Hello and goodbye

- 1 Say the numbers 1–20 round the class.
- 2 **T 1.9** Read and listen to the telephone numbers.
 682 947 six eight two nine four seven
 8944 5033 eight nine double four five 'oh' double three
 020 7399 7050 'oh' two 'oh' seven three double nine seven 'oh' five 'oh'
- 3 **T 1.10** Listen and write the numbers you hear. Practise them.
- 4 Ask and answer the question with other students. Write a list.

What's your phone number? It's (020) 7267 5118.

Thank you very much.



- 5 Write the conversations in the correct order.



- 1 I'm fine, thank you. And you?
I'm OK, thanks.
Hello, Mary. This is Edward.
How are you?
Hello, extension 3442.
A _____
B _____
A _____
B _____
- 2 Goodbye, Bianca. Have a nice day.
Yes, at seven in the cinema.
Thanks, Marcus. See you this evening!
Goodbye, Marcus.
A _____
B _____
A _____
B _____
- 3 Not bad, thanks. And you?
Very well. How are the children?
Hi, Flora! It's me, Leo. How are you?
They're fine.
Hello, 270899.
A _____
B _____
A _____
B _____
A _____

T 1.11 Listen and check.

- 6 Practise the conversations with other students. Practise again, using your names and numbers.

EVERYDAY ENGLISH

In a café

1 1 **T 2.7** Read and listen to the prices.

£1.00 one pound	50p fifty p /pi:/	£10.75 ten pounds seventy-five
£5.00 five pounds	£7.50 seven pounds fifty	

2 **T 2.8** Write the prices you hear. Practise saying them.

2 Read the menu. Match the food and pictures.

**Baker Street
Snack Bar**

Menu

Hamburger & chips	£3.50
Chicken & chips	£3.90
Tuna & egg salad	£4.25
Pizza	£3.75
Ice-cream	£1.50
Chocolate cake	£1.75
Coffee	£1.00
Tea	60p
Orange juice	90p
Mineral water	70p

3 **T 2.9** Listen and repeat. Then ask and answer questions with a partner.

How much is a hamburger and chips?

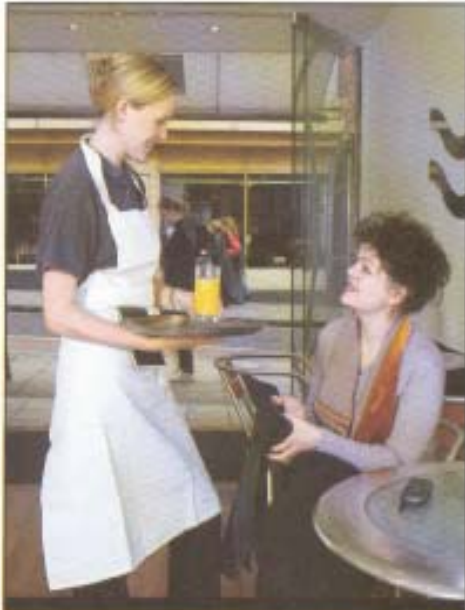
Three pounds fifty.

How much is a hamburger and chips and an orange juice?

Four pounds forty.



4 **T 2.10** Listen and complete the conversations.



A Good morning.
 B Good _____. Can I have _____, please?
 A Here you are. Anything else?
 B No, thanks.
 A _____ p, please.
 B Thanks.
 A Thank you.



A Hi. Can I help?
 B Yes. Can I have a _____ salad, please?
 A Anything to drink?
 B Yeah. A _____, please.
 A OK. Here you are.
 B _____ is that?
 A _____ pounds _____, please.
 B Thanks.

5 Practise the conversations with your partner.
 Make more conversations.

2 **T.4.1** Now read and listen to what Bobbi says about her weekdays.



“ My weekends are fast and exciting. My weekdays are fast and domestic! I _____ two sons, Dylan, 7, and Dakota, 5. Every morning I _____ one hour before them, at 6.00, and I _____ to the gym. I _____ home and I _____ breakfast, then I _____ them to school. On Mondays I always _____, I _____ all the food for the week. I often _____ dinner in the evenings, but not every day because I don't _____ cooking. Fortunately, my husband, Don, _____ cooking. On Tuesdays and Thursdays I _____ my father, he _____ on the next block. Every afternoon I _____ the kids from school. In the evenings Don and I usually _____, but sometimes we _____ friends. We never _____ on Friday evenings because I _____ work so early on Saturdays. ”

3 Complete the text with the correct form of the verbs in the box. Look up new words in your dictionary.

love relax have like go live start come
visit x2 go shopping pick up go out get up take
buy make cook

T.4.1 Listen again and check. Read the text aloud.

Questions and negatives

4 **T.4.2** Read and listen. Complete Bobbi's answers. Practise the questions and answers.

Where do you work? _____ New York.
Do you like your work? Yes, I _____.
Do you relax at weekends? No, I _____.
Why don't you relax at weekends? _____ I work.

5 Work in pairs. One of you is Bobbi Brown. Ask and answer questions about your life.

- Where ... you live/work?
- Are ... married?
- Do ... have children?
- What time ... get up/Saturday morning/Monday morning?
- Why ... get up at ...? Because I ...
- ... like your work?
- Why ... like it? Because it ...
- ... like cooking?
- ... your husband like cooking?
- Who ... you visit on Tuesdays and Thursdays?
- Where ... your father live?
- ... go out on Friday evenings? Why not?
- ... have a busy life?

GRAMMAR SPOT

1 Complete the table for the Present Simple.

	Positive	Negative
I	work _____	don't work _____
You	_____	_____
He/She	_____	_____
It	_____	_____
We	_____	_____
They	_____	_____

2 Complete the questions and answers.

Where _____ you work?
Where _____ she work?
_____ you work in New York? Yes, I _____.
_____ he work in New York? No, he _____.

3 Find the words in the text.

always usually often sometimes never

▶▶ Grammar Reference 4.1 and 4.2 p127

PRACTICE

Talking about you

1 Make the questions. Then match the questions and answers.

Questions	Answers
1 What time do you like your job?	a My mother and sisters.
2 Where do you travel to school?	b To Spain or Portugal.
3 What do you go on holiday?	c After dinner.
4 When do you go to bed?	d At 11 o'clock.
5 Who do you go out on Friday evenings?	e I always relax.
6 Why do you live with?	f Because it's interesting.
7 How do you do on Sundays?	g By bus.
8 Do you do your homework?	h Yes, I do sometimes.

T 4.3 Listen and check.

2 Ask and answer the questions with a partner. Give true answers.

3 Tell the class about you and your partner.

Maria gets up at half past eight. I get up at 8.00 on weekdays but at 11.00 at weekends.

I live with my parents and my grandmother. Maria lives with her parents, too.

Listening and pronunciation

4 **T 4.4** Tick (✓) the sentence you hear.

- | | |
|--|--|
| 1 <input type="checkbox"/> What does he do on Sundays? | 4 <input type="checkbox"/> Where do you go on Saturday evenings? |
| <input type="checkbox"/> What does she do on Sundays? | <input type="checkbox"/> What do you do on Saturday evenings? |
| 2 <input type="checkbox"/> Do you stay home on Tuesday evenings? | 5 <input type="checkbox"/> I read a lot. |
| <input type="checkbox"/> Do you stay home on Thursday evenings? | <input type="checkbox"/> I eat a lot. |
| 3 <input type="checkbox"/> He lives here. | 6 <input type="checkbox"/> Why do you like your job? |
| <input type="checkbox"/> He leaves here. | <input type="checkbox"/> Why don't you like your job? |

A questionnaire

5 Read the questionnaire on p31. Answer the questions about you. Put ✓ or ✗ in column 1.

6 Ask your teacher the questions, then ask two students. Complete columns 2, 3, and 4.

Do you smoke?

Yes, I do./Yes, sometimes.

No, I don't./No, never.

Do you like Chinese food?

No, I don't.

Yes, I like it a lot.

7 Use the information in the questionnaire. Write about you and your teacher.
I don't get up early on weekdays, but my teacher does. We don't play tennis ...

A Questionnaire

HOW DO YOU LIVE?

Do you ... ?

	M	T	SI	S2
get up early on weekdays	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
play tennis	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
smoke	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
drink wine	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
like Chinese food	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
watch TV a lot	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
have a big breakfast	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
have a computer	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Positives and negatives

- 8 Make the sentences opposite.
- 1 She's French. **She isn't French.**
 - 2 I don't like cooking. **I like cooking.**
 - 3 She doesn't speak Spanish.
 - 4 They want to learn English.
 - 5 We're tired and want to go to bed.
 - 6 Roberto likes watching football on TV, but he doesn't like playing it.
 - 7 I work at home because I have a computer.
 - 8 Amelia isn't happy because she doesn't have a new car.
 - 9 I smoke, I drink, and I don't go to bed early.
 - 10 He doesn't smoke, he doesn't drink, and he goes to bed early.

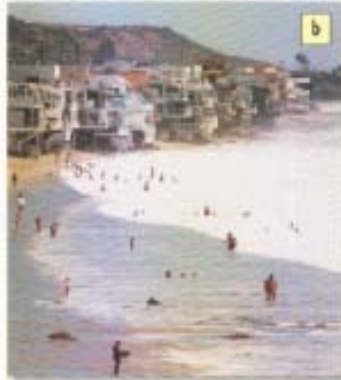
LISTENING AND SPEAKING

Homes around the world

1 Match the places and the photos. What do you know about them?

Lisbon Toronto Malibu Samoa

2 **T.S.S.** Listen to some people from these places. Complete the chart.



Manola
from LISBON



Ray and Elsie
from TORONTO



Brad
from MALIBU



Alise
from SAMOA

House or flat?

Old or modern?

Where?

How many bedrooms?

Live(s) with?

Extra information

3 Talk about where you live.

Do you live in a house or a flat?

Where is it?

How many rooms are there?

Do you have a garden?

Who do you live with?

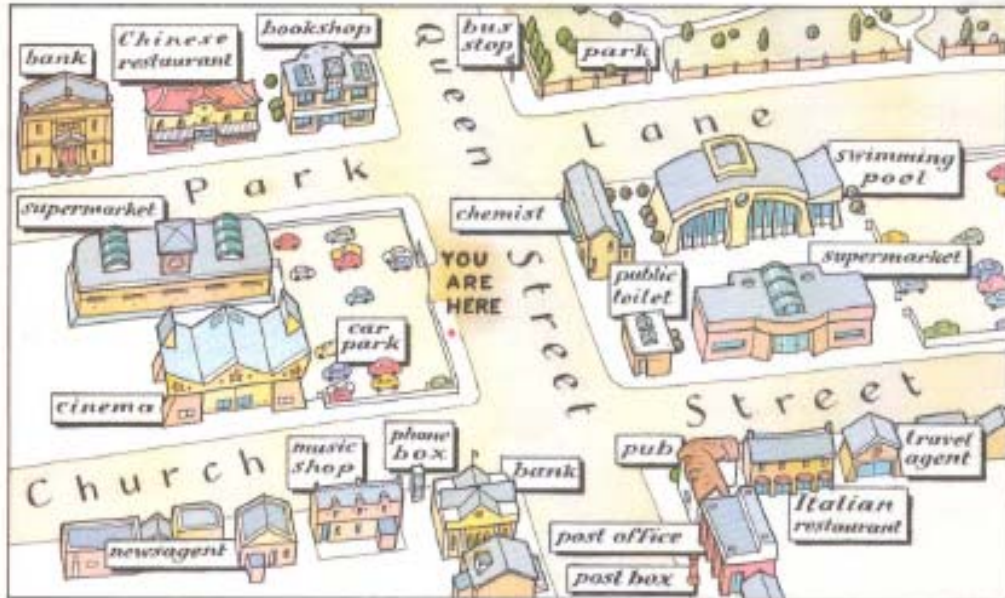
4 Write a paragraph about where you live.

EVERYDAY ENGLISH

Directions 1

1 Look at the street map. Where can you buy these things?

some aspirin a CD a plane ticket a newspaper a book some stamps



2 **T 5.6** Listen to the conversations and complete them.

1 A Excuse me! Is _____ a chemist _____ here?

B Yes. It's over _____.

A Thanks.

2 A _____ me! Is there a _____ near here?

B Yes. _____ Church Street. Take the first _____ right. It's _____ the music shop.

A Oh yes. Thanks.

3 A Excuse me! Is there a _____ near here?

B There's a Chinese one in Park Lane _____ the bank, and there's an Italian one in Church Street next to the _____.

A Is that one _____?

B No. Just two minutes, that's all.

4 A Is there a post office near here?

B Go straight ahead, and it's _____ left, _____ the pub.

A Thanks a lot.

Practise the conversations with a partner.

3 Make more conversations with your partner. Ask and answer about these places:

- a bookshop
- a cinema
- a bank
- a phone box
- a public toilet
- a music shop
- a supermarket
- a bus stop
- a park
- a swimming pool
- a post box
- a pub

4 Talk about where you are. Is there a chemist near here? Is it far? What about a bank/a post office/a supermarket?

WHERE WERE YOU YESTERDAY?

was/were, can/could

Read the questions. Complete the answers.

Present	Past
1 What day is it today? It's _____.	What day was it yesterday? It was _____.
2 What month is it now? It's _____.	What month was it last month? It was _____.
3 Where are you now? I'm in/at _____.	Where were you yesterday? I was in/at _____.
4 Are you in England? _____, I am. _____, I'm not.	Were you in England in 1999? _____, I was. _____, I wasn't.
5 Can you swim? _____, I can. _____, I can't.	Could you swim when you were five? _____, I could. _____, I couldn't.
6 Can your teacher speak three languages? Yes, _____ can. No, _____ can't.	Could your teacher speak English when he/she was seven? Yes, _____ could. No, _____ couldn't.

GRAMMAR SPOT

1 Complete the table with the past of to be.

	Positive	Negative
I	was	wasn't
You	were	weren't
He/She/It	_____	_____
We	_____	_____
They	_____	_____

2 **T 6.5** Listen and repeat.

/wɒz/

/wɜː/

It was Monday yesterday. We were at school.

In short answers the pronunciation is different.

/wɒz/

/wɜː/

'Was it hot?'

'Yes, it was.'

/wɜː/

'Yes, we were.'

3 What is the past of can?

Positive _____

Negative _____

▶▶ Grammar Reference 6.1 and 6.2 p128

PRACTICE

Talking about you

1 Ask and answer questions with a partner.

Where were you ...?

- at eight o'clock this morning
- at half past six yesterday evening
- at two o'clock this morning
- at this time yesterday
- at ten o'clock last night
- last Saturday evening

2 Complete the conversation, using was, were, wasn't, weren't, or couldn't.



Kim _____ you at Charlotte's party last Saturday?

Max Yes, I _____.

Kim _____ it good?

Max Well, it _____ OK.

Kim _____ there many people?

Max Yes, there _____.

Kim _____ Henry there?

Max No, he _____ . And where _____ you? Why _____ you there?

Kim Oh ... I _____ go because I _____ at Mark's party! It _____ brilliant!

T 6.6 Listen and check. Listen for the pronunciation of was and were. Practise with a partner.

Four geniuses!

3 The people in the photos were all geniuses. Who are they?

4 Look at these sentences.

*I was born in London in 1973. I could read when I was four.
My sister couldn't read until she was seven.*

Match lines in A, B, and C and make similar sentences about the four geniuses.

A	B	C
Mozart / born in	Siberia / 1938	paint / one
Picasso / born in	Germany / 1879	dance / two
Nureyev / born in	Austria / 1756	play the piano / three
Einstein / born in	Spain / 1881	couldn't speak / eight

5 Ask and answer questions with a partner about the geniuses.

When was Mozart born?

Where was he born?

How old was he when he could ... ?

6 Work in groups. Ask and answer questions about you.

- 1 Where were you born?
- 2 When were you born?
- 3 How old were you when you could ... ?
 - walk • talk
 - read • swim
 - ride a bike • use a computer
 - speak a foreign language

Check it

7 Tick (✓) the correct sentence.

- 1 I don't can use a computer.
 I can't use a computer.
- 2 Was they at the party?
 Were they at the party?
- 3 I'm sorry. I can't go to the party.
 I'm sorry. I no can go to the party.
- 4 She was no at home.
 She wasn't at home.
- 5 He could play chess when he was five.
 He can play chess when he was five.
- 6 I can to speak English very well.
 I can speak English very well.



READING AND SPEAKING

Super Kids

- 1 Look at the children in the photographs. How old are they? What can they do?
- 2 Work in two groups.
 - Group A** Read about little Miss Picasso.
 - Group B** Read about the new Mozart.
- 3 Answer the questions about Alexandra or Lukas.
 - 1 How old is she/he?
 - 2 Why is she/he special?
 - 3 Where was she/he born?
 - 4 Where does she/he live now?
 - 5 Who does she/he live with?
 - 6 Does she/he go to school?
 - 7 What could she/he do when she/he was very young?
 - 8 Does she/he have much free time? Why not?
 - 9 Is she/he poor?
 - 10 Where was she/he last year?
- 4 Find a partner from the other group. Tell your partner about your child, using your answers.
- 5 What is the same about Alexandra and Lukas? What is different? Discuss with your partner.

They are both geniuses.

Alexandra is a painter, and Lukas is a pianist.

Roleplay

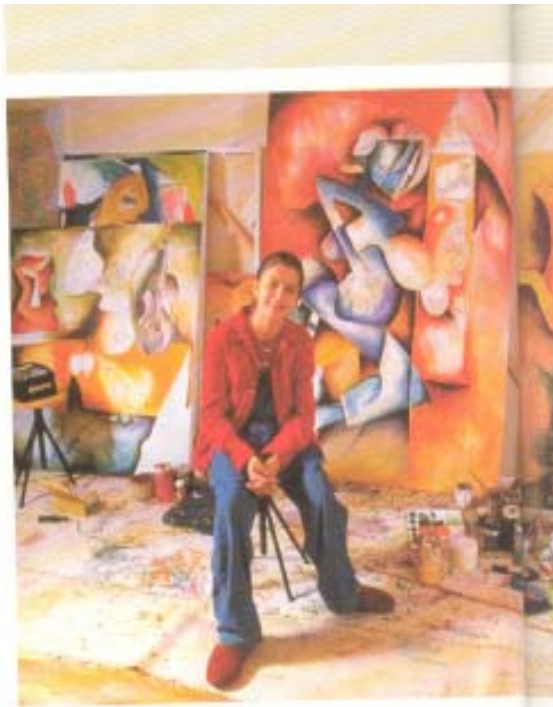
- 6 Work with a partner.
 - Student A** is a journalist.
 - Student B** is Alexandra or Lukas.
 Ask and answer questions, using the questions in exercise 3 to help you.

Hello, Alexandra! Can I ask you one or two questions?

Of course.

First of all, how old are you?

I'm thirteen.



The New Mozart

Ten-year-old **Lukas Vondracek** is very shy, but every year he travels the world and meets hundreds of people. Lukas is a brilliant pianist and he gives lots of concerts. Last year he was in Washington, Chicago, and London. He is sometimes called 'the new Mozart'. He says 'I'm shy, but I love giving concerts.'

Lukas was born in **Opava** in the Czech Republic but now he lives with his parents in **Vienna**, where he practises the piano six hours a day. He goes to school two days a week. Lukas could play the piano when he was two and he could read music before he could read books. Now he can write music, too.

Lukas doesn't just play the piano, he plays football and ice hockey. He says: 'Mozart was poor and he couldn't play football, so I'm not like him at all!'

Little Miss Picasso

Alexandra Nechita is thirteen and she is called 'the new Picasso'. She paints large pictures in cubist style and sells them for between \$10,000 and \$80,000.

She was born in Romania but now she lives in Los Angeles with her family. She could paint very well when she was only four but her parents couldn't understand her pictures. Alexandra says: 'I paint how I feel, sometimes I'm happy and sometimes sad. I can't stop painting.' Every day after school she does her homework, plays with her little brother, then paints for two or three hours until bedtime.

Alexandra doesn't spend her money, she saves it: 'We were very poor when we were first in America. We couldn't buy many things, but now I can buy a big house for my family and we can travel the world. Last year we were in London, Paris, and Rome. It was fantastic!'

Unit 6 • Can you speak English? 49



9 Food you like!

Count and uncount nouns • I like/I'd like • much/many • Food • Polite requests

STARTER



What's your favourite • fruit? • vegetable? • drink?

Write your answers. Compare them with a partner, then with the class.

FOOD AND DRINK

Count and uncount nouns

1 Match the food and drink with the pictures.

A	B
<input type="checkbox"/> tea	<input type="checkbox"/> apples
<input type="checkbox"/> coffee	<input type="checkbox"/> oranges
<input type="checkbox"/> wine	<input type="checkbox"/> bananas
<input type="checkbox"/> beer	<input type="checkbox"/> strawberries
<input type="checkbox"/> apple juice	<input type="checkbox"/> peas
<input type="checkbox"/> spaghetti	<input type="checkbox"/> carrots
<input type="checkbox"/> yoghurt	<input type="checkbox"/> tomatoes
<input type="checkbox"/> pizza	<input type="checkbox"/> hamburgers
<input type="checkbox"/> cheese	<input type="checkbox"/> chips
<input type="checkbox"/> chocolate	<input type="checkbox"/> biscuits



GRAMMAR SPOT

- Which list in exercise 1 has plural nouns, A or B?
- Look at the pairs of sentences. What is the difference?

A Chocolate is delicious.	B Strawberries are delicious.
Apple juice is good for you.	Apples are good for you.
- Can we count apple juice? Can we count apples?

▶▶ Grammar Reference 9.1 p130

2 **T 9.1** Listen to Daisy and Tom talking about what they like and don't like. Tick (✓) the food and drink in the lists on p66 that they both like.

Who says these things? Write D or T.

- I don't like wine but I like beer.
- I really like apple juice. It's delicious.
- I quite like peas.
- I don't like tomatoes very much.
- I don't like cheese at all.

3 Talk about the lists of food and drink with a partner. What do you like? What do you quite like? What don't you like?

I like ... and I'd like ...

1 **T 9.2** Read and listen to the conversation.

- A Would you like some tea or coffee?
- B I'd like a cold drink, please, if that's OK.
- A Of course. Would you like some orange juice?
- B Yes, please. I'd love some.
- A And would you like a biscuit?
- B No, thanks. Just orange juice is fine.



GRAMMAR SPOT

- 1 Look at the sentences. What is the difference?

<p>A</p> <p>Do you like tea?</p> <p>I like biscuits.</p>	<p>B</p> <p>Would you like some tea?</p> <p>I'd like a biscuit. (I'd = I would)</p>
---	--

Which sentences, **A** or **B**, mean *Do you want / I want ...*?
- 2 Look at these sentences.
 - I'd like some bananas. (plural noun)
 - I'd like some mineral water. (uncount noun)

We use *some* with both plural and uncount nouns.
- 3 Look at these questions.
 - Would you like some chips?
 - Can I have some tea?

but Are there any chips?

 - Is there any tea?

We use *some* not *any* when we request and offer things. We use *any* not *some* in other questions and negatives.

▶▶ Grammar Reference 9.2 p130

2 Practise the conversation in exercise 1 with a partner. Then have similar conversations about other food and drink.

Would you like some tea?

No, thanks. I don't like tea very much.

GOING SHOPPING

some/any, much/many

- 1 What is there in Miss Potts's shop? Talk about the picture. Use *some/any*, and *not much/not many*.

There's *some* yoghurt.

There *aren't any* carrots.

There *isn't much* coffee.

There *aren't many* eggs.

GRAMMAR SPOT

- We use *many* with count nouns in questions and negatives.
How **many** eggs are there?
There **aren't many** eggs.
- We use *much* with uncount nouns in questions and negatives.
How **much** coffee is there?
There **isn't much** coffee.

▶▶ Grammar Reference 9.3 p130

- 2 Ask and answer questions about what there is in the shop with a partner.

Are there *any* eggs?

Yes, there are *some*,
but there *aren't many*.

Is there *any* coffee?

Yes, there is *some*, but there *isn't much*.

- 3 **T 9.6** Look at Barry's shopping list. Listen and tick (✓) the things he buys. Why doesn't he buy the other things?

THINGS TO BUY
 Orange juice Cheese Apples
 Milk Pizza
 Coffee Bread



PRACTICE

much or many?

- 1 Complete the questions using *much* or *many*.
 - 1 How _____ people are there in the room?
 - 2 How _____ money do you have in your pocket?
 - 3 How _____ cigarettes do you smoke?
 - 4 How _____ petrol is there in the car?
 - 5 How _____ apples do you want?
 - 6 How _____ wine is there in the fridge?
- 2 Choose an answer for each question in exercise 1.
 - a A kilo.
 - b There are two bottles.
 - c Ten a day.
 - d Just fifty pence.
 - e Twenty. Nine men and eleven women.
 - f It's full.

Check it

- 3 Correct the sentences.
 - 1 How ~~much~~ apples do you want? *X*
How many apples do you want?
 - 2 I don't like an ice-cream.
 - 3 Can I have a bread, please?
 - 4 I'm hungry. I like a sandwich.
 - 5 I don't have many milk left.
 - 6 I'd like some fruits, please.
 - 7 How many money do you have?
 - 8 We have lot of homework today.

Roleplay

- 4 Work with a partner. Make a shopping list each and roleplay conversations between Miss Potts and a customer.



Appendix 3 Third Space Materials



1 Hello everybody!

am/is/are = *my/your/his/her* = Everybody objects = Numbers = Hello and goodbye

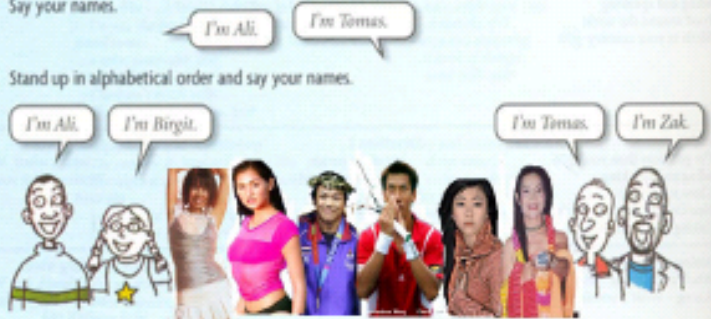
STARTER

1 Say your names.

I'm Ali. *I'm Tomas.*

2 Stand up in alphabetical order and say your names.

I'm Ali. *I'm Birgit.* *I'm Tomas.* *I'm Zak.*

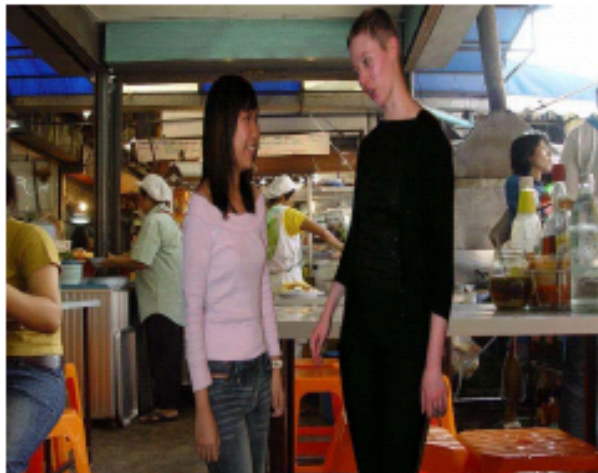


INTRODUCTIONS

am/is/are, my/your

- 1 **T.L.1** Read and listen.
 A Hello. My name's Paula.
 What's your name?
 B Britney.
 A Where are you from,
 Britney?
 B I'm from Tao Ngoy,
 Thailand.

T.L.1 Listen and repeat.



GRAMMAR SPOT

name's = name is
 what's = what is
 I'm = I am

- 2 **T 1.9** Read and listen to the telephone numbers.
 682 947 six eight two nine four seven
 8944 5033 eight nine *double* four five 'oh' *double* three
- 3 **T 1.10** Listen and write the numbers you hear. Practise them.
- 4 Ask and answer the question with other students. Write a list.

What's your phone number?

It's (020) 7267 5118.

Thank you very much.

- 5 Write the conversations in the correct order.



<p>1 -I'm fine, thank you. And you? -I'm OK, thanks. -Hello, Tata. This is Vanness. How are you? -Hello, extension 3442. A _____ B _____ A _____ B _____</p>	<p>2 -Goodbye, Siriporn. Have a nice day. -Yes, at seven in Srisakon. -Thanks, Jerry. See You this evening! -Goodbye, Jerry. A _____ B _____ C _____ D _____</p>	<p>3 -Not bad, thanks. And you? -Very well. How are the children? -Hi, Ornthai! It's me, Andy. How are you? -They're fine. -Hello, 270899. A _____ B _____ A _____ B _____ A _____</p>
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- T 1.11** Listen and check.

- 6 (In pairs) You are making phone calls to celebrities visiting Esam. One of you is a celebrity with the extension number provided in the table. The celebrity has to first answer the phone by saying his/her extension number, and the conversation needs to involve saying hello and goodbye similar to the ones shown above.

Names of celebrities	Who are they?	Extension numbers
Michael Owen	Football player	2896
David Beckham	Football player	4789
George W. Bush	USA President	8910
Tiger Woods	Golf player	6685
Keanu Reeves	Actor	3113
Christina Aguilera	Singer	246999
Britney Spears	Singer	567002
Angelina Jolie	Actress	789134
Julia Roberts	Actress	998720
Maria Sharapova	Tennis player	274369

11 (Cont.)

EVERYDAY ENGLISH

At a food hawker






1 **T 2.7** Read and listen to the prices.

£ 1.00 one pound	50 p fifty p/p /	£10.75 ten pounds seventy-five
£ 5.00 five pounds	£7.50 seven pounds fifty	

2 **T 2.8** Write the prices you hear. Practise saying them.





2 Read the menu. Match the food and pictures.

Lumyai's
Food Hawker

Menu

Barbecued chicken	15 Baht
Sticky rice	5 Baht
Green papaya salad	15 Baht
Esam sausage	20 Baht
Waterfall	25 Baht
Beef-Larb	30 Baht
Iced tea	5 Baht
Iced coffee	5 Baht
Soft drink	8 Baht
Drinking water	3 Baht

- 3 **T 2.9** Listen and repeat. Then ask and answer questions with a partner.

How much is barbequed chicken?

Fifteen baht.

How much is barbecued chicken and sticky rice?

Twenty baht.

- 4 **T 2.10** Listen and complete the conversations.



A Hello.
 B Hi. Can I have _____,
 please?
 A Certainly. Anything else?
 B No, thanks.
 A It will _____ ten minutes. Is that okay?
 B No problem.
 A _____ baht, please.
 B Thanks.
 A Thank you.

A Sawaddee kha.
 B Sawaddee kha. Can I have
 _____, please?
 A Anything to drink?
 B Yeah. _____, please.
 A OK. Here you are.
 B _____ is that?
 A Twenty baht, please.
 B Thanks.

- 5 (In pairs) One of you is helping your parents run a food stall at Baan That Hawker Bazaar. One of you is a foreign visitor looking for some local food to eat. Use the dialogues in **T 2.10** above as guidelines. Roleplay conversations between the food seller and the foreign customer.

- 2 **T 4.1** Now read and listen to what Gibza says about her weekdays.



“My weekdays are fun and rewarding! I in a university dorm. I two roommates, Gibzee, 19, and Polla, 18. Every morning I at 6.30, then I a bath. I breakfast at the canteen, then I to the first lecture at 9. On Mondays I always because I have only one class. I often movies at the language centre. I have lunch again at the canteen. I eating there because it is cheap and the food is good. I have dinner at a nearby market for a change. On Tuesdays and Thursdays I hard. On Wednesday afternoon, I in the library. In the evenings Gibzee, Polla and I usually aerobics but sometimes we with friends until late. We never on Friday evenings because our dorm is closed at 10 pm. Besides, I need to get up early to the bus home to my family on Saturday morning.”

- 3 Complete the text with the correct form of the verbs in the box. Look up new words in your dictionary.

love relax have go live visit
go out get up take eat do catch
watch study work chit-chat

T 4.1 Listen again and check. Read the text aloud.

Questions and negatives

- 4 **T 4.2** Read and listen. Complete Gibza’s answers. Practise the questions and answers.
Where do you study? _____ Sakon Nakhon.
Do you like your courses? Yes, I do.
Do you relax at weekends? No, I _____.
Why don’t you relax at weekends?
_____ I work in the paddy fields.

- 5 (In pairs) One of you is Gibza. One of you is a foreign journalist interviewing Gibza for a TV documentary entitled “Students’ Lives in Esarn Thailand”.
- . Where ... you live/study?
 - . Do ... live alone?
 - . What time ... get up/Monday morning?
 - . How many classes ... have?
 - . Where ... do you eat? At ...
 -like the food there?
 - . Why ... like it? Because it ...
 - . What ... like to do when you don’t have classes?
 - like exercising?
 - go out on Friday evenings? Why not?
 - . Who ... you visit at weekends?
 - . How ... go home?

GRAMMAR SPOT

- 1 Complete the table for the Present Simple.

	Positive	Negative
I	study	don’t work
You	_____	_____
He/She	_____	_____
It	_____	_____
We	_____	_____
They	_____	_____

- 2 Complete the questions and answers.
Where _____ you study?
Where _____ she work?
_____ you live in Sakon Nakhon?
Yes, I _____.
_____ he have many classes in a week? No, he _____.
3 Find the words in the text:
always usually often sometimes
never

►►Grammar Reference 4.1 and 4.2
p127

PRACTICE

Talking about you

1 Make the questions. Then match the questions and answers.

Questions		Answer
1 What time	do you like your English teacher?	a Bank of "Clash" Band.
2 Where	do you travel to the university?	b At Baan That Food Bazaar.
3 What	do you have dinner?	c After dinner.
4 When	do you go to bed?	d At 8 o'clock.
5 Who	you go out on Friday evenings ?	e I always do chores.
6 Why	do you dream of having as a boyfriend?	f Because he is tall and handsome.
7 How	do you do on Sundays?	g My friend gives me a lift on his motorbike.
8 Do	do you meet your "Gik"?	h Yes, I do sometimes.

T 4.3 Listen and check.

- 2 Ask and answer the questions with a partner. Give true answers.
 3 (Individual) Tell the class about you and your partners.

Tata meets with her "Gik" at half past eight. I don't have any, so I chat online with many people searching for one.

I live with my parents and my grandmother. Palmy lives with her parents, too.

Listening and pronunciation

4 T 4.4 Tick (✓) the sentence you hear.

- | | |
|--|--|
| 1 <input type="checkbox"/> What does he do on Sundays? | 4 <input type="checkbox"/> Where do you go on Saturday evenings? |
| <input type="checkbox"/> What does she do on Sundays? | <input type="checkbox"/> What do you do on Saturday evenings? |
| 2 <input type="checkbox"/> Do you stay home on Tuesday evenings? | 5 <input type="checkbox"/> I read a lot. |
| <input type="checkbox"/> Do you stay home on Thursday evenings? | <input type="checkbox"/> I eat a lot. |
| 3 <input type="checkbox"/> He lives here. | 6 <input type="checkbox"/> Why do you like your job? |
| <input type="checkbox"/> He leaves here. | <input type="checkbox"/> Why don't you like your job? |

A questionnaire


- 5 Read the questionnaire on next page. You are a foreign journalist surveying how students at Sakon Nakhon Rajabhat University spend their time. Choose three students to ask. Put ✓ or ✗ in column 1.
 6 Ask your teacher the questions, then ask two students. Complete column 2, 3, and 4.


Do you eat raw Plaa Raa?	Yes, I do./Yes, sometimes.
Do you like Jerry F4?	No, I don't. Yes, I like him a lot.
	No, I don't./No, never.


- 7 Use the information in the questionnaire. Write about you and your friend.
The students I interviewed don't go dancing at Golden Pond but one student, E-Nang, does. They don't play MSN...


A Questionnaire



WHAT'S YOUR LIFESTYLE?

Do you ...?

	S1	S2	S3
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
-go dancing at Golden Pond	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
-drink Thai whisky	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
-play MSN messenger	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
-have cattle at home	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
-go karaoke at milk shops	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
-like Mor Lam Sing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
-watch "Love 8009"	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
-have a man you admire	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>




LISTENING AND SPEAKING

The worlds we live in

- 1 Match the places and the photos. What do you know about them?
 Loei Korat Pattaya Beijing
- 2 **T 5.5** Listen to some people from these places. Complete the chart.



Zhang Zhiyi from Beijing Cherry & Mike from Pattaya Tongdee from Loei Christy from Korat

House, flat, apartment				
Old or modern				
Where?				
How many bedrooms?				
Live(s) with?				
Extra information				

- 3 (In pairs) One of you imagine that you are one of these people. One of you is a reporter. The reporter is interviewing these people about their homes.

Do you live in a house or a flat? Where is it? How many rooms are there?

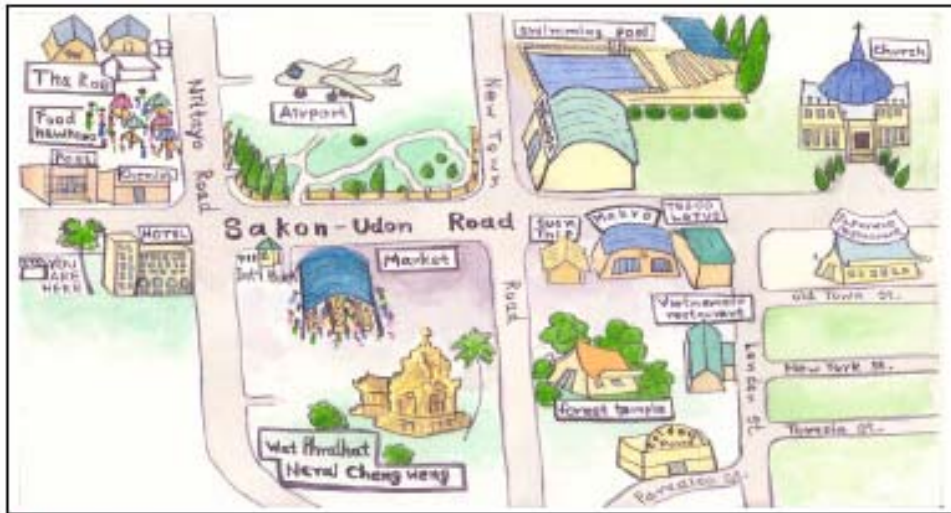
Do you have a pet? Who do you live with?

EVERYDAY ENGLISH

Directions 1

1 Look at the Sakon Nakhon street map. Where can you buy these things?

some aspirin a CD a plane ticket a newspaper a book some stamps



2 T 5.6 Listen to the conversation and complete them.

1 A Excuse me! Is _____ a chemist _____ here?
 B Yes. It's over _____.
 A Thanks.

2 A _____ me. Is there a Khmer _____ near here?
 B Yes. _____ Nittayo Street. Take the first _____ the right.
 Go straight ahead for about 300 metres. The Khmer temple is _____ the market.
 A Oh yes. Thanks.

3 A Excuse me! Is there a _____ near here?
 B There's an Esam one on Sakon-Udon Road _____ the church, and there's a few modern Thai ones next to Lotus _____.
 A Is that one _____?
 B No. Just ten minutes by a mini-bus, that's all.

4 A Is there a post office near here?
 B Go straight ahead, and it's _____ right, _____ a grocery store.
 A Thanks a lot.

Practise the conversations with a partner.

- 3 (In pairs) One of you is a local living in Sakon Nakhon. Your partner is a foreign tourist visiting Sakon Nakhon. You two run into each other in front of SNRU. Roleplay conversations between them – one of you asking for directions to the following places, the other giving directions. Talk about these places and use the map above.

- a forest temple
- a dog market
- a Japanese restaurant
- a discotheque
- an airport
- a park
- an international phone
- food hawkers
- a convenient store
- a Vietnamese restaurant
- a swimming pool
- a megastore

- 4 Talk about where you are. Is there a chemist near here? Is it far? What about a bank/a post office/ a supermarket?

43 (Cont.)

WHERE WERE YOU YESTERDAY?

was/were, can/could

Read the questions. Complete the answers.

Present	Past
1 What day is it today? It's _____.	What day was it yesterday? It was _____.
2 What month is it now? It's _____.	What month was it last month? It was _____.
3 Where are you now? I'm in/at _____.	Where were you yesterday? I was in/at _____.
4 Are you at SNRU? _____, I am. _____, I'm not.	Were you at SNRU in 1999? _____, I was. _____, I wasn't.
5 Can you ride a bicycle? _____, I can. _____, I can't.	Could you ride a bicycle when you were five? _____, I could. _____, I couldn't.
6 Can your teacher eat Plaa Raa? Yes, _____ can. No, _____ can't.	Could your teacher eat Plaa Raa when he/she was seven? Yes, _____ could. No, _____ couldn't.

GRAMMAR SPOT

1 Complete the table with the past of *to be*.

	Positive	Negative
I	was	wasn't
You	were	weren't
He/She/It	_____	_____
We	_____	_____
They	_____	_____

2 **T 6.5** Listen and repeat.

/w z/ /w /
It was Monday yesterday. We were at school.
In short answers the pronunciation is different.

'Was it hot?' /w z/ 'Yes, it was.'
'Were you tired?' /w / 'Yes, we were.'

3 What is the past of *can*?

Positive _____ Negative _____

► Grammar Reference 6.1 and 6.2 p128

PRACTICE

Talking about you

1 Ask and answer questions with a partner.

Where were you ...?

- at eight o'clock this morning
- at half past six yesterday evening
- at two o'clock this morning
- at this time yesterday
- at ten o'clock last night
- last Sunday evening

2 Complete the conversation, using *was, were, wasn't, weren't, or couldn't*.



Bua _____ you at PaLaeng dinner last Saturday?

Brad Yes, I _____.

Bua _____ it good?

Brad Oh yes, it _____ fantastic.

Bua _____ there many people?

Brad Yes, there _____.

Bua _____ Leonardo there?

Brad No, he _____. And where _____ you? Why _____ you there?

Bua Oh ... I _____ go because I _____ watching Mor Lum Sing. It _____ brilliant.

T 6.6 Listen and check. Listen for the pronunciation of *was* and *were*. Practise with a partner.

Four talents!

- 3 The people in the photos are talented in different areas. Who are they?
 4 Look at these sentences.

I was born in London in 1973. I could read when I was four. My sister couldn't read until she was seven.

Match lines in A, B, and C and make similar sentence about the four talents.

A	B	C
Henri/born in	Bangkok/1958	act/six
Won Bin/born in	USA/1978	play golf/seven
Thongchai/born in	France/1974	play football/six
Tiger Woods/born in	Korea/1977	sing/four

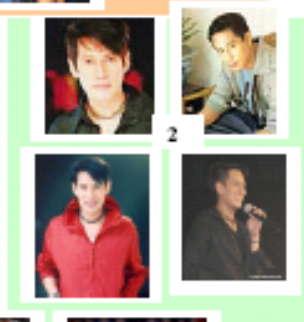


- 5 Ask and answer questions with a partner about the talents.

When was Won Bin born?

Where was he born?

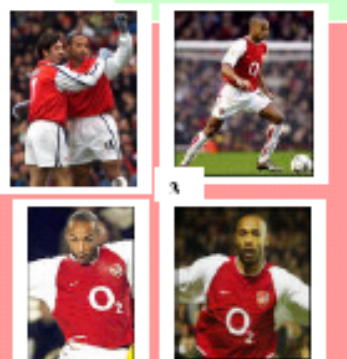
How old was he when he could ...?



- 6 Work in groups. Ask and answer questions about you.

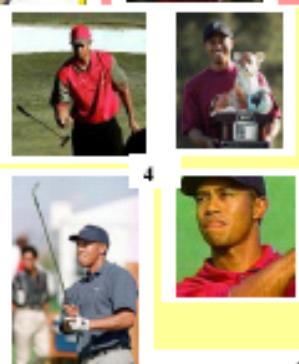
- Where were you born?
- When were you born?
- How old were you when you could ...?

• sing	• ride a buffalo
• dance	• ride a motorcycle
• weave	• speak a foreign language
• wash clothes	• fish
• grow rice	• cook



Check it

- 7 Tick (✓) the correct sentence.
- I don't can use a computer.
 I can't use a computer.
 - Was they at the party?
 Were they at the party?
 - I'm sorry. I can't go to the party.
 I'm sorry. I no can go to the party.
 - She was no at home.
 She wasn't at home.
 - He could play chess when he was five.
 He can play chess when he was five.
 - I can to speak English very well.
 I can speak English very well.



READING AND SPEAKING

Super Kids

- 1 Look at the children in the photographs. How old are they? What can they do?
- 2 Work in two groups.
Group A Read about Little Nong Mind
Group B Read about Poi Fai.
- 3 Answer the questions about Nong Mind or Poi Fai.
 - 1 How old is she/he?
 - 2 Why is he/she special?
 - 3 Where was she/he born?
 - 4 Where does she/he live now?
 - 5 Who does she/he live with?
 - 6 Does she/he go to school?
 - 7 What could she/he do when she/he was very young?
 - 8 Does she/he have much free time? Why not?
 - 9 Is she/he poor?
 - 10 Where was she/he last month/year?
- 4 Find a partner from the other group. Tell your partner about your child, using your answers.
- 5 What is the same about Nong Mind and Poi Fai? What is different? Discuss with your partner.

They are both talented.

Nong Mind is a singer, and Poi Fai is a football player.

- 6 Roleplay (In groups of three)
Student A is a foreign journalist.
Student B is Nong Mind or Poi Fai.
Student C is an interpreter.

Nong Mind and Poi Fai cannot speak English, so one person in each group has to interpret Nong Mind's or Poi Fai's answers in Thai or Esam dialect into English for the foreign journalist.



Little "Poompuang"

Ten-year-old Cholthika Saengthong or Nong Mind is lively. She has travelled all over Thailand to sing *Lukthung* songs (Thai-styled country songs). She went to Songkhla and Chiangmai last month. She is a brilliant performer. Her first album was sold for about one million copies. She is sometimes called a new little "Poompuang" after Poompuang Duangchan, Thailand's Queen of *Lukthung*. Nong Mind says, "I love *Lukthung* songs. They are easy to sing. I can sing them right after listening to them for just one time."

Nong Mind was born in Bangkok. She lives with her parents, one brother, and one sister. She started practising singing since she was seven. She could sing before she could read books.

Nong Mind loves green papaya salad with fermented crab and fish, sticky rice and barbequed chicken. She says: "I'm happy I can earn a lot of money. My parents don't have much money, so I let mom keep it in the bank."



J: Hello, Nong Mind! Can I ask you one or two questions?

I: (In Thai) Hello. Can I ask you one or two questions?

Nong Mind/Poi Fai: (In Thai) Of course.

I: (In Eng) Of course.

J: First of all, how old are you?

I: (In Thai) First of all, how old are you?

Nong Mind/Poi Fai: (In Thai) Ten/twelve.

I: (In Eng) Ten or twelve.



Esarn Beckham

Poifai is twelve and he is called a tiny "Esarn Beckham". He is not only good at playing football but also in painting and *Ponglang*. He says, "Football makes me healthy. Art and music make me relaxed."

Poifai was born in Pompisai, Nong Khai but now lives in Cholburi at Assumption Sri Racha School's dormitory to train in football. He has received a scholarship for a student with sports talent. He used to score at least one goal every time he played for his school team. Last month he was in Bangkok at the National Junior Football Cup. Poifai says: "I practise hard now. There are good and bad times living far away from home. But I am glad I can save my parents from paying school fees." Everyday except Sunday he plays football for two hours.



Poifai doesn't spend his money, he saves it: "I don't have much free time. I join a *Ponglang* band and practise it for special occasions. I also paint when I have time. I can't stop painting."





9

Food you like!

Count and uncount nouns • I like/I'd like • much/many • Food • Polite requests

STARTER



What's your favourite • fruit? • vegetable? • drink?
Write your answers. Compare them with a partner, then with the class.

FOOD AND DRINK

Count and uncount nouns

1 Match the food and drink with the pictures.



- A**
- beer
 - Mao wine
 - iced black coffee (O-Liang)
 - orange juice
 - yoghurt
 - chocolate
 - bamboo shoot soup
 - stir-fried frog
 - mango sticky rice
 - pearl tea
- B**
- papayas
 - guavas
 - watermelons
 - mangoes
 - bean sprouts
 - carrots
 - baby grasshoppers
 - fried noodles
 - cucumbers
 - crisps

GRAMMAR SPOT

- 1 Which list in exercise 1 has plural nouns, A or B?
- 2 Look at the pairs of sentences. What is the difference?

A	B
Stir-fried frog is delicious.	Guavas are delicious.
Yoghurt is good for you.	Carrots are good for you.
- 3 Can we count yoghurt? Can we count carrots?

► Grammar Reference 9.1 p130

- 2 **T 9.1** Listen to Nong Dum and Tom talking about what they like and don't like. Tick (✓) the food and drink in the lists on p66 that they both like.

Who says these things? Write D or T.

- I don't like Thai beer but I like Mao wine.
- I really like orange juice. It's delicious.
- I quite like bean sprouts.
- I also like bamboo shoot soup a lot.
- I don't like sticky rice.



- 3 (In pairs) One person is an Esarn local and the other is a foreigner who has been living in Northeastern Thailand for a while. Talk about the lists of food and drink with each other. What do you like? What do you quite like? What don't you like?

I like ... and I'd like ...

- 1 **T 9.2** Read and listen to the conversation. This conversation takes place at a small restaurant

A Would you like anything to drink?
 B I'd like a cold drink, please, if that's OK.
 A Of course. Would you like some orange juice?
 B Yes, please. I'd love some.
 A And what would you like to eat?
 B I have a craving for stir-fried frog and sticky rice.
 A Me too. Let's have that.



GRAMMAR SPOT

1 Look at the sentences. What is the difference?
 A Do you like tea? B Would you like some tea?
 Do you like biscuits? Would you like some biscuits?
 I like biscuits. I'd like a biscuit. (I'd-I would)
 -Which sentences, A or B, mean *Do you want/I want...*?

2 Look at these sentences.
 I'd like some bananas. (plural noun)
 I'd like some mineral water. (uncount noun)
 -We use *some* with both plural and uncount nouns.

3 Look at these questions.
 Would you like *some* chips?
 Can I have *some* tea?
BUT Are there *any* chips?
 Is there *any* tea?
 We use *some* not *any* when we request and offer things.
 We use *any* not *some* in other questions and negatives.
 ➤ Grammar Reference 9.2 p130

- 2 You take a foreign friend to a local restaurant where only Esarn food is served. Your friend is familiar with the native food of Esarn people. Have conversations about food and drink you two would like to have.

Would you like some tea?

No, thanks. I don't like tea very much.

GOING SHOPPING

some/any, much/many

- 1 What is there in Dong Kum Khao supermarket?
Talk about the picture. Use *some/any*, and *not much/not many*.

- There's some coconut milk.
- There aren't any cucumbers.
- There isn't much coffee.
- There aren't many red ant eggs.

GRAMMAR SPOT

1 We use *many* with count nouns in questions and negatives.
How many eggs are there?
There aren't many eggs.

2 We use *much* with uncount nouns in questions and negatives.
How much coffee is there?
There isn't much coffee.

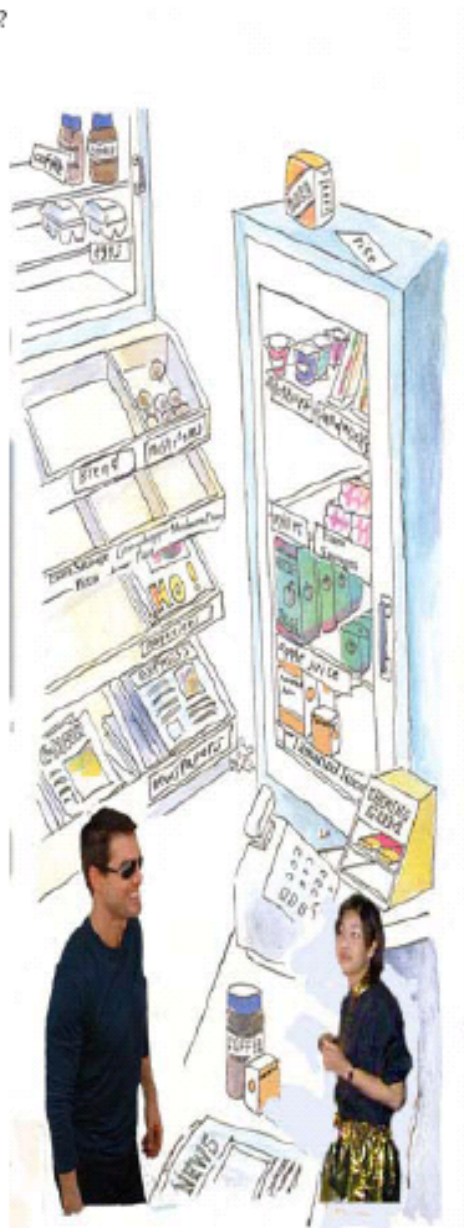
► Grammar Reference 9.3 p 130

- 2 Ask and answer questions about what there is in the shop with a partner.

- Are there any eggs?
- Yes, there are some, but there aren't many.
- Is there any coffee?
- Yes, there is some, but there isn't much.

- 3 T 9.6 Look at Jerry's shopping list. Listen and tick (✓) the thing he buys at Dong Kum Khao Supermarket. Why doesn't he buy the other things?

THINGS TO BUY		
Tamarind juice	Pla Ra	Mangoes
Milk	Pizza	
Coffee	Bread	



PRACTICE

much or many?

- 1 Complete the questions using much or many.
 - 1 How _____ people are there in the room?
 - 2 How _____ money do you have in your pocket?
 - 3 How _____ cigarettes do you smoke?
 - 4 How _____ petrol is there in the car?
 - 5 How _____ apples do you want?
 - 6 How _____ wine is there in the fridge?
- 2 Choose an answer for each question in exercise 1.
 - a A kilo.
 - b There are two bottles.
 - c Ten a day.
 - d Just fifty pence.
 - e Twenty. Nine men and eleven women.
 - f It's full.

Check it

- 3 Correct the sentences.
 - 1 How ~~much~~ apples do you want? ×
How many apples do you want?
 - 2 I don't like an ice-cream.
 - 3 Can I have a bread, please?
 - 4 I'm hungry. I like a sandwich.
 - 5 I don't have many milk left.
 - 6 I'd like some fruits, please.
 - 7 How many money do you have?
 - 8 We have lot of homework today.

Roleplay

4 Work with a partner. Make a shopping list each and roleplay conversations between Chabaa and a customer at Dong Kum Khao Supermarket.

Can I help you?

Yes, please. I'd like a/some ...

Here you are. Anything else?

Yes. Can I have a/some ...?

That's ..., please.

How much is that?

Appendix 4

Letter to participants

Dear Student,

6 June 2005

My name is Phaisit Boriboon, an English instructor here at Sakon Nakhon Rajabhat University (SNRU) and a doctoral student in Applied Linguistics at the University of Edinburgh, UK. My area of interest and specialisation is language learning and teaching. As part of my thesis research, I plan to study the interrelationship between English learners' social and cultural identities, the mediating effects of the materials used for carrying out speaking activities upon learners' linguistic output, and learners' attitudes towards their involvement with discursive practices. As you have the kind of social background that corresponds with my research hypothesis, I would like to ask you to participate in my study. As a token of my appreciation, each participant will receive the payments in the amount of 1,200 baht from participating in my study. You will receive the first payment of 600 baht after you have fully participated in the six lessons of a mini-course called "English". You will receive the second payment in the amount of 600 baht after completion of a series of interviews which are scheduled to take place by the end of August 2005. Nevertheless, you have an absolute right to withdraw from participating or to refuse to engage in this study at any time.

The Study

My research asks the following questions:

1. How do the materials and their content influence learners' linguistic output during communicative practices?
2. If the influence was evident, can we actually attribute learners' linguistic output to learners' identities or in other words, can we form any correlation between these two entities?

There are four parts to my study: action research, questionnaires, interviews, and video-based stimulated recall interviews. In the section which follows, I explain what each component of my study entails.

Action research

As my study aims to use as core data what, why, when, and how you say something while using materials to help you accomplish speaking activities, I intend to teach you six lessons using six sets of materials. These lessons will be entitled “English”. It will have no relation whatsoever with the normal curriculum you are enrolled with the university, hence no influence on your grade or assessment. It will be conducted at an agreed place and time which is of your convenience. You are required to participate in all these lessons. Each lesson will last from about one hour to one hour and twenty minutes. I will video-record and tape-record all the lessons and transcribe all or probably selected excerpts of your interaction. However, in order to carry out all these tasks, I need your permission.

Questionnaires

After each lesson, you will be administered to a questionnaire. This questionnaire is aimed to draw your comments on the experience you had from doing communicative activities at certain stages of each lesson. It asks you to rate your answer on a scale or to provide more detailed information by writing. The questionnaire is in Thai and you will use Thai to answer it. Each questionnaire should take you about 15-20 minutes to complete on top of the classroom time.

Interviews

I would like to talk to you privately about your experience from participating in these “English” lessons and your opinion about learning English in general. It can be an one-on-one interview, a pair interview, or a group interview, depending on which one I shall see appropriate. The interview will take place at your convenience. I would like to tape-record the interview so that I will be able to examine your comments later. Nevertheless, you shall give me your permission to do so. The interview will be conducted in Thai, and should take about 30 minutes.

Video-based stimulated recall interviews

As I said earlier, the lessons will also be video-recorded. In case the video recordings showed that an interesting linguistic phenomenon had arisen from the lessons, which may be relevant to my research hypothesis, I would like to arrange another interview in which you will be shown that episode. I would like to discuss with you how you might feel at the time that incident occurred. This interview should not take more than 30 minutes.

Statement of confidentiality

In deciding whether and to what extent you would like to participate in this study, you may worry that your decision will have an impact on your grade for any particular English course. I assure you again that this study is a separate arrangement outside your university curriculum, so the information you provide in this study will absolutely not affect your grades for your regular subjects you are taking. On the contrary, your contribution to this study will not only increase your knowledge in English but also help to shed light on how English department can improve their curriculum, develop in-house materials, and enhance classroom practices for English-major students in the future. I guarantee that the data documented from you in this research, be they spoken or written, will be kept strictly confidential. Your real name will not appear in my report but you will be assigned with a pseudonym instead for the purpose of discussion in my PhD thesis.

There is a consent form at the end of this letter. Please complete the consent form and return it to me.

I am sure that you will find this project both interesting and enjoyable. I look forward to working with you shortly. If you have any questions about the study, please feel free to contact me at the telephone number 046839178.

Sincerely,

Phaisit Boriboon

Consent Form

Dear Ajarn Phaisit,

I have read and received a copy of the letter which describes the research project you plan to conduct. I understand that I can leave the project at any time. In signing the consent form, I agree to take part in

- A mini-course called “English” which comprises six lessons and to complete the questionnaire at the end of each lesson (1 hour 15 mins to 1 hour 40 mins)
- The interview (30 mins)
- The video-based stimulated recall interview (30 mins)

I hereby give my permission to you to tape-record and video-record all the lessons as well as to tape-record the interviews.

Name (please print)

Signature

Date

Appendix 5
Participants' biodata

'English A' or Headway Group

No.	Name (Pseudonyms)	Sex	Age	Residence	Parents' occupations	Grades received in <i>Listening and Speaking 1</i>
1	Vendy	F	19	Ar-kart Amnuey, Sakon Nakhon	Farmers	A
2	Nancy	F	20	Seka, Nong Khai	Farmers	A
3	Jenny	F	19	Muang, Mukdaharn	Farmers	A
4	Kate	F	19	Ar-kart Amnuey, Sakon Nakhon	Farmers	B+
5	Katherine	F	19	Na-khoo, Kalasin	Farmers	A
6	Daisy	F	19	Pla-park, Nakhon Phanom	Farmers	A
7	Jasky	F	20	Nawa, Nakhon Phanom	Farmers	C
8	Rose	F	19	Nikhom Khamsoi, Mukdaharn	Farmers	D
9	Thomas	M	20	Na-kae, Nakhon Phanom	Civil servants (Teachers)	D+
10	Stephen	M	23	Wanorn Niwat, Sakon Nakhon	Farmers	D+

‘English B’ or Third Space Group

No.	Name (Pseudonyms)	Sex	Age	Residence	Parents’ occupations	Grades received in Listening and Speaking 1
1	Araya	F	20	Phone Nakaew, Sakon Nakhon	Farmers	A
2	Jaew	F	20	Songdao, Sakon Nakhon	Farmers	A
3	Taengmo	F	19	Phonesawan, Nakhon Phanom	Farmers	D
4	Bua	F	20	Phangkhone, Sakon Nakhon	Farmers	B+
5	Nisa	F	19	Phangkhone, Sakon Nakhon	Farmers	A
6	Jarunee	F	19	Wanorn Niwat, Sakon Nakhon	Deceased, odd- jobber	C
7	Ning	F	20	Na-khoo, Kalasin	Farmers	B
8	Mayuree	F	19	Sawang Daendin, Sakon Nakhon	Farmers	A
9	Buckham	M	20	Phonesawan, Nakhon Phanom	Farmers	C
10	Somchai	M	21	Ar-kart Amnuey, Sakon Nakhon	Farmer, Deceased	D

Appendix 6

Themes of lessons for both groups

	Headway Group	Lesson plans	Materials	Third Space Group	Lesson plans	Materials
Lesson 1	Hello everybody	App.	App.	Hello everybody	App.	App.
Lesson 2	In a cafe	App.	App.	At a food hawker	App.	App.
Lesson 3	In my leisure time	App.	App.	In my leisure time	App.	App.
Lesson 4	Where do you live?	App.	App.	Where do you live?	App.	App.
Lesson 5	Where were you yesterday?	App.	App.	Where were you yesterday?	App.	App.
Lesson 6	Food you like!	App.	App.	Food you like!	App.	App.

Appendix 7

Lesson plans (Headway)

Lesson plans for the *Headway* group (Selections from *New Headway Elementary*)

Lesson one (Unit 1 Hello everybody!)

Objectives: 1. To give the students the chance to practise the language for making a brief introduction of themselves.

Time : 1 hr 10 mins

Materials & Equipment : 1. Texts p. 6, 11
 2. a player and a cassette
 3. blank sheets of paper and pens

Location	Time	Activities	Rationale
	5 mins	Introductions – T greets Ss. Ss pass the texts round. T asks Ss to look at the cartoon characters.	
Starter 2) (p.6)	10 mins	Ss stand up. <i>Imagine you are one of the characters. Think of a name for each character that does not have the name on your own.</i> (30 secs) Ss think of one sentence to tell the class more about the character they represent after telling their names. After the first round, Ss move to the next right-hand position to represent the next character. The last person at the end becomes the first character. Ss introduce their names and one sentence about their character again. Repeat this process for six times.	Ss are challenged cognitively, linguistically and culturally because they need to create the names for some characters. An expected problem is that one student has to think of six names (the second S from the left-hand side) which can pose some difficulty. However, she will be allowed to seek help from peers. Besides, Ss have to rely on their knowledge and creativity to think of a name that may reflect best the characters but this can be wrong.

Introducti ons 1) T 1.1	5 mins	Ss read the conversation. T plays the cassette. Ss listen. Role play (in chorus between two groups) for pronunciation drills.	Ss develop their pronunciation.
	3 mins	(In pairs) Ss practise the conversation.	Ss have more time for pronunciation drills.
Introducti ons	10 mins	(In pairs) Ss extend the conversation based on the picture. Write the sentences down (3 mins for writing) and practise (2 mins). Then, stand up to tell the class.	Ss use their creativity and probably display their awareness of the kind of culture projected in the picture.
Everyday English (p.11) 1)	1 min	Ss say the numbers 1-20 round the class.	
2) T 1.9	2 mins	Read and listen to the telephone numbers. T points out the pronunciation of '0' and that of twice the same number such as 'double ...'.	Ss have a chance to practise listening to strings of numbers.
3) T 1.10	3 mins	Listen and write the numbers you hear. Practise them.	Ss gain more familiarity with strings of numbers.
4)	5 mins	Ask and answer the question with other students. Write a list.	Ss can practise listening to strings of numbers while making a conversation.
5)	3 mins	(In pairs) Write the conversations in the correct order.	
T 1.11	2 mins	Listen and check.	
	6 mins	(In pairs) T assigns each pair one picture to work on. For picture 1 and 3, Ss has to extend the conversation a little longer but has to the finish it by saying goodbye. For picture 2, Ss think of what the character may be saying to each other before this part of their conversation such as saying	Ss have a chance to make the conversations more complete.

		hello.	
	10 mins	Ss roleplay their conversations to the class.	
6)	5 mins	Practise the conversations with other students. Practise again, using your names and numbers.	

Lesson 2 (In a café)

- Objectives: 1. To practise how to ask about prices and learn the language for ordering food as well as serving in a café.
2. To learn the vocabulary of some common western food.

Time : 55 mins

- Materials & Equipment: 1. text p. 18, 19
2. a player and a cassette
3. blank sheets of paper

Location	Time	Activities	Rationale
	5 mins	T greets Ss. Talk about general issues. Pass the texts round. Ask Ss what kind of food they like? How much does their lunch cost?	
In a café 1) 1 T 2.7, 2 T 2.8	10 mins	Ss read and listen to the prices. Write the prices they hear. Listen again to check the answers. Practise saying them. Emphasise the pronunciation of '£'. Remind Ss of the difference pronunciation 15 and 50. Write some useful expressions on the board, e.g. <i>Here's your change.</i> ; <i>Five baht change.</i>	Ss practise listening for specific information about prices from full sentences.
2)	5 mins	Ss read the menu. Match the food and pictures. Pronunciation drill for the vocabulary in the menu.	Ss learn new lexis and familiarise themselves with menu reading.
3) T 2.9	5 mins	(In pairs) Ss listen and repeat. Then they ask and answer questions with a partner. Encourage free speech in case the interactions wane too soon.	Ss learn how to ask about prices using "how much" as well as to practise saying numbers.

4) T 2.10	10 mins	Ss read the conversation and try to fill in the blanks with suitable words. Then, Ss listen to the recording and complete the conversations. Play the cassette again to confirm the words they have got.	
	5 mins	T goes through the conversation, translating where necessary to increase Ss' understanding.	
	5 mins	(In chorus between two groups) Ss practise the conversation. T instructs them on appropriate pronunciation – stress & intonation (rising tone of yes/no questions).	
5	10 mins	(In pairs) Ss practise the conversations with their partner. Ss make more conversations. Then, Ss change partners by moving around.	

Lesson 3 (In my leisure time)

Objectives: To practise asking and talking about one's leisure activities.

Time : 1 hr 20 mins

Materials & Equipment : 1. texts p. 29, 30, 31

2. a player and a cassette

Location	Time	Activities	Rationale
	2 mins	T greet Ss. Pass the texts round.	
2) T 4.1	3 mins	T asks Ss what they can see in the picture? What are they doing? Where are they? Who is the woman? Who are the boys? etc.	Brainstorm to give Ss some background knowledge and new vocabulary.
2) T 4.1	5 mins	Ss read about what Bobbi says about her weekdays. (In pairs) Ss try to fill in the blanks with suitable words. Then, listen to the cassette.	
3)	5 mins	Ss complete the text with the correct form of the verbs in the box. T provides Thai translation for any unknown words.	
3) T 4.1	5 mins	Ss listen again and check. Read the text	

		aloud after T. T provides translation of the text.	
Questions and negatives 4) T 4.2	3 mins	Ss read and listen. Complete Bobbi's answers. Practise the questions and answers.	
5)	5 mins	(In pairs) T goes through all the questions with Ss. T read the questions and answers; Ss repeat after T.	
	10 mins	(In pairs) One person is Bobbi Brown. Your partner asks about your life. Then, switch roles.	
Grammar spot	5 mins	T goes through the grammar point.	
Practice Talking about you	10 mins	Ss make the questions. Then match the questions with answers. Then, T reads the questions and answers in the table out loud for Ss. Ss repeat after T.	Ss increase familiarity with the language before listening.
1) T 4.3	3 mins	Ss listen and check.	
2)	5 mins	Ask and answer the questions with a partner. Give true answers.	
3)	5 mins	(Individual) Ss are given one minute for preparation. Then, they tell the class about themselves and their partner.	
		<i>Skip listening and pronunciation</i>	
A questionnaire	5 mins	Ss read the questionnaire on p.31. Answer the questions about you. Put √ or × in column 1. T instructs Ss on proper pronunciation.	
	7 mins	Ss ask T the questions, then ask two students. Complete columns 2, 3, and 4.	

Lesson 4 (Where do you live?)

Objectives: To practise describing places and telling directions.

Time : 55 mins

Materials & Equipment : 1. texts p. 42, 43
2. a player and a cassette

Location	Time	Activities	Rationale
	5 mins	T greets Ss. Ask Ss where they live, and so on. Pass the texts round.	
Listening and speaking 1)	5 mins	Ss match the places and the photos. Discuss the places. Ask Ss to guess where these places in the pictures are – Lisbon, Toronto, Malibu, and Samoa.	
2) T 5.5	10 mins	Listen to some people from these places. Complete the chart. Ss listen to the recording twice. Ss discuss with peers what they have got.	
	5 mins	T writes useful words, phrases, expressions on the board. Guide them through the list for pronunciation drills.	
3)	10 mins	(Individual) Ss talk about where they live. (3 mins) Ss prepare a short description of their houses and relevant information as probed by the questions. Then, Ss tell the class.	
Everyday English Directions 1 1)	5 mins	Ss look at the street map. T teaches Ss appropriate pronunciation of the vocabulary above the map. Then, Ss answer T's questions about the places they can buy those things.	
2) T 5.6	5 mins	Ss listen to the conversations and complete them. Instruct them on how to use 'there is', 'there are', and basic expressions for giving directions such as 'turn left', 'turn right', and so forth.	
	5 mins	(In chorus) Pronunciation drills.	
	10 mins	(In pairs) Ss practise the conversations with a partner.	
3)	10	Ss make more conversations with their partners.	

	mins	Ask and answer about the places on the list. Make conversations with different peers.	
		<i>Skip the last activity No. 4</i>	

Lesson 5 (Where were you yesterday?)

Objectives: To give the students the chance to practise ‘was’, ‘were’, ‘can’, and ‘could’ and to talk briefly about their past.

Time : 1 hr 20 mins

Materials: 1. Text : p. 46, 47, 48, 49

2. a player and a cassette

Location	Time	Activities	Rationale
	5 mins	T greets Ss. Ask what they did yesterday? Where were they yesterday evening? etc.	
	5 mins	Ss read the questions, then complete the answers.	
Grammar point Was/were, can/could	3 mins	Direct Ss’ attention to grammatical points – <i>was</i> , <i>were</i> , and their negative forms. Explain briefly.	
Practice Talking about you 1)	5 mins	T reads all expressions & Ss repeat for pronunciation drills. Then, Ss ask and answer questions with a partner.	
2)	5 mins	(In pairs) Complete the conversation, using <i>was</i> , <i>were</i> , <i>wasn’t</i> , <i>weren’t</i> , or <i>couldn’t</i> .	
T 6.6	5 mins	Listen and check. Listen for the pronunciation of <i>was</i> and <i>were</i> . Cross-check with peers the words they have got. Practise the conversation with a partner.	
Four geniuses! 3)	3 mins	Ss look at the pictures. Talk about whom they can see in the pictures. Ask if they know anybody in the pictures, and so on.	Ss get some background knowledge.
4)	5 mins	Ss look at the sentences. Then, (In groups – 2 groups of 3 Ss and 2 pairs) students make similar sentences about the four geniuses. Each group is responsible for one genius. Then, report to the	

		class your group's passage.	
5)	5 mins	Ss ask and answer questions with a partner about the geniuses.	
6)	10 mins	(In groups) Ss ask and answer questions about themselves. (<i>Skip check it</i>)	
Reading and speaking Super kids 1)	2 mins	Ss look at the children in the photographs. Ask some questions: How old are they? What can they do?	
2)	5 mins	(In groups of 5) Group A read about little Miss Picasso. Group B read about the new Mozart. T assists Ss with some vocabulary they may not know. Ss can also consult with peers about the passages to increase their comprehension.	
3)	5 mins	Answer the questions about Alexandra or Lukas.	
4)	5 mins	Ss find a partner from the other group. Ss tell their partners about their child, using the answers from 3)	
Roleplay	10 mins	(In pairs) Ss work with their partners. Student A is journalist, and Student B is Alexandra or Lukas.	

Lesson 6 (Unit 9 Food you like!)

Objectives: 1. To learn some vocabulary for talking about food and drink.

2. To practise using "like" and "I'd like".

Time : 1 hr 20 mins

Materials: 1. Text: p. 66, 67, 69, 70

2. a player and a cassette

Location	Time	Activities	Rationale
	2 mins	T greets Ss.	
Food and drink 1)	5 mins	Ss match the food and drink with the pictures.	
	5 mins	Pronunciation drill of the vocabulary.	
2) T 9.1	5 mins	Ss listen to Daisy and Tom talking about what	

		they like and don't like. Tick (✓) the food and drink in the lists on p.66 that they both like.	
	5 mins	Listen again. Who says these things? Write D or T.	
3)	5 mins	(In pairs) Talk about the lists of food and drink with a partner. What do you like? What do you quite like? What don't you like?	
I like ... and I'd like ... 1) T 9.2	5 mins	Ss read and listen to the conversation. (In chorus) Practise the conversation.	
Grammar spot	5 mins	T explains grammar points.	
2)	10 mins	Practise the conversation in exercise 1 with a partner. Then have similar conversations about other food and drink. Move around to practise with several partners.	
Going shopping <i>some/any, much/many</i> 1)	3 mins	What is there in Miss Pott's shop? Ss talk about the picture. Use <i>some/any</i> , and <i>not much/not many</i> .	
Grammar spot	5 mins	T explains grammar points.	
2)	5 mins	Ss ask and answer questions about what there is in the shop with a partner.	
3) T 9.6	7 mins	Look at Barry's shopping list. Listen and tick the things he buys. Why doesn't he buy the other things?	
Practice <i>much</i> or <i>many</i>	3 mins	T takes Ss through Practice <i>much</i> or <i>many</i> exercise.	
Roleplay 4)	10 mins	Ss work with a partner. Make a shopping list each and roleplay conversations between Miss Potts and a customer.	

Appendix 8

Lesson plans (Third Space)

Lesson plans for the *Third Space* group (Alternatives for *New Headway Elementary*)

Lesson one (Unit 1 Hello everybody!)

Objectives: 1. To give the students the chance to practise the language for making a brief introduction of themselves.

Time : 1 hr 10 mins

Materials & Equipment : 1. texts

2. a player and a cassette

3. blank sheets of paper and pens

Location	Time	Activities	Rationale
	5 mins	Introductions – T greets Ss. Ss pass the texts round. T asks Ss to look at the images in <i>Starter</i> .	
Starter 2) (p.6)	10 mins	Ss stand up. <i>Imagine you are one of the characters. Think of the names of the celebrities you see in the picture.</i> (30 secs) Ss think of one sentence to tell the class more about each character they represent after telling their names. After the first round, Ss move to the next right-hand position to represent the next character. The last person at the end becomes the first character. Ss introduce their names and one sentence about their character again. Repeat this process for six times.	Ss are challenged cognitively, linguistically and culturally because they need to create the names for some characters.
Introductions 1) T 1.1	5 mins	Ss read the conversation. T plays the cassette. Ss listen. Roleplay (in chorus between two groups) for pronunciation drills.	Ss develop their pronunciation.
	3 mins	(In pairs) Ss practise the conversation.	Ss have more time for pronunciation drills.

Introductions	10 mins	(In pairs) Ss extend the conversation based on the picture. Write the dialogues down (3 mins for writing) and practise (2 mins). Then, stand up to roleplay their versions to the class.	
Everyday English (p.11) 1)	1 min	Ss say the numbers 1-20 round the class.	
2) T 1.9	2 mins	Read and listen to the telephone numbers. T points out the pronunciation of '0' and that of twice the same number such as 'double ...'.	Ss have a chance to practise listening to strings of numbers.
3) T 1.10	3 mins	Listen and write the numbers you hear. Practise them.	Ss gain more familiarity with strings of numbers.
4)	5 mins	Ask and answer the question with other students. Write a list.	Ss can practise listening to strings of numbers while making a conversation.
5)	3 mins	(In pairs) Write the conversations in the correct order.	
T 1.11	2 mins	Listen and check.	
	6 mins	(In pairs) T assigns each pair one picture to work on. For picture 1 and 3, Ss has to extend the conversation a little longer and to finish it by saying goodbye. For picture 2, Ss think of what the character may be saying to each other before this part of their conversation. It may include greeting each other.	Ss have a chance to make the conversations more complete.
	10 mins	Ss roleplay their conversations to the class.	
6)	5 mins	(In pairs) Ss learn that some celebrities	

		are staying in a hotel in town. They make phone calls to these celebrities. Students who take up the roles of celebrities have to answer the phone followed by saying extension numbers.	
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Lesson 2 (At a food hawker)

- Objectives: 1. To practise how to ask about prices and learn the language for ordering food as well basic transactions of selling food.
2. To learn the vocabulary of some common local food.

Time : 55 mins

- Materials & Equipment: 1. text p. 18,19
2. a player and a cassette
3. blank sheets of paper

Location	Time	Activities	Rationale
	5 mins	T greets Ss. Talk about general issues. Pass the texts round. Ask Ss what kind of food they like? How much does their lunch cost?	
At a food hawker 1) 1 T 2.7, 2 T 2.8	10 mins	Ss read and listen to the prices. Write the prices they hear. Listen again to check the answers. Practise saying them. Emphasise the pronunciation of '£'. Remind Ss of the difference pronunciation 15 and 50. Write some useful expressions on the board, e.g. <i>Here's your change.; Five baht change.</i>	Ss practise listening for specific information about prices from full sentences.
2)	5 mins	Ss read the menu. Match the food and pictures. Pronunciation drill for the vocabulary in the menu.	Ss learn new lexis and familiarise themselves with menu reading.
3) T 2.9	5 mins	(In pairs) Ss listen and repeat. Then they ask and answer questions with a partner. Ask Ss to imagine themselves as a food hawker and a foreigner in these	Ss learn how to ask about prices using "how much" as well as to practise saying

		transactions. Encourage free speech in case the interactions wane too soon.	numbers.
4) T 2.10	10 mins	Ss read the conversation and try to fill in the blanks with suitable words. Then, Ss listen to the recordings and complete the conversations. Play the cassette again to confirm the words they have got.	
	5 mins	T goes through the conversations, translating where necessary to increase Ss' understanding of texts.	
	5 mins	(In chorus between two groups) Ss practise the conversations. T instructs them on appropriate pronunciation – stress & intonation (rising tone of yes/no questions).	
5	10 mins	(In pairs) Ss practise the conversations with their partner. One S is to be the food hawker, and the other is to be a foreign visitor who wants to buy some local food from that student. Ss make more conversations and switch their roles. Then, Ss change partners by moving around.	

Lesson 3 (In my leisure time)

Objectives: To practise asking and talking about one's leisure activities.

Time : 1 hr 20 mins

Materials & Equipment : 1. texts p. 29, 30, 31
2. a player and a cassette

Location	Time	Activities	Rationale
	2 mins	T greet Ss. Pass the texts round.	
2) T 4.1	3 mins	T asks Ss what they can see in the picture? What are they doing? Where are they? Who is the woman? Who are the boys? etc.	Brainstorm to give Ss some background knowledge and

			new vocabulary.
2) T 4.1	5 mins	Ss read what Gibza says about her weekdays. Ss try to fill in the blanks with suitable words, then talk and compare with peers. Then, listen to the cassette.	
3)	5 mins	Ss complete the text with the correct form of the verbs in the box. T provides Thai translation for any unknown words.	
3) T 4.1	5 mins	Ss listen again and check. Read the text aloud after T. T provides translation of the passage.	
Questions and negatives 4) T 4.2	3 mins	Ss read and listen. Complete Gibza's answers. (In chorus) Ss practise the questions and answers.	
5)	5 mins	(Whole class) T goes through all the questions with Ss. T read the questions and answers; Ss repeat after T.	
	10 mins	(In pairs) One person is Gibza. <i>Your partner is a foreign journalist interviewing you for the show "Students' Lives in Thailand"</i> . Then, switch roles.	
Grammar spot	5 mins	T goes through the grammar point.	
Practice Talking about you	10 mins	Ss make the questions. Then match the questions with answers. Then, T reads all the questions and answers in the table out loud for Ss. Ss repeat after T.	Ss increase familiarity with the language before listening.
1) T 4.3	3 mins	Ss listen and check.	
2)	5 mins	Ask and answer the questions with a partner. Give true answers.	
3)	5 mins	(Individual) Ss are given one minute for preparation. Then, they tell the class about themselves and their partner.	
		<i>Skip listening and pronunciation</i>	

A questionnaire	5 mins	Ss read the questionnaire on p.31. T instructs Ss on proper pronunciation. Put ✓ or × in column 1. T instructs Ss on proper pronunciation.	
	7 mins	Ss play the role of a foreign journalist doing a survey how students at SNRU live their lives. Ss choose three Ss for their survey. Put ✓ or × in each column. Ss ask T the questions, then ask two students. Complete columns 2, 3, and 4.	

Lesson 4 (Where do you live?)

Objectives: To practise describing places and telling directions.

Time : 55 mins

Materials & Equipment : 1. texts p. 42, 43

2. a player and a cassette

Location	Time	Activities	Rationale
	5 mins	T greets Ss. Ask Ss where they live, and so on. Pass the texts round.	
Listening and speaking 1)	5 mins	Ss match the places and the photos. Discuss the places. Ask Ss to guess where these places in the pictures in 2) are – Loei, Korat, Pattaya and Beijing.	
2) T 5.5	10 mins	Listen to some people from these places. Complete the chart. Ss listen three times. T write some useful vocabulary, phrases, and general expressions on the board.	
3)	10 mins	(In pairs) One student is a reporter, and the other imagines that s/he is the person in the picture. The reporter is interviewing the person about their homes.	
Everyday English Directions 1 1)	5 mins	Ss look at the street map. T teaches Ss the appropriate pronunciation of the vocabulary above the map. Then, Ss answer T's questions about the places they can buy those things.	
2) T 5.6	5 mins	Ss listen to the conversations and complete them. Instruct them on how to use 'there is',	

		'there are', and basic expressions for telling directions such as 'turn left', 'turn right', and so forth.	
	5 mins	(In chorus) Pronunciation drills.	
	10 mins	(In pairs) Ss practise the conversations with a partner.	
3)	10 mins	(In pairs) One of Ss is a local, and the other is a foreign tourist visiting Sakon Nakhon. The foreign tourist is asking for directions to the places on the list. Make live conversations with different peers.	
		<i>Skip the last activity No. 4</i>	

Lesson 5 (Where were you yesterday?)

Objectives: To give the students the chance to practise 'was', 'were', 'can', and 'could' and to talk briefly about their past.

Time : 1 hr 20 mins

Materials: 1. Text : p. 46, 47, 48, 49

2. a player and a cassette

Location	Time	Activities	Rationale
	5 mins	T greets Ss. Ask what they did yesterday? Where were they yesterday evening? etc.	
	5 mins	Ss read the questions, then complete the answers.	
Grammar point <i>Was/were,</i> <i>can/could</i>	3 mins	Direct Ss' attention to grammatical points – <i>was, were,</i> and their negative forms. Explain briefly.	
Practice Talking about you 1)	5 mins	Ss ask and answer questions with a partner.	
2)	5 mins	(In pairs) Complete the conversation, using <i>was, were, wasn't, weren't, or couldn't.</i>	

T 6.6	5 mins	Listen and check. Listen for the pronunciation of <i>was</i> and <i>were</i> . Cross-check with peers the words they have got. Practise the conversation with a partner.	
Four talents! 3)	3 mins	Ss look at the pictures. Talk about whom they can see in the pictures. Ask if they know anybody in the pictures, and so on.	Ss get some background knowledge.
4)	5 mins	Ss look at the sentences. Then, (In groups – 2 groups of 3 Ss and 2 pairs) students make similar sentences about the four celebrities. Each group is responsible for one celebrity. Then, report to the class your group’s passage.	
5)	5 mins	Ss ask and answer questions with a partner about the celebrities.	
6)	10 mins	(In groups) Ss ask and answer questions about themselves. (<i>Skip check it</i>)	
Reading and speaking Super kids 1)	2 mins	Ss look at the children in the photographs. Ask some questions: How old are they? What can they do?	
2)	5 mins	(In groups of 5) Group A read about little Little Poompuang. Group B read about Little Esarn Beckham. T assists Ss with some vocabulary they may not know. Ss can also consult with peers about the passages to increase their comprehension.	
3)	5 mins	Answer the questions about Nong Mind and Poi Fai.	
4)	5 mins	Ss find a partner from the other group. Ss tell their partners about their child, using the answers from 3)	
Roleplay	10 mins	(Groups of 3) One S (A) is Nong Mind or Poi Fai; one (B) is an interpreter; the other (C) is a foreign journalist. The journalist is interviewing Nong Mind or Poi Fai through the help of the	

		interpreter because both children do not speak English.	
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Lesson 6 (Food you like!)

Objectives: 1. To learn some vocabulary for talking about food and drink.
2. To practise using “like” and “I’d like”.

Time : 1 hr 20 mins

Materials: 1. Text: p. 66, 67, 69, 70
2. a player and a cassette

Location	Time	Activities	Rationale
	2 mins	T greets Ss.	
Food and drink 1)	5 mins	Ss match the food and drink with the pictures.	
	5 mins	Pronunciation drill of the vocabulary.	
2) T 9.1	5 mins	Ss listen to Nong Dum and Tom talking about what they like and don’t like. Tick (✓) the food and drink in the lists on p.66 that they both like.	
	5 mins	Listen again. Who says these things? Write D or T.	
3)	5 mins	(In pairs) <i>One of you is an Esarn local and your partner is a foreigner who has been living in Esarn for a while. Talk about the lists of food and drink with a partner. What do you like? What do you quite like? What don’t you like?</i>	
I like ... and I’d like ... 1) T 9.2	5 mins	Ss read and listen to the conversation. (In chorus) Practise the conversation.	
Grammar spot	5 mins	T explains grammar points.	
2)	10 mins	<i>You take a foreign friend to a local restaurant where only Esarn food is served. Your friend love Esarn food. Make conversations about food and drink you two would like to have. Move around to practise with several partners.</i>	

Going shopping <i>some/any, much/many</i> 1)	3 mins	What is there in Baan Hua Dong Supermarket? Ss talk about the picture. Use <i>some/any</i> , and <i>not much/not many</i> .	
Grammar spot	5 mins	T explains grammar points.	
2)	5 mins	Ss ask and answer questions about what there is in the shop with a partner.	
3) T 9.6	7 mins	Look at Jerry's shopping list. Listen and tick the things he buys at Baan Hua Dong Supermarket. Why doesn't he buy the other things? Play the cassette twice.	
Practice <i>much</i> or <i>many</i>	3 mins	Take Ss through Practice <i>much</i> or <i>many</i> exercises.	
Roleplay 4)	10 mins	Ss work with a partner. Each S makes a shopping list and roleplay conversations between him/herself and a partner who will be the shop assistant at Baan Hua Dong Supermarket.	

Appendix 9

Post-lesson questionnaires (Headway)

Lesson 1 Hello and Goodbye

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

Difficulty

1	2	3	4	5	6	7
Very easy		Easy		Difficult		Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?

Usefulness

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please provide some reasons. What made this lesson useful or what made it useless?

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Starter activity : Look at the images, imagine and say your name and one thing about the character you are representing.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

2) Activity T 1.1: Extend the dialogue based on the picture, then stand up to roleplay your dialogue to the class.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

3) Activity no.4 page 11): Asking for your friends' telephone numbers and telling them yours.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

4) Activity no. 5 page 11): Extend the end or the beginning of the model conversations.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

5) Activity no. 6 page 11: Practise the conversations with your friends using your own names and numbers.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

3. Were there any components of the speaking activities (listed in No.2) presented in these materials besides the language (e.g. the content or subject matter, the role you have to play, and so on) that made you want to involve yourself with them so much? If you answer 'yes', what were they? Why did they encourage your involvement with the activities? Please provide your reasons.

Lesson 2
In a café

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

Difficulty

1	2	3	4	5	6	7
Very easy		Easy		Difficult		Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?

Usefulness

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please provide some reasons. What made this lesson useful or what made it useless?

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Activity no. 3 T 2.9: Ask and answer 'how much' questions with peers about the food items in the menu.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

2) Activity no. 4 T 2.10: Practise the model dialogues with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

3) Activity no. 5: Practise the conversations with your partner. Make more conversations by talking about other food items.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

7

Lesson 3
My leisure time

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

Difficulty

1	2	3	4	5	6	7
Very easy		Easy		Difficult		Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?

Usefulness

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please provide some reasons. What made this lesson useful or what made it useless?

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Activity no. 5 page 29: One of you is Bobbi Brown. Ask and answer questions about your life with your partner.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

2) Activity no. 2 page 30: Ask and answer the questions from the table in no. 1 with your partner. Give true answers.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

3) Activity no. 3 page 30: Tell the class about you and your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

4) Activity – A questionnaire: Complete the questionnaire on page 31 by asking your teacher and two friends.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

Lesson 4
Homes around the world

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?

Usefulness

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson useful or what made it useless?

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Activity no. 3: Write a short description of where you live and tell the class one by one.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

2) Activity no. 2 T 5.6: Practise the short conversations (1-4) with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

Lesson 5
Where were you yesterday?

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?

Usefulness

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson useful or what made it useless?

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Activity no. 1: Talking about you: Ask and answer questions with a partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

2) Activity no. 5 page 47: Ask and answer questions with a partner about the geniuses.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

3) Activity no. 6): (In groups) Ask and answer questions about yourself and your friends.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

4) Activity no. 4 page 48: Find a partner from the other group. Tell your partner about the child you have read, using your answers from no. 3.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

Lesson 6
Food you like

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

Difficulty

1	2	3	4	5	6	7
Very easy		Easy		Difficult		Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?

Usefulness

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please provide some reasons. What made this lesson useful or what made it useless?

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Activity no. 3 page 67: Talk about the lists of food and drink with a partner.
What do you like? What do you quite like? What don't you like?

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

2) Activity no. 2 page 67: Practise the conversation in exercise 1) T 9.2 with a partner. Then have similar conversations about other food and drink. Move around to talk with some other friends.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

3) Activity no. 2 page 69: Ask and answer questions about what there is in the shop with a partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

4) Activity no. 4 Roleplay page 70: Work with a partner. Make a shopping list each and roleplay conversations between Miss Potts and a customer.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

Appendix 10

Post-lesson questionnaires (Third Space)

Lesson 1 Hello and Goodbye

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?

Usefulness

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson useful or what made it useless?

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Starter activity : Look at the images, imagine and say your name and one thing about the character you are representing.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

2) Activity T.L.L: Extend the dialogue based on the picture, then stand up to roleplay your dialogue to the class.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

3) Activity no.4 page 11: Asking for your friends' telephone numbers and telling them yours.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

4) Activity no. 5 page 11: Extend the end or the beginning of the model conversations.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

5) Activity no. 6 page 11: Practise the conversations with your friends. One of you is a celebrity staying in town and your partner is a local. The local calls the celebrity. Swap the roles.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

3. Were there any components of the speaking activities (listed in No.2) presented in these materials besides the language (e.g. the content or subject matter, the role you have to play, and so on) that made you want to involve yourself with them so much? If you answer 'yes', what were they? Why did they encourage your involvement with the activities? Please provide your reasons.

Lesson 2
At a food hawker

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?

Usefulness

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson useful or what made it useless?

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Activity no. 3 T 2.9: Ask and answer 'how much' questions with peers about the food items in the menu.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

2) Activity no. 4 T 2.10: Practise the model dialogues with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

3) Activity no. 5: Roleplay the conversations with your partner. One of you is a foreign visitor and the other is a food hawker. Swap the roles.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

7

Lesson 3
My leisure time

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?

Usefulness

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson useful or what made it useless?

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Activity no. 5 page 29: One of you is Gibza, the other is a foreign journalist. The journalist interviews Gibza for a TV documentary entitled 'Esarn Students' Lives'. Swap the roles.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

2) Activity no. 2 page 30: Ask and answer the questions from the table in no. 1 with your partner. Give true answers.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

3) Activity no. 3 page 30: Tell the class about you and your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

4) Activity – A questionnaire: You are a foreign journalist surveying how students at Rajabhat Sakon Nakhon University spend their time. Choose three friends to ask.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

Lesson 4
Homes around the world

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

Difficulty

1	2	3	4	5	6	7
Very easy		Easy		Difficult		Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?

Usefulness

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please provide some reasons. What made this lesson useful or what made it useless?

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Activity no. 3: One of you imagine to be one of the people in exercise 2, and the other is a foreign reporter. The reporter interviews these people about their homes.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

2) Activity no. 2 T 5.6: Practise the short conversations (1-4) with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

4. Were there any components of the speaking activities (listed in No. 2) presented in these materials besides the language (e.g. the content or subject matter, the role you have to play, and so on) that made you NOT want to involve yourself with them so much? If you answer 'yes', what were they? Why did they discourage your involvement with the activities? Please provide your reasons.

Lesson 5
Where were you yesterday?

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?

Usefulness

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson useful or what made it useless?

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Activity no. 1: Talking about you: Ask and answer questions with a partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

2) Activity no. 5 page 47: Ask and answer questions with a partner about the four talents.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

3) Activity no. 6): (In groups) Ask and answer questions about yourself and your friends.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

4) Activity no. 4 page 48: Find a partner from the other group. Tell your partner about the child you have read, using your answers from no. 3.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

Lesson 6
Food you like

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

Difficulty

1	2	3	4	5	6	7
Very easy		Easy		Difficult		Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?

Usefulness

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please provide some reasons. What made this lesson useful or what made it useless?

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Activity no. 3 page 67: Talk about the lists of food and drink with a partner.
What do you like? What do you quite like? What don't you like?

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

2) Activity no. 2 page 67: You take a foreign friend to a local restaurant where only Esarn food is served. Have conversations about food and drink you two would like to have.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

3) Activity no. 2 page 69: Ask and answer questions about what there is in the shop with a partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

4) Activity no. 4 Roleplay page 70: One of you is Chabaa, and one of you is a foreigner who has lived in Esarn for quite a while. Make a shopping list each and roleplay conversations between Chabaa and a foreign customer.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

Appendix 11

Post-course questionnaire (Headway)

Questionnaire 2A

1. Please rate your overall feeling on the scale of 1-7 when asked to participate with speaking activities in an English lesson.

1.1) When asked to practise speaking skills or to participate in communicative activities with one partner or a small group of classmates in an English lesson, I normally feel that I want to get involved...

1	2	3	4	5	6	7
Not at all		A little bit		Quite a lot		Very much

What are the reasons for your positive or negative (or mixed) feelings?

1.1.1 I like to speak English with my classmates because

.....
.....
.....

1.1.2 I don't like to speak English with my classmates because

.....
.....
.....

1.2) When asked to practise speaking skills or to participate in communicative activities in front of the whole class in an English lesson, I normally feel that I want to get involved...

1	2	3	4	5	6	7
Not at all		A little bit		Quite a lot		Very much

What are the reasons for your positive or negative (or mixed) feelings?

1.2.1 I like to speak English before the whole class because

.....
.....
.....

1.2.2 I don't like to speak English before the whole class because

.....
.....
.....

2. Have you ever found yourself in any classroom situation where you actually wanted to speak, but you somehow couldn't or suddenly didn't want to for some reason? If you answer 'Yes', can you give examples?

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.....

3. Does the *content* or subject matter of communicative activities play any part in making you want or not want to participate in talking about them or constructing a conversation about them with your classmates? Please explain.

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.....

4. You may have noticed that the contents of the materials that we have used are largely related to the western cultures associated with native English speakers. Do the contents of these materials have anything to do with how much you want to speak? For instance, did these contents make you want or not want to get involved with the speaking activities? Please explain.

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Appendix 12

Post-course questionnaire (Third Space)

Questionnaire 2B

1. Please rate your overall feeling on the scale of 1-7 when asked to participate with speaking activities in an English lesson.

1.1) When asked to practise speaking skills or to participate in communicative activities with one partner or a small group of classmates in an English classroom, I normally feel that I want to get involved ...

1	2	3	4	5	6	7
Not at all		A little bit		Quite a lot		Very much

What are the reasons for your positive or negative (or mixed) feelings?

1.1.1 I like to speak English with my classmates because

.....
.....
.....

1.1.2 I don't like to speak English with my classmates because

.....
.....
.....

1.2) When asked to practise speaking skills or to participate in communicative activities in front of the whole class in an English lesson, I normally feel that I want to get involved...

1	2	3	4	5	6	7
Not at all		A little bit		Quite a lot		Very much

What are the reasons for your positive or negative (or mixed) feelings?

1.2.1 I like to speak English before the whole class because

.....
.....
.....

1.2.2 I don't like to speak English before the whole class because

.....
.....
.....

2. Have you ever found yourself in any situation where you actually wanted to speak, but you somehow couldn't or suddenly didn't want to for some reason? If you answer 'Yes', can you give examples?

.....
.....
.....
.....
.....

3. Does the *content* or subject matter of communicative activities play any part in making you want or not want to participate in talking about them or constructing a conversation about them with your classmates? Please explain.

.....
.....
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.....
.....
.....

4. You may have noticed that the contents of the materials that we have used are largely related to your lived experience and native culture. Do the contents of these materials have anything to do with how much you want to speak? For instance, did these contents make you want or not want to get involved with the speaking activities? Please explain.

.....
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.....

Appendix 13

Interview questions A (Headway)

1. What do you think about the contents of these materials? How do you like them? [When I said ‘contents’, I meant everything — the subject matters we have to learn and talk about, the pictures you see, and so on?]
2. Do you normally have any problems when asked to do speaking activities? What were your main problems when you had to carry out speaking activities in these lessons?
Notes for interviewer: Besides not being able to think of English words or phrases appropriate for the speaking activities in these lessons, what were other problems you might have when you were engaged with these speaking activities?
3. Do you think that the contents of speaking activities in the English classroom can have an effect on how much you speak? If yes, how? How much do you think the contents of the materials we use in these lessons can motivate you to participate in speaking activities? Do the contents of these materials have any influence upon your feelings when you were engaged with these activities? Why do the contents motivate you? Why don’t they motivate you?
4. How did you feel when you had to imagine that you were an English man or woman, or a native speaker? How did you feel when you had to talk about some things, places, practices, etc. about which you knew nothing or very little? For example, in lesson 6, we were learning how to use *I like*, *I don’t like*, and *I’d like*. How did you feel when you had to pretend that you liked or didn’t like western food whereas you might have limited experience in eating these kinds of food?
5. Do you think you have experienced something like ambivalence before in the English classroom — it is when you are not sure how you feel about speaking activities you are required to do? This feeling may be caused by a sharp contrast or great disparateness between a role you are asked to play in the classroom and the roles you play in reality out of the classroom. For example, it was reported that some students in rural Sri Lanka didn’t want to speak about social practices of city people such as going shopping in department stores, living in condominiums, etc., do you ever have such feelings that you don’t have anything to say or don’t want to speak because you are not used to doing these social activities?
6. (If their answers suggest that they may have resisted to practise the language revolving those practices) But don’t you think all this language will be useful for you in the future when you move to other places where you will live an urban life?

7. Do you think it is essential to have imagination when learning English? Are you good at using imagination in the classroom? Do you have difficulty imagining being people who were so much different from you?
8. If you have, what are your strategies for coping with ambivalence?
9. Do you think it is necessary that the contents of the materials maintain a balance between what you know and what you do not know in terms of cultural experience you have accumulated in your life?
10. What do you think language is for?
11. Do you think we should learn to use English to do other things besides just for communicating for functional purposes in your future work such as English for hotel and tourism work, English for secretary, and so on? — other things such as using English to express yourself well, including to tell your feelings and your thoughts about certain things, to tell others about your histories, and so on? In other words, should we attempt to express who we are by using English as well?
12. Are you satisfied with how we learn to speak by just repeating model dialogues in textbooks? Do you think that that way of practising speaking English is enough for developing your speaking skills?
13. Do you think that an ability to speak English, even something short and simple in English by yourself, in the sense that you don't have to just repeat what is written in textbooks or memorise every single word in textbooks but rather, you are allowed to decide and control what you want to say by using the words you know as well as those from textbooks, your classmates, etc., to say something on your own is significant to your learning English?

Appendix 14

Interview questions B (Third space)

1. What do you think about the contents of these materials? How do you like them? [When I said ‘contents’, I meant everything — the subject matters we have to learn and talk about, the pictures you see, and so on?]
2. Do you normally have any problems when asked to do speaking activities? What were your main problems when you had to carry out speaking activities in these lessons?
Notes for interviewer: Besides not being able to think of English words or phrases appropriate for the speaking activities in these lessons, what were other problems you might have when you were engaged with these speaking activities?
3. Do you think that the contents of speaking activities in the English classroom can have an effect on how much you speak? If yes, how? How much do you think the contents of the materials we use in these lessons can motivate you to participate in speaking activities? Do the contents of these materials have any influence upon your feelings when you were engaged with these activities? Why do the contents motivate you? Why don’t they motivate you?
4. How did you feel when you had to imagine that you were a local or a celebrity who speaks English? How did you feel when you had to talk about some things, places, practices, etc., about which you were quite familiar with? For example, in lesson 6, we were learning how to use *I like*, *I don’t like*, and *I’d like*. How did you feel when you had to pretend that you were a local who was talking with a foreigner about local food?
5. Do you think you have experienced something like ambivalence before in the English classroom — it is when you are not sure how you feel about speaking activities you are required to do? This feeling may be caused by a sharp contrast or great disparateness between a role you are asked to play in the classroom and the roles you play in reality out of the classroom. For example, it was reported that some students in rural Sri Lanka didn’t want to speak about social practices of city people such as going shopping in department stores, living in condominiums, etc., do you ever have such feelings that you don’t have anything to say or don’t want to speak because you are not used to doing these social activities?
6. (If their answers suggest that they may have resisted to practise the language revolving those practices) But don’t you think all this language will be useful for you in the future when you move to other places where you will live an urban life?

7. Do you think it is essential to have imagination when learning English? Are you good at using imagination in the classroom? Do you have difficulty imagining being people who were so much different from you?
8. If you have, what are your strategies for coping with ambivalence?
9. Do you think it is necessary that the contents of the materials maintain a balance between what you know and what you do not know in terms of cultural experience you have accumulated in your life?
10. What do you think language is for?
11. Do you think we should learn to use English to do other things besides just for communicating for functional purposes in your future work such as English for hotel and tourism work, English for secretary, and so on, for instance, to learn to use English to express yourself well, including to tell your feelings and your thoughts about certain things, to tell others about your histories, and so on? In other words, should we attempt to express who we are by using English as well?
12. Are you satisfied with how we learn to speak by just repeating model dialogues in textbooks? Do you think that that way of practising speaking English is enough for developing your speaking skills?
13. Do you think that an ability to speak English, even something short and simple in English by yourself, in the sense that you don't have to just repeat what is written in textbooks or memorise every single word in textbooks but rather, you are allowed to decide and control what you want to say by using the words you know as well as those from textbooks, your classmates, etc., to say something on your own is significant to your learning English?

Appendix 15
Semi-structured interview timetable

No.	Date	Time	Interviewee(s)
1	Monday 25 July 2005	15:00-15:45	Taengmo (B), Jasky (A)
2	Monday 25 July 2005	15:45-16:15	Rose (A)
3	Tuesday 26 July 2005	11:30-12:00	Mayuree (B)
4	Tuesday 26 July 2005	15:00-15:30	Katherine (A)
5	Tuesday 26 July 2005	15:30-16:00	Ning (B)
6	Tuesday 26 July 2005	16:00-16:30	Daisy (A)
7	Wednesday 27 July 2005	11:30-12:00	Nisa (B)
8	Wednesday 27 July 2005	13:00-13:45	Stephen (A), Thomas (A)
9	Wednesday 27 July 2005	13:45-14:30	Somchai (B), Buckham (B)
10	Wednesday 27 July 2005	15:00-15:45	Nancy (A), Kate (A)
11	Thursday 28 July 2005	11:30-12:15	Jenny (A), Jarunee (B)
12	Thursday 28 July 2005	15:45-16:15	Jaew (B)
13	Friday 29 July 2005	11:30-12:00	Vendy (A)
14	Friday 29 July 2005	13:00-13:45	Bua (B), Araya (B)

Appendix 16

Questions for Video-Based Stimulated Recall Interviews

English A – Headway Group		
Interviewee	Video location	Questions
Vendy	<p>1) Eng A(4) Act3p42-SN 0:05</p> <p>2) Eng A(3) Act5 p29-SS 6:10</p> <p>3) Eng A(3) Act3 p30 – SS 4:30</p>	<p>1) Why was your description of your home similar to your friends'? You all said that you lived in either a house or a flat, followed by a number of rooms, and who you lived with. Was that all in your mind about your home? Did the pictures in the listening activity we did before stimulate your thoughts about your home and its surroundings?</p> <p>2) When you took turns asking and answering questions during which you had to be Bobby Brown, you were asked by Kate, "Where do you go shopping?", why did it take you so long to answer this question? What were you thinking at the time? Did you not understand the question? It was not mentioned in the passage you read where she went shopping, so what would you answer if I asked you now this same question?</p> <p>3) Do you remember what you were doing in this activity? The purpose of this activity was to have you report about your conversation partner after you have asked and answered the questions. It was understood that you were supposed to talk about yourselves. Apparently you did talk about yourselves about the other questions, but why you and Kate said you went to Australia and Malaysia, although you have never been there? Do you travel often?</p>
Daisy	<p>1) Eng A(4) Act3p42-SS 0:05</p>	<p>1) Why was your description of your home similar to your friends'? You all said that you lived in either a house or a flat, followed by a number of rooms, and who you lived with. Was that all in your mind about your home? Did the pictures in the listening activity</p>

	<p>2) Eng A(6) Act3p65-DAT 0:25</p> <p>Eng A(6) Act3p67-SN 0:40</p> <p>3) Eng A(6) Act3p67-DAT 2:10</p> <p>Eng A(6) Act3p67-SN 2:10</p>	<p>we did before stimulate your thoughts about your home and its surroundings?</p> <p>2) Please listen to this conversation. What were you doing in Lesson 6? Do you remember what activity you were doing and who were your partner? At one point you asked Jenny, “What don’t you like?”, then Jenny replied that “I don’t like spaghetti”. What did you think about her answer? After that, you eagerly asked, “Why?” and Jenny said, “Because I never eat”. How did you feel about Jenny’s response?</p> <p>3) Listen again. Now Jenny asked you back, “What don’t you like?” It took you a while before you answered, “I don’t like carrot”. Jenny asked, “Why?” What did you reply to her? Did you have any reason for replying that way? You haven’t eaten carrots before, was that true? Jenny seemed to be surprised by your answer, so she asked, “Really?” but you said, “No. No. No.” It looked like you wanted to explain more about that.</p>
Katherine	<p>1) Eng A(4) Act3p42-SS 0:05</p> <p>2) Eng A(3) Act2 p30-DAT 3:00</p>	<p>1) Why was your description of your home similar to your friends’? You all said that you lived in either a house or a flat, followed by a number of rooms, and who you lived with. Was that all in your mind about your home? Did the pictures in the listening activity we did before stimulate your thoughts about your home and its surroundings?</p> <p>2) When you asked and answered questions with your partner, Jasky, she asked you, “Where do you go on holiday?” You didn’t answer the question. Then, Jasky said, “(Translated from Thai) If you don’t go anywhere, I just stay home”. What did you think and how did you feel at the time? Do you usually travel to anywhere else on your holiday? If I asked you now, “Where would you like to visit on your next holidays?”, do you think you will have</p>

	<p>3) Eng A(6) RoleplayP70-MD 4:14</p> <p>Eng A(6) RoleplayP70-SS 0:10 (<i>Watch this episode and listen to your friends' talking</i>)</p>	<p>more to say?</p> <p>3) Can you remember what activity you were doing? (If she doesn't remember) It is the last activity in which you roleplayed the shop owner, Ms. Pott, and a customer. When you were playing the role of the customer, what did you order here? I think I asked you to make a shopping list first. What did you order? Why did you seem to hesitate and then laugh while you were speaking? Did you laugh because of what you were ordering? I think you laughed at what you were ordering. Ordering wine is funny, or you laughed because of something else. How did you feel when you had to imagine to be someone who is buying wine?</p>
Jenny	<p>1) Eng A(4) Act3p42-SS 0:05</p> <p>2) Eng A(6) Act3p67-DAT 0:25</p> <p>Eng A(6) Act3p67-SN 0:40</p> <p>3) Eng A(6) Act3p67-DAT 2:10</p> <p>Eng A(6)</p>	<p>1) Why was your description of your home similar to your friends'? You all said that you lived in either a house or a flat, followed by a number of rooms, and who you lived with. Was that all in your mind about your home? Did the pictures in the listening activity we did before stimulate your thoughts about your home and its surroundings?</p> <p>2) Please listen to this conversation. You were doing an activity in Lesson 6. Can you remember which activity you were carrying out? Who was your partner in this activity? When Daisy asked you that, "What don't you like?", and you answered, "I don't like spaghetti.", how did you feel at the time? After than, Daisy asked you enthusiastically, "Why?" How did you reply? What did you think or how did you feel about your reply?</p> <p>3) Please listen again. What did you two talk about at this time? You asked Daisy back with the same question, "What don't you like?" Daisy spent quite a while thinking about her answer. She finally said, "I don't like carrot." Then you asked her, "Why?" What</p>

	Act3p67-SN 2:10	was her answer? Upon hearing that, what did you think about her answer?
Rose	<p>1) Eng A(4) Act3p42-SN 0:05</p> <p>2) Eng A(2) Act5 p19-SS 1:33</p> <p>3) Eng A(6) RoleplayP70-MD 4:10</p> <p>Eng A(6) RoleplayP70-SS 4:30</p>	<p>1) Why was your description of your home similar to your friends'? You all said that you lived in either a house or a flat, followed by a number of rooms, and who you lived with. Was that all in your mind about your home? Did the pictures in the listening activity we did before stimulate your thoughts about your home and its surroundings?</p> <p>2) Can you remember this scene? What activity were you doing and in which lesson was it from? Can you remember what you were ordering from him? Why did you order a toothpaste, rather than food like your friends? Did you mean to order that and why you ordered it?</p> <p>3) Please listen to this episode. Can you remember what activity you were doing? Could you please explain what you talked to Thomas and Kate means? It appeared that you were having fun in this activity, and Thomas seemed to ask you that, "Can I have ... tomatoes?" Then you answered, "Yes. I have ????" Where were you talking about at this point, which made your friends laugh. Thomas asked more questions, and you replied for Thomas, "Gossip I have." What does it mean at this point?</p>
Nancy	<p>1) Eng A(4) Act3p42-SN 0:05</p> <p>2) Eng A(3)</p>	<p>1) Why was your description of your home similar to your friends'? You all said that you lived in either a house or a flat, followed by a number of rooms, and who you lived with. Was that all in your mind about your home? Did the pictures in the listening activity we did before stimulate your thoughts about your home and its surroundings?</p> <p>2) From question No. 4 in the questionnaire, you talked about "to truly understand the roles and improve on roleplay activities". What do you mean</p>

	<p>3) Eng A(3) Act2 p30-SS 2:35</p> <p>4) Eng A(3) Act2 p30-SS 3:00</p> <p>5) Eng A(3) Act2 p30-SS 3:50</p> <p>6) Eng A(2) Act5 p19-SS 3:25</p> <p>Eng A(2) Act5 p19-MD 2:58</p>	<p>by this statement?</p> <p>3) All of a sudden, you asked Thomas, “Do you marry?” What brought you to this question? What motivated you to ask him this question?</p> <p>4) A while later, you asked Thomas that, “Do you have a girlfriend?” What did you think or how did you feel at that moment? You were supposed to ask and answer general questions about your partner so as to report to the class about him or her.</p> <p>5) It looks like Thomas is asking you something about cooking. You answered, “Thai food, Esarn food, Japan..Japan food”, and smiled. Do you remember what Thomas asked you about? Can you really cook Japanese food or do you like to eat it? How did you feel or what were you thinking about at the time?</p> <p>6) Can you remember this scene? Which activity was this? Can you remember what you said in this situation? I listened to this conversation, and I think you were ordering milk shake. There is no milk shake in the menu. Why did you order it? Which place in particular were you imagining this conversation to take place?</p>
Kate	<p>1) Eng A(4) Act3p42-SN 0:05</p> <p>2) Eng A(3) Act3 p30 – SS 3:55</p>	<p>1) Why was your description of your home similar to your friends’? You all said that you lived in either a house or a flat, followed by a number of rooms, and who you lived with. Was that all in your mind about your home? Did the pictures in the listening activity we did before stimulate your thoughts about your home and its surroundings?</p> <p>2) Do you remember what you were doing in this activity? The purpose of this activity was to have you report about your conversation partner after you have asked and answered the questions. It was understood that you were supposed to talk about yourselves.</p>

		Apparently you did talk about yourselves about the other questions, but why you and Kate said you went to Australia and Malaysia, although you have never been there? Do you travel often?
Jasky	<p>1) Eng A(4) Act3p42-SS 0:05</p> <p>2) Eng A(3) Act2 p30-DAT 3:55</p> <p>3) Eng A(2) Act5 p19-SS 0:55</p>	<p>1) Why was your description of your home similar to your friends'? You all said that you lived in either a house or a flat, followed by a number of rooms, and who you lived with. Was that all in your mind about your home? Did the pictures in the listening activity we did before stimulate your thoughts about your home and its surroundings?</p> <p>2) When you were talking with Katherine, it seemed that you were thinking of an answer for her question, "Where do you go on holiday?" Then you said, "To Japan." What were thinking about or how were you feeling at that moment? Was your answer a true one or was it your imagination? If it is not true, why did you say you go to Japan?</p> <p>3) Can you hear what you said in this scene? When Katherine turned back as if she were looking for help from Rose as to what to say, Rose then said, "Yes, please. ^๓ตัวอยากกินพั้ง <What do want to eat?>" You yourself turned back to talk to Nancy and said that "ส้มตำ <Papaya salad>" Why did you say that?</p>
Stephen	<p>1) Eng A(4) Act3p42-SS 0:05</p> <p>2) Eng A(2) Act5 p19-SS 1:25</p>	<p>1) Why was your description of your home similar to your friends'? You all said that you lived in either a house or a flat, followed by a number of rooms, and who you lived with. Was that all in your mind about your home? Did the pictures in the listening activity we did before stimulate your thoughts about your home and its surroundings?</p> <p>2) The camera couldn't capture you in this scene, but can you remember where you were standing in this activity? At one point Rose said something. Can you</p>

	Eng A(2) Act5 p19-MD 0:55	hear what she said? What did you answer to her? Can you explain to me a little bit what you said and what you meant by that? I guess from when you walked away and pretended to bring something. Were you two doing something like selling and buying stuff in a grocery store? What did you think or how did you feel at that moment?
Thomas	1) Eng A(4) Act3p42-SN 0:05 2) Eng A(5) 3) Eng A(3) Act2 p30-SS 2:35 4) Eng A(6) RoleplayP70-SS 4:50	1) Why was your description of your home similar to your friends'? You all said that you lived in either a house or a flat, followed by a number of rooms, and who you lived with. Was that all in your mind about your home? Did the pictures in the listening activity we did before stimulate your thoughts about your home and its surroundings? 2) You said in the questionnaire that we should practise as many roles as we can when practising speaking skills. How did you feel when you have to play the role of Lukas and Alexandra. 3) You asked Nancy that "Do you love your husband?", "Do you have a boyfriend?" when you had to ask and answer questions about everyday life before reporting about your partner to the classroom. What did you think or how did you feel about your conversation at the time because your questions were not included in the materials. 4) Can you remember which activity were you doing? What were you talking about? Please watch the video. What was the reason for your asking to borrow some money from Rose who was playing the role of Ms. Pott? What did you think or how did you feel about the time you were talking in this activity? Are you the kind of person who likes to make fun while talking with your friends in the classroom?
English B – Third Space Group		
Jaew	1) Eng B(4) Act3	1) Do you think the way you described your home

	<p>2) Eng B(2) Act5 p19-MD 2:55</p> <p>Eng B(2) Act5 p19-SS 6:20</p> <p>3) Eng B(2) Act5 p19-SN 3:15</p> <p>4) Eng B(2) Act5 p19-MD 6:35</p>	<p>was influenced by the language and pictures you were exposed or introduced to in the listening activity you had done before this activity?</p> <p>2) Do you remember which activity were you doing? Please listen to the conversation. Do you think you were having fun doing this activity? When I told to stop the activity, you mentioned about “small house”, can you explain how this roleplay made you feel like you were playing “small house”.</p> <p>3) After you repeated all the food that your friends had ordered, you said “water, water”?, to which Araya replied immediately, “No.” After that, you asked you friend again, “Anything to drink?” Did you want to ask what drinks they liked to order when you said “water, water?” in the first place?</p> <p>4) Before I told you to finish the activity, what did you order from Mayuree? Listen to this scene again, did you order ice-cream?</p>
Bua	<p>1) Eng B(4) Act3</p> <p>2) Eng B(2)</p> <p>4) Eng B(3) 3:45 Act5 p29-</p>	<p>1) Do you think the way you described your home was influenced by the language and pictures you were exposed or introduced to in the listening activity you had done before this activity?</p> <p>2) You said in the questionnaire that your friends thought of other kinds of food in this activity. Do you remember what these types of food were? It seems that you were laughing the most while doing this activity, what were your feelings when you did this activity, especially the last one when you had to buy and sell “<i>ลาบ</i><hot and spicy minced pork salad>” and “<i>ส้มตำ</i><papapa salad>”?</p> <p>3) <i>Ask about Question No. 5 in the questionnaire.</i></p> <p>4) Do you live in the university dormitory? When you played the role of Gibza, and your partner was</p>

	<p>SS(Cont.)</p> <p>5) Eng B(2) Act5 p19-SS 4:50</p>	<p>taking up the role of a correspondent asking you about your daily life and how you spend your free times, at one point Mayuree asked you about eating and you replied that “I like eating noodle, noodle, papaya salad.”, and you laughed with Mayuree. How did you feel at that moment?</p> <p>5) Do you remember which activity you were doing in this video you are watching? Taeng-mo asked you to think about other kinds of food. You and your friends were bringing in the food names which were not in the menu. Do you remember what you ordered? How did you feel and what were you thinking about that moment? What was the reason behind your ordering “American fried rice”? Why were you hesitant for a long time before saying “American fried rice”? Did you feel funny when you were imagining to be a foreign tourist?</p>
Araya	<p>1) Eng B(4) Act3</p> <p>2) Eng B(2) Act5 p19-SN 3:10</p> <p>Eng B(2) Act5 p19-MD 3:35</p> <p>3) Eng B(2) Act5 p19-SN 5:20</p>	<p>1) Do you think the way you described your home was influenced by the language and pictures you were exposed or introduced to in the listening activity you had done before this activity?</p> <p>2) Do you remember which activity in this video you were doing? Do you remember what you guys were doing? After Jaew had repeat the food you had ordered, she said “water, water?” then one student said in Thai, “น้ำดื่ม<water>”. You responded immediately, “No.” Why did you say “No” and laughed? What did you think Jaew was talking about because later she asked again, “Anything to drink?” and you all said, “Yes.”? It looks like you all first thought that Jaew was still talking about food, not about drinks.</p> <p>3) Before the activity was finished, you ordered food which was not in the menu. What did you order?</p>

	Eng B(2) Act5 p19-MD 5:45	Why did you order “ส้มตำกุ้ง<Hot and sour spicy prawn soup>”? What motivated you to think of this food?
Mayuree	1) Eng B(4) Act3 2) Eng B(2) Act5 p19-MD 3:25 Eng B(2) Act5 p19-SN 2:55	1) Do you think the way you described your home was influenced by the language and pictures you were exposed or introduced to in the listening activity you had done before this activity? 2) Do you remember which activity you were doing in this scene? At one point, Jaew asked you guys which kind of “Larb” you preferred, pork or beef. You then said “Beef, beef, beef.” How much do you think you felt engaged with this activity? Why do you think your friends were laughing at the way you said “beef, beef, beef” because one of your friends imitated the way you said “beef” while everyone was still laughing.
Ning	1) Eng B(4) Act3 2) Eng B(3) 3) Eng B(2) Act5 p19-SS 4:30 4) Eng B(6) Act2 p67-DAT 1:45	1) Do you think the way you described your home was influenced by the language and pictures you were exposed or introduced to in the listening activity you had done before this activity? 2) You talk about answering questions by giving answers which are in contrast to the truth or reality. What do you mean by “in contrast to truth or reality”? Do you remember how you felt while doing such activities? Why did you have to talk about something which was not true or real while you actually have to give your personal information. 3) Do you remember which activity were you doing in this video? Do you think you had fun doing this activity? Why had you been so quiet but when Taeng-mo asked you guys to think about other food (4:50), you said “ซุปรอบอไม้อั่ว<Bamboo soup>? Why did you order this food? 4) This activity is from Lesson 6. Do you remember what you were talking with Taeng-mo about? Listen

		to your own conversation. Which role were you supposed to play in this activity? What were thinking about or how were you feeling when you ordered “Noodle waterfall.” How did you feel when you referred to this kind of food?
Nisa	1) Eng B(4) Act3 2) Eng B(4) 3) Eng B(4) 4) Eng B(2)	1) Do you think the way you described your home was influenced by the language and pictures you were exposed or introduced to in the listening activity you had done before this activity? 2) From question No. 5 in the questionnaire, you suggested that more roles should be included for practice of speaking skills “according to our understanding”. Can you please explain more about conversations which are based on “our understanding”. 3) You talk about describing your home in the way that is half real, half imagination. What do you mean by that? Why did you use this strategy to describe your home? 4) You said that you felt like it was real when you constructed dialogues in which you play the role of a food hawker selling “Larb” or papaya salad. Can you explain a little bit more about this? How did it make you feel real?
Taeng-mo	1) Eng B(4) Act3 2) Eng B(2) 3) Eng B(2)	1) Do you think the way you described your home was influenced by the language and pictures you were exposed or introduced to in the listening activity you had done before this activity? 2) Ask about question No. 4 in the questionnaire. 3) You and your friends increased prices of the food when you played the role of a food hawker selling “Larb”, papaya salad, etc. to foreign visitors. Why did you increase the prices? Did it have anything to do with the relationship between Thai food hawkers and foreign tourists?

	<p>4) Eng B(3) Q'naire-DAT 3:36</p> <p>5) Eng B(3) Q'naire-DAT 7:10</p> <p>6) Eng B(2) Act5 p19-SS 4:40</p>	<p>4) When I told you that “cattle” means cows, buffaloes, etc., what did you add to the list? Do you remember that? How did you feel about the moment you said that word?</p> <p>5) I think Somchai was asking you about someone you admire. What did you say in your dialect at this point? Do you remember that? If you can't, please listen to it again and tell me what you said.</p> <p>6) Do you remember which activity you were doing? What did Taengmo suggest that Bua do? Why did you think that Bua should order other types of food outside the menu?</p>
Jarunee	<p>1) Eng B(4) Act3</p> <p>2) Eng B(1) Act6 p11</p> <p>3) Eng B(4) Act3 p43</p>	<p>1) Do you think the way you described your home was influenced by the language and pictures you were exposed or introduced to in the listening activity you had done before this activity?</p> <p>2) Look at the last activity in Lesson 1, can you explain more about when you said that “it's fun to imagine myself as a superstar and my friend also had fun doing that”. How is imagining yourself as a superstar or a well-known person the same or different from imagining yourself in other roles?</p> <p>3) You said in the questionnaire that “This activity was fun because my partner was active, which made it a fun activity, not boring.” How much do you think a partner can make you feel enthusiastic in making a conversation? Do you feel that you want to talk with someone or not want to talk with someone in particular? What are the reasons for doing so?</p>
Somchai	<p>1) Eng B(4) Act3</p> <p>2) Eng B(4)</p>	<p>1) Do you think the way you described your home was influenced by the language and pictures you were exposed or introduced to in the listening activity you had done before this activity?</p> <p>2) You talk about having a chance to talk about</p>

	<p>4) Eng B(2) Act5 p19-SS 5:10</p> <p>5) Eng B(6) Act2 p67-MD 2:00</p>	<p>something else besides what are in the materials because you can give opinion “according to my own understanding” from the perspective of a local of Sakon Nakhon. You were trying to explain your attitudes towards the activity in which you had to look at Sakon Nakhon map, which was mostly based on reality, and gave directions to foreign visitors. Can you explain what you mean by “according to my understanding from a Sakon Nakhon local’s point of view”? 3) You said many times in the questionnaires about how the speaking activities were useful and enjoyable because they were about little things we tend to overlook. Can you explain about this?</p> <p>4) Do you remember which activity you were doing? In this activity, what role did you play? After Taengmo asked you all to think of other kinds of food, you seemed to think of what to order and then said something. Do you remember what you ordered? Why did you order fruits --rambutans? When you said that, who did you imagine you were playing the role for? Did you think you were foreign tourists?</p> <p>5) Please listen to this video. Who were you talking to and what were you talking about? This activity was in Lesson 6. Can you tell me how you felt in the beginning of this conversation until you all started to refer to “waterfall” and “mango sticky rice”? Why didn’t you guys look excited in the beginning, not as excited as when you guys were talking about “waterfall” and “mango sticky rice”? It seems you guys were speaking louder and with more enthusiasm?</p>
Buckham	1) Eng B(4) Act3	1) Do you think the way you described your home was influenced by the language and pictures you were exposed or introduced to in the listening activity you had done before this activity?

	<p>2) Eng B(2)</p> <p>3) Eng B(6) Act2 p67 (Bottom right)</p> <p>4) Eng B(2) Act5 p19-SS 4:50</p> <p>5) Eng B(5) Act6 Roleplay-DAT 2:29</p> <p>Eng B(5) Act6 Roleplay-SN 2:05</p> <p>6) Eng B(5) Act4 p48-DAT</p>	<p>2) You said in the questionnaire about when you played the role of a food hawker selling “Larb”, papaya salad, etc. to foreign tourists that someone ordered bizarre food and the hawker refused to make it. Do you remember what kinds of food your friends ordered? Were they the food shown in the menu presented in the materials?</p> <p>3) Similarly, when you took a foreign friend to a local restaurant, you said you ordered the food which you thought your foreign friend wouldn’t like. Do you remember what you ordered for your friend? Was it something not included in the menu?</p> <p>4) Do you remember which activity you were doing? You were asked to play the role of a foreign tourist, but why did you order strange food such as “ปลาซึ่มน้อย <salted small fish>”? Why did you order such food? Did you forget that you were supposed to play the role of a foreign tourist? How did you feel at the time?</p> <p>5) Listen to the video. Do you remember which activity and in which lesson this was? Try to detect your voice. You played the role of a foreign journalist. You asked the questions in the order presented in the materials. When you got to the question “Where does she live now?”, I heard that you were negotiating something with your friends. Later, Bua said, “In Bangkhunthian. Do you remember what you were negotiating with your friends?”</p> <p>6) Do you think conversation partners can help each other in speaking activities? How? Please listen to this conversation. Do you remember who your conversation partner was?</p>
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Appendix 17

Selected transcriptions of discursive activities (Headway)

Transcription conventions

Ss	= Students
T	= Teacher
Times New Roman Font	= utterance
< <i>Italicised Times New Roman font in angle brackets</i> >	= translation of Thai utterance into English
[<i>Italicised Times New Roman font within square brackets</i>]	= extralinguistic description or commentary
(...)	= pausing
//	= contiguous utterance
???	= unintelligible, inaudible speech

Transcripts of English A(3) – My Leisure Time

Seating

Stephen	Rose	Nancy	Thomas	Kate	Vendy	Katherine	Jasky	Jenny	Daisy
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English A(3) Act2 p30

The informants were asked to ask and answer with their partners about their daily life. Then, they had to report to the class some information about their partners and themselves. The following excerpts are interactions between different pairs of students.

- Stephen: What time do you go to bed?
 Rose: ห้าทุ่มถึง <*Half past eleven*>
 Stephen: Where do you go to on holiday?
 Rose: I go to Nong Khai ... and Nakhon Phanom.
 Stephen: Who do you (?) stay? อยู่กับใครนะ ตอนนี้ <*Who are you staying with?*>
 Rose: With my friend. I stay with my friend.
 Stephen: What time do you have dinner?
 Rose: At ... five .. o'clock.
 Stephen: Okay. [*T signals turn-taking; Rose to ask questions*]
 Rose: Do you go out on Friday evening?
 Stephen: Yes, I go out on Friday evening .. for shopping window.
 Rose: Where do you study?
 Stephen: I study at Sakon Nakhon University. I am in the second year.
 Stephen: Do you need shopping window?
 Rose: มันคืออะไร <*What does it mean?*>
 Rose: What do you do on the weekend?
 Stephen: ไป <*go*>...อา...<*umm*> go to shopping window, ride motorcycle..I love racing.

English A(3) Act5 p29 (Whole class)

The first section of this excerpt is when five students had to ask questions and the other five had to answer their friends' questions based on the passage they had read about 'Bobby Brown', a housewife.

- Daisy: Where do you work?.. Where do you live?
Stephen: I live at dominate [*I think he means a dormitory.*]
T: You have Bobby Brown..
Rose: คำตอบมันก็อยู่ในเรื่องใช่ไหม <*The answers are all in the story, right*>
Stephen: Bobby Brown he ...
T: I...I... You're Bobby Brown.
Stephen: I live at home.
Jenny: Do you have children?
Rose: Yes.
Jenny: How much?
Rose: I have two.
T: ดีมาก ดีมากครับ ให้ถามต่อแบบนี้ได้นะครับ ไม่มีปัญหาอะไร ดีใจครับ <*Good, very good. Ok you can go on like this*>
Rose: I have two sons..Two.
T: Next.
Jasky: What time do you get up?
Nancy: I get up six o'clock.
Katherine: Why do you get up at six?
Thomas: Because I have to go to the gym.
Vendy: Do you like your work?
Kate: Yes, I do.
Vendy: Why do you like it?
Kate: Because it relaxing.
Daisy: Do you like cooking?
Stephen: No I don't like cooking but my husband like cooking. [*Laugh*]
Jenny: Do you like your work? ..Do you like your work?
Rose: Yes.
Jenny: Why?
Thomas: Because it's fun.
Rose: Because it's fun.
Jasky: Where does your father live [*pronounced by her as 'life'*]?
Thomas: Live.
Jasky: Live. [*Laugh*]
Nancy: On the next block.
Katherine: Do you go out on Friday evening?
Rose: No.
Katherine: Why not?
Thomas: I start work so early on Saturday.
Vendy: Do you have a busy life?
Kate: Yes.

Now the five students who were answering or giving the voice of Bobby Brown had to ask questions, and the five students who asked questions in the first round had to answer.

- Stephen: Are you married?
Daisy: Yes. I am. [*Laugh*]

Thomas: *[turning to ask his friends]* ถามอะไรที่ในหนังสือไม่มีได้ไหม <*Can I ask something outside this text?*>
T: ได้แต่ต้องเกี่ยวกับบอบนี่ บราวน์นะ <*Of course but it has to be relevant to Bobby Brown.*>
Thomas: Do you love me? *[Laugh]*
T: อ้าว หนูถามสิคะ <*It's your turn to ask*>
Rose: หนูหรือคะ <*Is it my turn?*> จะถามอะไร ต่อหรือเปล่า <*Will you ask anything else?*> Are you married? *[Laugh]*
Thomas: Are you single? *[Laugh]*
Rose: ไม่รู้จะถามอะไร <*I don't know what to ask*>
Thomas: เอาในนี้ก็ได้ <*You can ask what is in the text*>
Stephen: What's your .. what's your children name?
Rose: เอ้อ ค่ะ <*Oh yes*> What's.. what's your children name?
Jenny: Dylan and (??)
T: อายุกี่ขวบ อายุกี่ขวบ <*how old they are*>
Nancy: How old are they?
Katherine: Seven and five.
Thomas: Do you love your husband? *[laugh]*
Jasky: Yes, I love.
Thomas: Why?
Kate: He's handsome.
Rose: He's handsome.
T: เอ้า เพื่อนถามว่า Why ไง <*Right, he asked you 'Why?'*>
Jasky: ก็เค้าบอกว่าไม่ได้ถาม <*He said he didn't want to ask anymore*>
Kate: Where do you go shopping?
Stephen: At the market.
T: Yeah? Any more questions?
Ss: พอแล้ว <*No. That's enough*>
T: Why not?
Thomas: คุณแม่ขอร้อง <*Mom asks me not to*>

English A(3) Act5 p29 (Pair work)

This excerpt is when the informants practise asking and answering questions about Bobby Brown. They had to take turns being Bobby Brown to answer his or her partner's questions.

Jasky: ถามที่ก่อนนะ <*you ask me first, ok?*>
Katherine: Where do you live?
Jasky *[apparently thinking what to answer or trying to locate the answer in the text]* I live ...
Katherine: I live in home.
Jasky: At home. ให้ที่ถามบ่ เปลี่ยนกันถาม <*Can I ask you now? Let's take turns asking then*>
Katherine: Are you married?
Jasky: Yes, I am.
Katherine: Do you have children?
Jasky: Yes I have two son.
Katherine: What time do you get up?
Jasky: I get up at six o'clock.
Katherine: Why do you get up at six?
Jasky: Because I have to go to the gym.

Katherine: Do you like your work?
 Jasky: Yes, I like.
 Katherine: Why do you like your work?
 Jasky: Because it's relaxing.

Katherine: Do you like cooking?
 Jasky: Yes, I like.
 Katherine: Does your husband like cooking?
 Jasky: Yes, he does. พอละ พอละ บ่ต้องถาม <Enough enough Let's stop here>

Transcripts of English A(5) – Where were you yesterday?

Seating

Stephen	Thomas	Daisy	Vendy	Jenny	Rose	Nancy	Kate	Jasky	Katherine
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English A(5) Act6 Roleplay

Excerpt 1-MD Stephen and Thomas (Thomas is taking the role of a journalist and Stephen is Alexandra)

Thomas : Hello, Alexandra. Can I ask you one or two question?
 Stephen : Of course.
 Thomas : First of all, how old are you?
 Stephen : I'm thirteen.
 Thomas : Why is .. Why are you special?
 Stephen : I .. Because I ?? Because I am a ?? (winner?)
 Thomas : Where was you born?
 Stephen : I was born in Romania but I life .. I live at Los Angeles with my family.
 Thomas : Do you go to school?
 Stephen : Yes, I go to school er..
 Thomas : What could you do when you was very young? ตอนเด็กๆ ทำอะไรได้
 <What could you do when you were young?>
 Stephen : I .. I could painting ..?? Ah..
 Thomas : Where were. Where were you last year?
 Stephen : I was Er. to London, Paris, and the last place I went to Rome.
 Thomas : Do you have much free time? // Why n..?
 Stephen : // No.
 Thomas : Why not?
 Stephen : Because I was very ...

Stephen is taking the role of a journalist now and Thomas Lukas.

Stephen : Hello, Lukas. Can I ask you one question or two question?
 Thomas : Of course.
 Stephen : First of all, how Er. on you can playing piano?
 Thomas : Yes, I can. I love to play piano very much.
 Stephen : Ah ... what could you do when you was young?
 Thomas : When I was two years old, I could I could read music before I

couldn't read book.
 Stephen : Um very good. Does you have much free time?
 Thomas: Yes, yes I have.
 Stephen : Why not?
 Thomas : Because I can play football and ice hockey when I have free time ..?
 Stephen : Where was ah.. you go last year?
 Thomas : Ah.. I was in Washington last year.
 Stephen : Last place?
 Thomas : Yes, ?? ที่เดียว <Only one place>

Excerpt 2-DAT Kate and Nancy

Kate : จะถามกันก่อนไหม <Would you like to go first?> ให้เธอเป็น Journalist
 ก่อน <You are a journalist first>
 Nancy: Aha.
 Kate : แล้วชื่อ Lukas <And I'm Lukas>
 Nancy: ถามเลขนะ <Let's start, shall we?> Can I ask ...?
 Kate : เดี่ยว ทักทายก่อน <Wait! Greetings first>
 Nancy: Hello.. Lukas. Can I ask you one or two questions?
 Kate : Of course.
 Nancy: First of all, ah How old are you?
 Kate : I'm ten years old.
 Nancy: Umm
 Kate : Er Er Er เอ้า [Kind of imitating Nancy's use of Umm in order to
 urge Nancy to say something]
 Nancy: Why [laughs] are you special?
 [Silence]
 Nancy: Where was you born?
 Kate : I was born in Opava in the Czech อ่านว่าอะไร <How to pronounce
 this?> Czech Republic
 Nancy: Umm You.. do you go to school?
 Kate : I go to school two days a week.
 Nancy: Why?
 Kate : Because .. เื่อ [A long sigh] ว่าไงดิอะ <How can I answer?>
 Nancy: I don't know.
 Kate : I ใจไม่รู้ อ่าถามยากนักสิ มันไม่มี why <I don't know. Don't ask difficult
 questions. There is no 'Why' question for this one>
 Nancy: Err.. you live with [pronounced like 'wish'] .. Do you live wish...
 Kate : I live with my parent.
 Nancy : Aha ... Um .. My family is love (large?) ..
 Kate : Er .. No .. No [Laughs] สั้นไปไหม <was that too short?> [Laughs]
 Nancy: I ... travel around the world
 Kate : Travel around the world เทรอ [the ending particle 'เทรอ' makes her
 statement a question]
 Nancy: In last year.
 Kate : Last year I .. I was in Washington, Chicago and London.
 Nancy: London ..
 Kate : พอละ หันถามเธอบ้าง <That's enough, my turn to be a journalist>
 Hello, Alexandra. Can I ask you one or two question? Lukas [Nancy
 chuckles] เธอชื่ออะไร <what's your name?>

Nancy: Of course. First of ...
 Kate : First of all. How old are you?
 Nancy: I'm thirteen years old.
 Kate : Ah Where was you born?
 Nancy: I was born in Romania.
 Kate : Uhuh Where do you live now?
 Nancy: I live in Los Angeles.
 Kate : Er .. Who does who do you live with?
 Nancy: I live with.. I live with my parents.
 Kate : Are you poor?
 Nancy: Yes, I am poor.
 Kate : Where was you last year?
 Nancy: Huh?
 Kate : Where was you last year?
 Nancy: Go to London, Paris and Rome.

Transcripts of English A(6) – Food you like

Seating

Kate	Thomas	Rose	Katherine	Vendy	Daisy	Jenny	Nancy	Stephen	-
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English A(6) Act3 p67 (Daisy Vs. Jenny)

Daisy : What do you like?
 Jenny : I like banana.
 Daisy : What do you quite like? [*Chuckling while talking*]
 Jenny : I quite [*laughs*] I quite like orange.
 Daisy : What what don't you like?
 Jenny : I don't like spaghetti.
 Daisy : Why?
 Jenny : Because I never eat. [*laughs*]
 What ... What what do you .. What do you like? Food ... Food
 Daisy : I like orange. I like orange. Its It has vitamin C. [*Laughs*]
 Jenny : Whats whats you quite like? .. Foot .. Fruits .. Food
 Daisy : I like noodle....
 Jenny : What you don't like? What don't you like?
 Daisy : I don't like ... I don't like ... I don't like carrot.
 Jenny : Why?
 Daisy : Because I never eat too. [*Laughs*]
 Jenny : Really?
 Daisy : No, no, no .. Um .. What's ...
 T : Talk about these food [*Instructing Daisy and Jenny to refer to the representations in the textbook*] You like. You don't like. Why?
 Daisy : Would do you like vegetable? ... ผัก Whats do you like vegetable?
 Jenny : Carrots.
 Daisy : Why?
 Jenny : I [*Laughs*] แก้มแดง <rosy cheek> she's [*Laughs*] It has vitamin it has vitamin me healthy ... healthy.
 Daisy : What do you like drink?
 Jenny : I like orange juice.

Daisy : Why?
Jenny : It has vitamin C and healthy.
Daisy : What what do you quite like .. quite like?

EngA(4) Act2 T5.6 – DAT

T: Try to think about other places. You talk to your friends. Let's practise. I want to hear your pronunciation.

SS: Excuse me.

T: Talk!

SS: [laugh]

T: You have to talk now, I will kill you don't talk.

A: ให้เธอก่อน เธอถามก่อน <You ask first. You first>

B: ตรงไหน <where to start?>

A: ข้อหนึ่งและก็เริ่มไปเป็นข้อๆนั่นแหละ <start from one and do it one by one>

B: Excuse me! Is there a chemist express here?

A: Yes, it's over there.

B: Excuse me, there is a(?)..... here?

A: Yes, it is in Church street, a first street on the right side. It's next to the six shop.

B: Oh! That's nice!

B: Excuse me, is there a restaurant any here?

A: There's one a Chinese in Popland next to the bank and there's an Italian one in Church street next to the travel agent.

B: It's far from here?

A: No, just two minutes. That's , That's all. ให้ที่ตามเข็มนาฬิกา <Is it my turn?>

B: Is there a post office near here?

A: Go straight ahead and it is on the left next to the park.

B: Thanks a lot.

A: Excuse me, there's a travel agent near here?

B: Yes, it's in the first street, take the street on the right. It's next to the music shop.

A: อ้อ yes, thanks.

A: Excuse me, is there a restaurant near here?

B: There's a Chinese one in Parkland next to the bank and there's an Italian one.

A: No, just two minutes. That's all right?

Appendix 18

Selected transcriptions of discursive activities (Third Space)

Transcripts of English B(3) – My leisure time

Seating

Bua	Mayuree	Buckham	Jarunee	Jaew	Nisa	Ning	Taengmo	Araya	Somchai
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English B(3) Act 2 p30 –DAT

- T : In English only. In English only.
- A : ถามว่าจึงได้ <What did you ask?>
- B : Umm ..?..
- A : ..?..
- B : ฟังอยู่ <I'm listening> เอ้า บาทัน <It's my turn>
- A : ..?..
- B : อันนั้นคืออะไร <What is that?>
- A : What do you like?
- B : ไส้ตะ <Where is it?>
- A : What do you like? [whispering]
- B : โทสิว่าหยัง <What are you going to say?>
- A : ชอบผลไม้อะไร <What kind of fruit do you like?>
- B : พูดดังกว่านี้ได้มั๊ย <Can you speak louder?>
- T : ?
- A : What's your favourite fruit?
- B : มาๆ <Come on, come on>
- T : You should focus more on your speaking not writing but you can note a little bit to help you when you report เน้นพูดนะครับ <Focus on speaking, ok?> ถ้าคุณจะทำ jot down ก็ jot อะไรง่ายๆ เพื่อช่วยในการ ะไรนะ เพื่อช่วยในการรายงานสั้นเกี่ยวกับตัวเรา <If you want to jot down, you can jot something easy so as to help you report about yourself>
- A : คือเป็นแบบชอบทานอะไรอย่างนี้อะแก <It's like what you like to eat>
- B : ให้ฉันพูดประมาณว่า พูดเกี่ยวกับตัวเองให้ฉันฟัง <Do I have to talk about myself?>
- A : เออ เธอคิดว่า พูดกับตัวเองละฉันฟัง ละฉันสิไปว่าได้จึงได้ ให้คนอื่นฟังจังชื่อนะ <You talk about yourself to me and I will tell the others about you>
- B : อือ เอ้า <Ok>
- A : What do you like Thai food?
- B : Yes.
- A : แล้วก็มีอะไรบ้าง คุณชอบทานอาหารไทยอะไรบ้าง <What kind of Thai food do you like?>
- B : เออ Yes, I like because Thai food it's delicious.
- A : มีหยังแน่ คัมยำบะ <What is it? Is it 'Tom Yum'?>
- B : คัมยำ <Tom yum>
- A : หือ อาหารไทยอะไรบ้าง ฉันถามเธอนะ <I ask you 'What kind of Thai food?>
- B : ก็อะไรบ้าง ก็ลองถามอะไรด้วยสิ <
- A : ไม่ ไม่ใช่กะ <No, no, it has to be> What do you like Thai food? หมายความว่า ว่า คุณชอบทานอาหารอะไรบ้างนั่นแหละ <It means 'What kind of food do you like?> ก็มันแม่นเบ๊อะแหละ <Isn't it?>

B : อ่า

A : โทคี่ตอบว่า I like ต้มยำกุ้ง <You can say 'Tom Yum Goong' now>

B : Ah .. I like yes yes ต้มยำกุ้ง อ่า Barbequed fish ปิ้งปลา หีหี <Grilled fish>

A : หีหี // Barbequed fish

B : ..?...//

T : // Speak up speak up you are too quiet.

B : ถามเรื่องส่วนตัวฉันบ้างเร็ว <Ask me something personal then>

A : เอ่อ err..

B : จั๊น ในนี้ไม่ถามก็ได้ <Maybe ask something else besides this>

A : เอ่อ Why do you like your teacher, why do you like your err.. who is teaching

B : Err .. yes.

A : หีหี [laugh]

B : yes, she's ..because ผู้ชายนี้ใช้ he ใช่ปะ <Do we use 'he' with male?>

T : 'ไม่ได้ยินเลยละ อาจารย์ช่วยฟังเรื่อง pronunciation ของคุณไม่ได้นะถ้าคุณไม่พูดดังๆ <I can't hear you. I can't help you with your pronunciation if you don't speak more loudly>

B : อ่า Yes he's because ah.. he's อ่า?... [laugh]

A : [laugh]

B : บัดหัวเราะละเสียงดัง <But we laugh so loudly> ทา

A : เอ่อ ทำไมคุณต้องมาเรียนอังกฤษที่นี่ <Why do you have to learn English here?>

B : 'ไม่รู้ <I don't know>

A : หา ทำไมคุณต้องมาเรียนภาษาอังกฤษที่นี่ <Why do you have to study English?>

T : ให้เวลาอีกสองนาที คุณจะต้อง report ให้เพื่อนฟังนะครับ <I give you two minutes and you have to report to your friends>

B : ก็ไม่รู้สิ <I don't know>

A : Why do you ..

B : Why do you interest err..

A : Why do you interest?

B : Why do you interest .. why do you interest English?

A : อือ อือ <Umm>

B : Language languages ...

A : อือ แบบนี้แหละ แล้วก็ก็มีแบบคุณชอบไปเที่ยวที่ไหน แบบนี้นะ <Yes, that's it, and maybe ask about where we like to visit>

B : นี่ไง ไม่อันนี้ கேถามว่าไปซึ่งไง ถ้าเค้าบอกเราจะอธิบายซึ่งไง ถามอันนี้นะแหละ ถามอันแรกนะแหละ <Ask how to go there. How can we explain that? Ask the first item>

A : ถามซึ่งไง ถามอันนี้ใช่มั้ย What do you นะเบาะ <How to ask? Is it this one?>

B : What do you เบาะ <Is it 'what do you?'>

T : You don't have to report too long.. that's not too long.

A : What do you travel about Sakon Nakhon, in Sakon Nakhon คุณชอบไปเที่ยวที่ไหนในสกลนคร <Where do you like to go in Sakon Nakhon?>

B : เอ่อ I .. เอ่อ I .. <er .. I>

T : Time's up. Somchai stand up and tell me something.

English B(3) Act 5 p29-DAT (Pair work) (Taengmo Vs. Ning)

- Taengmo : Do you live with with my friend? [*laughs*]Do you live with my friend with your friend? [*Taengmo, instead of pairing with her partner immediately as she was supposed to, turn to talk to Somchai to ask a question*]
- Ss : Do you live alone? [*Someone in the classroom was asking his or her partner*]
- Taengmo : Do you live alone?
- Somchai : Do you live alone? [*Repeating questions addressed to him as commonly found to be a characteristic of interlanguage of low-proficiency English learners*]
Yes.
(Teacher came to interrupt...)
- Taengmo : (laugh) ไปถามเค้า <*we asked him (instead of talking with Ning)*>
[*After Taengmo was told to talk to Ning instead of Somchai, she went hysterical because apparently she had realised that she had not followed the teacher's instructions*]
Do you live alone?
- Ning : No. I live in ..
- Taengmo : I live with ..
- Ning : ทา <*What?*>
- Taengmo : I นี่นา I have ต้องมีนะ <*should we use 'I have' here?*>
- Ning : เอ้อ มี มี มี I have I have one roommate.
- Taengmo : Who is she?
- Ning : She is .. She is .
- Taengmo : อะ อะ Who is she? [*laugh*] <*okay, okay, 'who is she?'*> [*Their conversation came to a halt, so Taengmo suggested they started again by repeating 'Who is she?'*]
- Ning : She is student.
- Taengmo : // What she ..
- Ning : // She she study at university here, errr She learn ท่องที่ชาอะ <*errr she learn 'tourism?'*> [*Asking Taengmo what is English for 'Tourism' in Thai?*]
- Taengmo : Tourism.
- Ning : Tourism Programme.
- Taengmo : Okay. Okay. Do you like exercising?
- Ning : Yes.
- Taengmo : Why?
- Ning : จะทำให้ร่างกายแข็งแรง <*it makes us healthy*> It's strong ..(??)..
- Taengmo : เออ เออ เธอถามฉัน <*okay, now you ask me*>
- Ning : Who do you visit at weekend?
- Taengmo : I my parent with my love [*Chuckle*] ใจมั๊ย
- Ning : How do you home?
- Taengmo : อะไรอะ <*what's that?*>
- Ning : How do you go home?
- Taengmo : อ้อ How do you go home? By motorcycle.. บึ๊นๆ ๗๗ [*imitating a motorcycle's engine*]
- Ning : คุณมาเรียน คุณมาเรียน <*you come to study, you come to study*> How do you to school? How do you go to university?
- Taengmo : By motorcycle.

Ning : What time ..
 Taengmo : (???) อ่า นินทาชาวบ้าน อาจารย์ขบถนะ เอ้า <don't gossip other people, the teacher said>
 Ning : What time do you get up ... Tuesday?
 Taengmo : I get up at half half eight o'clock. (??) เวลาว่างเธอทำอะไร <what do you like to do in your free time?>
 Ning : เวลาอะไรนะ <pardon me?>
 Taengmo : เธอถามฉัน เวลาว่างเธอทำอะไร (??) <you ask me, 'what do you like to do in your free time?>
 Ning : Why don't you relax at weekend?
 Taengmo : Sleepless [Laugh]

English B(3) Act 5 p29 (Pair work) – Bua and Mayuree

Bua : Where do you study?
 Mayuree : I study in (??).
 Bua : Do you live alone? Do you live with your friend?
 Mayuree : [Being hesitant, pointing to herself and turning to Bua to ask something about 'I']
 Bua : อยู่กับใคร <who do you live with?>
 Mayuree : กับเพื่อน <with my friend> I live with two roommates, Gibzee, nineteen Paula, eighteen.
 Bua : How many classes do you have?
 Mayuree : Ahhh At nine.
 Bua : Do you like the food there?
 Mayuree : Where? ที่ไหน <where?> (??)
 Bua : [nodding] ... who do you visit at weekend?
???.
 Bua : เอ้า เธอถามฉันบ้าง <now you ask me>
 Mayuree : Where do you live?
 Bua : I live in a university dorm.
 Mayuree : Do you live alone?
 Bua : No, I live with two. I have Gibzee // I have two roommates, Gibzee??
 T : // นักศึกษาจะพูดอะไรนอกเหนือจากในนี้ก็ได้ นะครับ <you can ask anything outside the text>

Mayuree : What time do you get up?
 Bua : I get up at half past six (??).
 Mayuree : [Laugh] after หลังจากนั้น
 Bua : After ตื่นแล้ว <I got up> จันที้ <then I> Take a bath. After have take a bath แล้ว <then> I (??).
 Mayuree : (??) คุณชอบทานอะไร <What do you like eating?>
 Bua : I like eating noodle. Noodle^ [Laugh] and papaya salad [Laugh].. ลาบ <spicy minced pork> [Laugh]
 Mayuree : ???
 Bua : ชี้่เก๊ซจ <lazy> Lazy [Laugh]
 Mayuree : Lazy [Laugh]

English B(3) Questionnaire P30-31

Jaew : Do you go dancing at Golden Pond?
Jarunee : No.
..... [indecipherable utterances].....
Jaew : Do you have cattle at home?
Jarunee : [Didn't answer anything and later smiled]
T : Cattle means buffalo and cows. [upon hearing Jarunee and Jaew]
Jarunee : อ้อ No. [shaking head]
Jaew : Do you like 'Mor Lam Sing'?
Bua : [came over and upon hearing Jaew's using 'Mor Lam Sing', tried to correct Jaew]
Jaew : อ้อ [Exclamation word to show that the speaker is annoyed by what he or she just heard] Mor Lam Sing [pointing to the text to confirm that she was using what was in the text]

Bua : [Asking Jarunee now] Do you go dancing at Golden Pond?
Jarunee : No.
Bua : Do you drink Thai whisky?
Jarunee : No.
Bua : Do you play MSN messenger?
Jarunee : Yes.
Bua : Do you go karaoke at milkshops?
Jarunee : No.
Bua : Do you like ...Mor ah 'Mor Lam Sing'?
Buckham : [Chimed in] YES. [Laugh]
Jarunee : [Nodding in agreement] Yes. [Laugh]

Jaew : (asking Bua) What's your name?
Bua : Rose [Laugh]
Jaew : Go dancing at Golden Pond?
Bua : Yes. [Laugh]
Jaew : Drink Thai whisky?
Bua : Yes. [Laugh]
Jaew : Do you have cattle at home?
Bua : No.
Jaew : Do you go karaoke at milk shops?
Bua : Yes.
Jaew : Do you like 'Mor Lam Sing'?
Bua : Yes.
Jaew : Do you watch 'Love ...'?
Bua : No.
Jaew : Do you have ??
Bua : Yes.

Mayuree : Do you like 'Mor Lam Sing'?
Jaew : Yes, Very very ... [Laugh]
.....(indecipherable utterances).....
Mayuree : ??
Jaew : Yes, I have a man I admire... ผู้ชายในอุดมคติ <an ideal man>

Mayuree : [Giggle]

While Mayuree was conversing with Buckham, she turned back to ask me how to call ‘the traditional-style Mor Lam’)

Mayuree : อาจารย์คะ ถ้าไม่ใช่หมอลำซิ่ง แต่เป็นหมอลำ... เราเรียกว่าอะไร <teacher how can we call that kind of Mor Lam which is not Mor Lam Sing?> [Mayuree was negotiating meaning by searching for options for talking about ‘Mor Lam Sing’]

Araya : หมอลำเพลิน <Mor Lam Ploen> [Araya who was not talking to Mayuree turned to answer Mayuree before I could say something—Araya joined in the negotiation of meaning]

T : Traditional Mor Lam.

Bua : ??

Jaew : Jennifer Lopez.

Nisa : Where do you go dancing at Golden Pond?..Do you like เพราะ do you like go dancing at Golden Pond?

Taengmo : What’s your name?

Ning : My name is Ning.

Taengmo : ทา <what?>

Ning : My name is [Ning’s nickname].

Taengmo : [Ning’s nickname]?

Araya : Do you play MSN messenger?

Ning : มันคืออะไร <what’s that?>

Araya : ... MSN messenger?

Taengmo : No.

....

Araya : Cattle แปลว่าอะไรหะ... <what does ‘cattle’ mean?>

Ning : Cattle ..

Taengmo : Cattle เหมอคะ

Ning : Cattle .. [some students don’t know the word ‘cattle’]

T : Cattle means buffaloes and cows.

Ning : โอ้ <Oh, yeah, or something along that line>

Araya : [laugh]

T : Cows, buffaloes, ...

Ning : ควาย <buffalo>

Taengmo : YES

Araya : Yes.

Taengmo : หมูป่าอีกสองตัว <two boars as well>

Araya : Do you like go karaoke at milk shops?

Taengmo : NO, and you?

Araya : Yes.

Somchai : (Walked back to join Taengmo and Araya) ? Okay^? [Somchai is asking to start asking]

Araya : Okay. ถามเตย .. <go ahead>

Somchai : Do you go dancing at Golden Pond?

Araya : No, and you?
 Somchai : NO...Do you like Thai whisky?
 Araya : No, and you?
 Somchai : YES...Do you play MSN..?
 Araya : No.

 Somchai : Do you go karaoke at the milk shop?
 Araya : Yes, and you?
 Somchai : Yes. ?? [the next question in the question is "Do you like 'Mor Lam Sing'", so Somchai should be asking this question]
 Taengmo : [Chime in]Yes, yes, yes.
 Araya : And you?
 Taengmo : Yes. ?? [apparently she was commenting on why she like 'Mor Lam Sing']
 Araya : [laugh]
 Somchai : Do you watch 'Love ..'?
 Araya : No.
 Taengmo : No. No. And you?
 Somchai : No.
 Araya : เป็นอะหยัง ..เป็นอะหยังหา เป็นอะหยัง <what's with the man?> [the last question is 'Do you have a man you admire?']
 Somchai : เป็นอะหยัง <what's with a man?>
 Araya : คิดเป็นเมาะ <Able to think?> [they don't know the word 'admire' and appeared to try to find what it means]
 T : admire แปลว่า ชื่นชม คนที่ถูชื่นชม <admire means ชื่นชม (a thai word for 'admire') the man you admire>
 Araya : Yes, yes. I have.
 Somchai : Yes, yes, yes, yes.
 Araya : And you?
 Taengmo : Yes, yes, yes.

(Taengmo turned to say something unintelligible in English to Ning. She was probably asking if she could start talking with Ning, but Ning appeared to refuse because she had not finished her talk with Nisa yet)

Taengmo : ??
 Ning : I don't finish ?? [Both laugh]

[Somchai then started asking Taengmo the questions from the interview]

----- (indecipherable utterances)-----

Somchai : Do you play MSN messenger?
 Taengmo : No.
 Somchai : at milkshops?
 Taengmo : No, I don't like.
 Somchai : ?? [should be asking if Taengmo likes 'Mor Lam Sing']
 Taengmo : YES. Like. Like. Like.

 Somchai : [should be asking Taengmo about a man she admires]
 Taengmo : [smile coyly, covering her face with both hands, then laugh]
 Taengmo : ..ถามว่าชอบใครละ อย่าถามว่าเพราะอะไรละ ถ้าถามว่าชอบใครนะ ตอบได้อยู่ ***
 <ask me whom I like but don't ask me why. If you ask

whom I like, I can answer you>

Somchai : Who do you like?
Taengmo : เฉยๆ [referring to a Thai movie star]
Somchai : ??
Taengmo : Because he's er handsome and smart but ... [Laugh]
Somchai : [laugh]

Appendix 19

Selected transcriptions of video-based stimulated recall interviews

(Translations)

Interview: Nancy

- Interviewer: First question Nancy. Hope you remember the activities we did in our lessons.
- Nancy: Yes.
- Interviewer: I'd like to know why the pattern you used to speak is limited in terms of creativity in describing your home and your environment in which you grew up. Is there any relationship with what you did prior to this activity? Images or other stimuli that you saw in the materials helped you or not to construct your mental representation of your home? If you compare the language produced by your group with the other group. (*Directing Nancy to the excerpts*) The patterns are quite different. Their language contains references to 'country', 'farm', 'cow', and other things. Is there any relationship between how you produce language and the features of the activity that came before this activity?
- Nancy: You mean why we produced the language about our homes having how many rooms, how many floors, and something like that?
- Interviewer: Yes. Was it because you followed your friend's example?
- Nancy: It is possible that we followed what our friends had said before. If, for example, Thomas had said something else, we could have added other things to our description after I had listened to his description.
- Interviewer: What about the images or other stimuli included in the previous activity? Did they influence your construction?
- Nancy: They partly played the role, but actually at that moment I kind of thought about my house which is located on the beach, but in reality if we have seen others say something else, we normally follow the example from the first person who has reported to the class, because our thinking will be directed to the pattern that person uses.
- Interviewer: But I also asked you guys to prepare this description. Did what the others have done in their descriptions influence you to alter what you had already prepared?
- Nancy: Yes they did. For instance, first I thought I would write about the house on

the beach but after I had heard that my friends had come up for their house, I changed it to be short and concise. Because my friends said only one or two sentences only.

Interviewer: So when you said that you thought about talking about a beach house, you think you don't have to stick to reality when you have to do this kind of activity, right?

Nancy: Yes, it's my little dream.

Interviewer: Although my intention was that I wanted you to create the world of reality, you sometimes do not have to say all the truth.

Nancy: Yes. I mean it can still be based on reality but sometimes I could add a little bit of imagination or my dream. Suppose my house is two-storeyed but I don't have a lawn at the front, I probably will add this aspect to what I talk about my house so that I make it perfect.

Interviewer: Next question, I was confused about what you said in the questionnaires. You said that there is some role play which I must act out because I feel that I could not play that role well but I will try to play that role as closely as possible because in our daily life, we normally have to act out some role.

Nancy: It is probably because I could not understand your question well and I felt confused, and when I answered that question, I did it with some confusion.

Interviewer: But can you explain again briefly? In fact, the question asks if there are any factors which made you NOT want to act out the roles in the lessons. I kind of thought you probably answered in the wrong place, maybe you misread the question and understood that it asked what makes you DO want to participate.

Nancy: I think so. It's like what I wrote there, that in our everyday life we have to imagine what we could do in those situations and what we have to do next to cope with them.

Interviewer: In the same manner, there is another question when you answered that 'Yes, there is something'

Nancy: I think it is because of the question because as first it asks whether there IS anything that makes you NOT want to play the role, and if there IS, I focused on the second 'there IS', so I misunderstood the question.

Interviewer: Anyway you still mean that you really want to play the roles as well as you can, and that you need to understand what those roles entail.

Nancy: Yes.

- Interviewer: You said that we have to understand the role thoroughly, including the environment of those situations.
- Nancy: Yes I mean the role model which we have to imitate and act out while learning. We have to understand them our best before doing them.
- Interviewer: Next, I would like to ask you about 'thought' before you speak English. Before you speak about something, you have to think in Thai first. If you lack direct experience in what the topic is about, you cannot think properly. [8:53] You said that 'You cannot think, you cannot tell it' what you mean by that? For instance, in Lesson 6, there is an activity which you have to converse in a restaurant, and you order the food and drink. You said 'I don't know why I don't really like this kind of conversation. I cannot think, I cannot tell it'.
- Nancy: Probably it's because I cannot think fast enough. If it's Thai food, I could probably have thought better, or something like that. Because we don't eat these kinds of food regularly, so we couldn't think properly. I don't know what I could order or what I want to eat.
- Interviewer: So it's like when we talked earlier about if it's Thai food, we probably can think better.
- Nancy: Yeah, we probably heard about these foods before. Perhaps we have tried some, but there were also others which we never tried before, so we don't know what they are really like. I can compare this situation with when I learn about Thai food from other areas of Thailand which I don't know, "What is Kai Naam?" ... "What is it like then Kai Naam?" I used to order it because I wanted to know what it was. "Oh it is actually Om Kai we have back home.
- Interviewer: So when we practise speaking English about something we don't have direct experience with, we probably cannot think much about it because we don't have enough 'voice' to speak, so it causes some trouble. What do you think?
- Nancy: Yeah, because we don't have any knowledge about the subject matter, we cannot speak about it.
- Interviewer: If you have knowledge about a subject matter, and I give you the English, do you think that it would help? Suppose you want to talk about 'Kai Naam', I give you the vocabulary or expression for you to produce a passage or a paragraph about 'Kai Naam'. Do you think that the activity will be more interesting?
- Nancy: Yeah I think it will be more interesting because at least we have some

information about it, like 'Kai Naam' is like this – we can explain about it. If we meet foreign friends, we can also explain that 'Kai Naam' is made from this, telling them about its characteristics.

Interviewer: I see. Now it's clearer for me what you mean by 'I can't think I can't tell it', it's like you don't have any experience about what you have to talk about.

Nancy: Yes, it's like we can order 'Hot Dog' or something like that, but in fact we don't know what it is really like, we can say like 'Hot dog' but when the food arrives, we probably don't know how to eat it.

Interviewer: Now let's have a look at this activity where you were talking A3 Act 2 [2.35] now listen to your own voice, what you said at this moment?

This activity ... What did you ask Thomas about? ... In fact, you asked Thomas that ... in fact I would like you to talk based on reality about yourselves before reporting about your friend to the class. Then, you asked Thomas, 'Are you married?' and laughed. What motivated you to ask this question?

Nancy: Perhaps it's because I was thinking what I could ask him. I didn't think much about anything. I just talked with him jokingly. That is, I kind of teased him. Actually, Thomas told me to ask him this question, so I asked him that.

Interviewer: So you agreed with him to ask this question.

Nancy: Yes, the same thing when I asked him to ask me if I had any boyfriend.

Interviewer: That is, can you say again briefly what caused you to tease him that way?

Nancy: Well it's like I agreed with him already that we were to ask him this. It's like if I asked him something serious or difficult, I might not understand the question, or Thomas might not understand me, so we chose to ask something easy and enjoyable, which will make that activity laid back and we felt like friends

[Technical problem with the recording]

Nancy: It's like in our everyday life I sometimes tease him also that he lives by himself or something like that.

Interviewer: The activities went on until we came to the moment when you had to talk about cooking. I saw that you talked and smiled sheepishly

Nancy: There are both real and unreal elements. Like something I know just a little bit, not deeply, so I just played with that.

Interviewer: You can really cook Japanese food.

Nancy: Yeah I know a little bit how to cook it. There used to be a Japanese teacher at

my school, and we used to hang around with her. When we had free times in the evenings, we sometimes cooked, sometimes Thai food. She likes cooking like Sushi, 'Kao Hor Kai' [Japanese sticky rice wrapped in egg pancake], so I had a chance to learn from her.

Nancy: At that moment, I thought about my real experience, which was really bad. That is, I couldn't cook Japanese that well, so I was not sure if I was any good at it, so I laughed.

Interviewer: It's your own imagination.

Nancy: I recalled the true experience and the Japanese food I made was not presentable.

Interviewer: So it's like you are still learning but it's not good yet. Now, it's the last question. I would like you to look at this activity in Lesson 2. Can you remember what you were doing in this activity?

Nancy: We took turns being a seller and a buyer.

Interviewer: About the ... , I would like you to listen what you were saying.

Nancy: I don't know. I could only catch 'Here you are', and then 'Thank you', 'Thank you', and then you finished the activity.

Interviewer: I am not sure if I catch you correctly. I think you ordered 'Milk Shake', while others seemed to stick to the food in the menu. But you took yourself out of the menu.

Nancy: What did I order again?

Interviewer: Milkshake.

Nancy: Really? I think I didn't order that. I think I ordered something 'Lao lao' or 'Esarn Esarn'. I think I ordered 'Som tam' [Papaya salad] and then Rose hit my hand. I think I ordered something like 'Kai Yang Somtam' or something like that.

Interviewer: Why did you order that?

Nancy: There were two rounds. In the first round I ordered 'Hamburger'.

I think the first round I ordered the western food, but in the second round I wanted to make it fun, so I ordered 'Som tam', 'Pon Pla' so Rose laughed.

Interviewer: I only hear that Rose said 'Here you are' so loud. What was your motivation at the time for ordering Esarn food?

Nancy: In my feeling I imagined like whether there would be such food for me to eat or something, and Rose said 'Yes, here you are', and I was surprised that there was Esarn food too.

Interviewer: It's like you want to make it fun like you imagine yourself to be overseas, although I wanted you to play the role in a cafe, but deep down you thought you would like to eat something else.

Nancy: It's like the first round I ordered Hamburger and orange juice. The second round, I kind of thought funnily I didn't want to eat western food anymore and wondered if I could order "my food" instead. Rose even pretended to thrust something in my hand and said, "Here you are." And I kind of thought, "Oh you have it." and laughed.

Interview: Thomas

Interviewer: Do you remember what we did in this activity? *[showing the excerpts]*

Thomas: Listening to dialogues different people talking about themselves.

Interviewer: Then I asked you to prepare a short description of your homes. I am thinking if there is a relationship between the picture you saw and the vocabulary in the listening activity and the way you described your home. Because when I compared how your group described with what the other group did, their descriptions appear to be more colourful. Did the previous activity stimulate you how you constructed your homes or your reality?

Thomas: I think there was some influence. It's like what we wanted to remember, not that we wanted to imitate but we just used it as a model.

Interviewer: Is the model from you friends or from where?

Thomas: It's from ourself first based on reality. Because what you asked for is about reality right?

Interviewer: Yes.

Thomas: So it's based on the truth.

Interviewer: But your friend said that after they looked at the pictures, they didn't talk about reality, they can talk about their dream house like when they see the sea they might want to talk about a beach house.

Thomas: My understanding is that you wanted me to talk about my reality at the moment we were doing this activity.

Interviewer: Yeah my intention was like that.

Thomas: But some students might want to create something that went along with the content we were learning.

Interviewer: But in fact it doesn't matter if it's the truth or not because after all I just wanted you to practise English. My question is that the components of the

previous activity had any impact on the way you thought or chose to talk about your homes, like your group described just how many rooms your house has, but the other group chose to talk about farm, mountain, pets such as cows,

Thomas: It's more detailed and colourful.

Interviewer: It's like their thinking went into many directions.

Thomas: I agree. It's more detailed than what we did.

Interviewer: But in your group it followed almost the same pattern.

Thomas: I think we just imitated each other. It's like if we imagined and thought differently, the sentence could be wrong.

Interviewer: You were like the first person to report, if you were the last you would just follow what your friends had said.

Thomas: Not necessarily. We might just use theirs as a model but we don't have to imitate them. It's also an individual thing. Some may just imitate but others just say what they have in their minds.

Interviewer: So there is a relationship between what you have seen in the previous activity such as pictures and what you would construct as your world or your reality, isn't there?

Thomas: Is it about imagination?

Interviewer: Whatever. It can be both real or imagined.

Thomas: I think it can play the role in stimulating our thought. Like at that moment, we couldn't think of anything and then we saw something, especially something we like. We are interested in that thing, so we could explain it to other people.

Interviewer: Can something with which you have some experience help in this process also – like the other group might have seen hut, cow, and other things?

Thomas: So the books are different?

Interviewer: Yeah.

Thomas: Yes I think those pictures also play a role.

Interviewer: Now let's have a look at this question in Lesson 5 in the questionnaire. You said that we should practise other roles also so that we can practise the conversation. You may remember that the roles in this activity are only for 'Lukas' and 'Alexandra'.

Thomas: They are limited to what were assigned from the book or you.

Interviewer: I would like to know what you meant by other roles.

[Technical problem 36:12-37:20]

- Interviewer: Can you repeat that? I think the microphone had come off. What are the other roles which you think we should practise, such as some roles that are close to you, or you think they are challenging, you like, or are interested in?
- *****Thomas: Yes, for example, especially about the biography of important people whom we are interested in and there is detailed biography of these people. All of these will arouse our enthusiasm and we will want to study more about them.
- Interviewer: Now let's have a look at this video. Now try to listen to what you were doing in this activity? This is taken from Lesson 3, when you were talking with Nancy about general information so that you have to report the information about your friend to the class.
- Thomas: Yeah, we had to interview our partner and exchanged the information and then reported it to the whole classroom.
- Interviewer: I would like to know when you guys didn't follow the dialogue in the materials, especially when you and Nancy did such as you asked Nancy, 'Do you love your husband?'
- Thomas: ***** It's just the activity persuaded us to make fun of the situation by modifying the sentences in the materials. Because we were quite familiar with those sentences already, so we tried to apply the language in a new way.
- Interviewer: Is there any special reason for asking about 'husband'?
- Thomas: I just wanted to turn the situation into a lively and fun atmosphere. It's the matter of what we could think of at that moment. It could have been other things.
- Interviewer: Why did you have to ask 'husband', rather than 'boyfriend'?
- Thomas: I used to learn with Ajarn xxx, he told me that husband and boyfriend are different in terms of how deep is the relationship with that person. If it is 'boyfriend', it's like a sexual relationship, is that right? It's like they live together already, isn't it?
- Interviewer: Boyfriend? Well, it depends on different cultures. I think it's okay for the westerners to have a boyfriend or girlfriend, it's like maybe they live together even before they get married.
- Thomas: Yeah.

Interviewer: So why did you choose to ask 'Do you love your husband?' Do you know that Nancy had a boyfriend or ...?

Thomas: No, no. It's not like that. It's just something I made up. It's not serious and I didn't think much about it at all.

Interviewer: And do you tease her like this in real life?

Thomas: No, we barely talk in the classroom. I just went along with the situation that led me to make fun and I just learned about girlfriend, boyfriend. Something I could think of at that moment.

Interviewer: And what did you say about 'husband' just now? Does it mean the relationship is at a deeper level?

Thomas: I think I remember that other friends have used boyfriend, girlfriend already. So I just thought of something different from them, so I could speak something different from others. I wanted to make it fun but it had nothing to do with her real privacy.

Interviewer: Do you remember how she reacted to that?

Thomas: I think she also had fun like me.

Interviewer: Did she ask something in return?

Thomas: I couldn't remember.

Interviewer: In fact, you asked other people too 'Do you love your husband?' somewhere else, and your friends would laugh.

Thomas: Yeah it's like I remember that this joke can make people laugh, so I keep doing it. It's nothing more than that – my personality is like that. I just want to create the sense of fun.

Interviewer: So it's your personality to speak about something else to make fun.

Thomas: Yeah, because sometimes the classroom is tense and everybody is tense so the joke can reduce that kind of pressure.

Interviewer: Does that also help the conversation to move on?

Thomas: Yes, it does. It helps the conversation to go more smoothly and we also have fun ourselves. And our conversation with that same person next time would go smoothly too.

Interviewer: The last question is from which lesson? Can you remember?

Thomas: Was it about buying food from an old lady in a supermarket?

Interviewer: You have a good memory.

Thomas: I don't think so.

Interviewer: About 4:50, can you hear what you said?

Thomas: It's very expensive.

Interviewer: It's very expensive. Then you asked Rose that ...

Thomas: I said I don't have money. Can I borrow some?

Interviewer: What were you thinking of at that time?

Thomas: It's like something from outside the content. At the time I just felt fun and thought about something different from the content, and this also made others enjoy the activity. *****I talked about something I could think of at that moment.

Interviewer: Is what you said from something within you, from your personality?

Thomas: It's my personality. I like to make fun with the language I use.

Interviewer: And that you like to borrow your friends' money is your ... ?

Thomas: No, no.. in fact I am not like that in real life concerning money.

Interviewer: We just imagine the situation.

Thomas: I just joked about anything that I could think of at that moment.

Interviewer: Is the joke from the language you use in your social life? I mean is it from Thai? Maybe it's not your real personality, but you just like to tease your friends.

Thomas: Yeah, it can be translated from my habit in teasing my friends in Thai in the classroom too, but what I say doesn't always tell the truth about me or about my friends.

Interview: Mayuree

Interviewer: Do you remember what we did in this activity?

Mayuree: We listened to the people talking in the cd player and we wrote about what Thongdee did, what pets they had, and what kind of house they liked?

Interviewer: And then what you did here [giving her the excerpt to look at]? What did you talk about?

Mayuree: Describing our homes.

Interviewer: Now look at the excerpt from the other group. Is there anything you did in the previous activity that influenced you to describe your home this way, such as the pictures or vocabulary?

Mayuree: I think there was an influence. We learned from that activity that our homes are all different and then we could think by comparing with our own homes, like how many rooms they have, new or old, and something like that. When I described that I thought about my real home.

Interviewer: What about the natural environment such as pets, or the river, canal, cow or buffalo? All of these elements are missing from the other group's descriptions? So do these pictures in the materials help stimulate what you described?

Mayuree: Yes, I saw a cow, so I thought I had a cow at home too so I added that kind of sentence. And I like animals too so I think I should have them in my paragraph.

Interviewer: And do you have them at home too?

Mayuree: Yes.

Interviewer: And what about the thing your friends had said before? When I watched the video, some people were still writing when the first or second students started describing their homes to the class?

Mayuree: Yes, it's possible like when we heard some sentences that we didn't have, we could have added them too.

Interviewer: Now let's listen to this activity. Try to listen to what you said yourself. Can you remember what you were doing?

Mayuree: We ordered food. I think it's this lesson. One of us had to be a food hawker and the other four people played the role of customers who were foreigners. [8:44]*****Sometimes they don't know about our local food, we can explain to them.

Interviewer: Did you have any chance to be a food hawker?

Mayuree: I think I had, and my friends swarmed over me.

Interviewer: When you were a customer, let's listen to what you said. I think you said 'Beef beef beef'.

Mayuree: Yes, I think I ordered 'Larb' or asked my friend to buy that.

Interviewer: Yeah, and then your friends laughed and someone repeated what you just said, 'Beef beef beef'. How were you feeling when you did this activity?

Mayuree: I felt a lot of fun. Because I stressed that ... because I couldn't say 'Larb' so I just said 'beef beef beef'. I just wanted to participate and tried to win over a chance from others but I forgot the word 'Larb'.

Interviewer: I think you were very enthusiastic to participate in this activity. Is the role you play help to stimulate your enthusiasm for speaking in the activity? For example, you had to play someone who sold 'Larb', 'Som tam', and so on. Is this kind of role different from other roles like selling stuff in other places?

Mayuree: [13:00] ***** This role is different because we have direct experience on

a regular basis so we have a lot of information. If I had to be a president, I wouldn't know much what to do. If we have some information within our mind, we can speak better and feel like speaking too. We can speak better than we suppose to be in the role which we have less experience with. This role stimulated my enthusiasm to participate in speaking.

Interviewer: If you can choose the role for playing in the classroom, which kind of roles you normally want to play?

Mayuree: I like the role such as an evil one because I can express my feelings through both my face and my emotion. I used to play the evil one when I was in secondary school.

Interview: Araya

Interviewer: Can you remember what we did in this activity?

Araya: You asked us to describe our homes – what our homes are like, and also the environment.

Interviewer: Can you remember what we did before this describing-your-home activity? Do you think this activity contained the images or vocabulary that influenced your thinking about your own home?

Araya: Yeah, especially the picture B because it is very similar to my own house. When I saw it, I thought it's so similar to the environment I live in, so I picked this picture to be my model of what to talk about.

Interviewer: If there is no picture, can you still do it?

Araya: Yes, I can but it may not be as good as if I see this picture.

Interviewer: What about what other people have said earlier?

Araya: [22:10]***** There is also some influence such as when they said something similar to our own home, we can apply their language to our own description.

Interviewer: Let's now look at this activity. It's from ... which lesson can you remember? At one moment ... can you hear what you said?

....

Interviewer: What did you order at this moment?

Araya: Yeah, I ordered 'Tom Yum Goong'.

Interviewer: What was your motivation?

Araya: [33:40]***** It's from a Thai movie title which is very famous, so I thought it is also a Thai food which is internationally famous. It is thus

used as the movie title.

Interviewer: What do you think about the role which is close to yourself like this, selling 'Som tam'? Does it cause you to feel that you want to speak more?

Araya: Yeah I would like to speak about myself and the things that are surrounding me. I would like to show how much I can talk or the level of skills I can use the language.

Interviewer: How does the role of a food hawker selling 'Larb' or 'Som tam' help you? Does it stimulate your idea or does this kind of role help you to talk more?

Araya: It's not always like that for me. Now I am confused.

Interviewer: Like if you have to play the role of a president or the spokeswoman for the government coming to interview the people in Esarn about their problems?

Araya: *****[36:00] I can't play that role that well because it's so far from reality. Although I can speak, I probably don't understand the problems local people have as well as the real spokeswoman because I never have this kind of this experience or expertise.

Interviewer: Besides the role of a food hawker, what are the other roles you think you are good at?

Araya: ***** [37:40] A farmer.

Interviewer: Do you think you will have much to talk about if I give you the language?

Araya: Yeah, or the role of a student.

Interviewer: What else which you think you should practise?

Araya: The role that will give me the same kind of experience for the future jobs.

Interview: Rose

Interviewer: Did you just imitate your friends when describing your home?

Rose: I don't think that I like to imitate others all the time. Sometimes I think of saying something more, something different from others, but I can't think of what to say. It's probably the limited time, too little time. I want to speak more in describing my home differently, but at that moment my thinking couldn't go farther than what you have written here.

Interviewer: Why did you order 'toothpaste' instead of food like your friends?

Rose: At that moment I completely forgot that you wanted us to order food. I thought I would order anything, so I ordered 'toothpaste'. I ordered the toothpaste because I thought I was going to order something in a shop, rather than ordering food in a café. I just forgot.

Interviewer: What did you refer to when you said ‘Gossip I have’ at which your friends laughed? What did Thomas say before that?

Rose: I remember that Thomas ordered ‘tomato’ and some drink I think. He didn’t know what to order, so he went for something like wine or whisky, so we laughed. I also said ‘some of wine’ before Thomas ordered the drink because I teased him since he loves drinking alcoholic drinks, then he asked for a magazine, so I suggested this particular magazine. It’s a Thai magazine name ‘Gozzip’. It’s about entertainment, star gozzip and things like that. It’s always advertised on an afternoon TV show channel 3, so I brought it into the conversation. I think the magazine is quite popular, among them are TV Pool, Spicy, Gozzip, etc.

Interviewer: Do different roles have any influence on your ability to think of something to speak?

Rose: Although it’s just role play, I think it is like we are doing it for real. It’s like we are in a real situation, so the role we play can more or less influence our thinking. I think it can have some effect, because if we don’t suppose ourselves to be in that situation, we cannot think what we will buy, how we will act or speak with our interactants.

Interview: Katherine

Interviewer: Why did you keep quiet when you were talking about going on holiday? What will you answer if I ask you now the same question ‘Where do you usually go on your holiday?’

Katherine: I will answer, ‘I go home.’ because every time I have a holiday I will just go home. If I really had some experience visiting many places in my real life, I would be able to come up with various ways of responding to this question. But because I just stay home, I will have only one way of answering the question.

Interviewer: How do you feel and think? If I ask you to answer in Thai, what would you answer?

Katherine: I go out with some friends and I stay home. Normally I just hang around where I live, not far from home.

Interviewer: What if I ask you ‘Where would you like to visit in the future?’

Katherine: It would be too difficult because the question could mean different ways.

Interviewer: What did you order in Lesson 6? When you order ‘wine’ and laughed?

Katherine: Because mostly when we talk in the English classroom, it's not our reality, so I feel that it's funny. I just thought at the time that how possible I had ordered 'wine', so I laughed.

Interviewer: Do different roles have any influence on your ability to think of something to speak?

Katherine: I think I would feel different in these roles. If I were a seller, I would have to speak more in explaining how good our products are so as to persuade customers to buy them. But if I were a customer, I would just order the products, and that's it. I don't have to speak much.

Interviewer: Do you think which kinds of roles can you do better – selling food in a café or restaurant, and selling fried insects?

Katherine: I think the place and the food are all different. I think selling fried insects is closer to my identity because it's the same as my lived experience, so I will do it better. Because I already have knowledge and experience from my real life from going to the food stalls and eating them, so I can do it better.

Appendix 20

Explanation of Mann-Whitney U test

Source: Coolican, H. (2004). *Research methods and statistics in psychology* (4th ed.). London: Hodder Arnold.

12 Testing differences between two samples

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Reporting the results of a Wilcoxon matched pairs signed ranks test

One student showed no preference for either method and this result was discarded from the analysis. The remaining 14 students were rank ordered by the size of their preference for one teaching form over the other. A Wilcoxon T was used to evaluate these differences. A significant preference was shown for the assignment-based method, $T = 15$, $p \leq .05$; the total of the ranks where students were in favour of the assignment-based method was 90 and the total for the traditional method was 15.

Unrelated data - the Mann-Whitney U test

When to use the Mann-Whitney U test

Type of relationship tested	Level of data required	Design of study
Difference between two conditions	Ordinal	Between subjects: Independent samples Single subject

Data assumptions: data at least at ordinal level

Notes: When N is >20 and the Mann-Whitney critical values table does not include your size of N , see p. 370.

Data for the Mann-Whitney U test

In order to understand how the Mann-Whitney test works have a look at the data in Table 12.4. Imagine that children's tendency to stereotype according to traditional sex roles has been observed. The children have been asked questions about several stories. The maximum score was 100, indicating extreme stereotyping. Two groups were used, one with mothers who had full-time paid employment and one whose mothers did not work outside the home.

It looks as though the stereotyping scores for children of employed mothers are far lower than those for the other group. It is true that there are two fewer employed than non-employed mothers. However, this doesn't matter and the statistical test will take this into account. Never worry about slight disparities between participant numbers in two conditions (though it is a good idea to plan on getting even numbers if you can). **Certainly never use this as a critical point when discussing a research study unless the disparity is very large!** The statistical procedures reported in this book all take into account such disparities and nevertheless calculate the value of p under H_0 in all cases.

The Mann-Whitney test, like the Wilcoxon, is based on rank order, though you will not need to do any ranking in order to perform the test. Imagine that the values in columns 1 and 3 of Table 12.4 were the scores obtained by members of team A and team B respectively, each throwing three darts at a dartboard. Because we are only working at ordinal level the information that B1 is far higher than the highest score of 58 in the other group is not used. All we use is the information that B1 is *better than* the highest team A score; we don't take into account *how*

much better it is. What we do, in fact, is to find out, for each person in a group, how many people in the other group beat that person's score. We do this by allotting points according to the following simple system:

- each time a score is beaten by one in the other group award a point
- each time a score equals a score in the other group award $\frac{1}{2}$ a point.

If you look at columns 2 and 4 of Table 12.4 this has been done. The first score in the first group is 17. This is beaten by every score in the other group so 17 is awarded 9 points. You'll see that in this (rather odd) scoring system the higher your points total the more people have beaten your score. The third score in the first group is 39. This is beaten only by the scores of 63, 78, 59, 77, 81 and 68 in the other group, so 6 points are awarded. However 39 is also equalled by the fifth score in the second group so a half point is awarded here also, giving 39 a total of 6.5 points altogether. We proceed in this way through both groups, although if it is obvious which group has the higher scores you need only award points for that group. The total of points for each group is found and the lower of these two totals is the statistic U .

Stereotype scores for children whose mothers had:

Score	Full-time jobs		No job outside home	
	Score	Points	Score	Points
17		9	19	6
32		7	63	0
39		6.5	78	0
27		8	29	4
58		6	39	1.5
25		8	59	0
31		7	77	0
			81	0
			68	0
Totals:		51.5		11.5

U is the lower of 51.5 and 11.5, so U is 11.5

Table 12.4 Stereotyping scores for children with employed and unemployed mothers

There is a simple rationale to this. Suppose each person in each group has played each person in the other group just once, each throwing the three darts. There will be 7×9 contests altogether, giving 63. For each of these contests a point is awarded, either one to the winner or a $\frac{1}{2}$ each in the case of a draw. This is precisely what we just did in awarding our points. Hence we must have awarded 63 points altogether, and you can tell this by adding the two values of U . We know, then, that:

Table 6c Critical values of U for a one-tailed test at .025; two-tailed test at .05* (Mann-Whitney)

n_2	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2	-	-	-	-	-	-	-	0	0	0	0	1	1	1	1	1	1	1	1	1
3	-	-	-	-	0	1	1	2	2	3	3	4	4	5	5	6	6	7	7	8
4	-	-	-	0	1	2	3	4	4	5	6	7	8	9	10	11	11	12	13	13
5	-	-	0	1	2	3	5	6	7	8	9	11	12	13	14	15	17	18	19	20
6	-	-	1	2	3	5	6	8	10	11	13	14	16	17	19	21	22	24	25	27
7	-	-	1	3	5	6	8	10	12	14	16	18	20	22	24	26	28	30	32	34
8	-	0	2	4	6	8	10	13	15	17	19	22	24	26	29	31	34	36	38	41
9	-	0	2	4	7	10	12	15	17	20	23	26	28	31	34	37	39	42	45	48
10	-	0	3	5	8	11	14	17	20	23	26	29	33	36	39	42	45	48	52	55
11	-	0	3	6	9	13	16	19	23	26	30	33	37	40	44	47	51	55	58	62
12	-	1	4	7	11	14	18	22	26	29	33	37	41	45	49	53	57	61	65	69
13	-	1	4	8	12	16	20	24	28	33	37	41	45	50	54	59	63	67	72	76
14	-	1	5	9	13	17	22	26	31	36	40	45	50	55	59	64	67	74	78	83
15	-	1	5	10	14	19	24	29	34	39	44	49	54	59	64	70	75	80	85	90
16	-	1	6	11	15	21	26	31	37	42	47	53	59	64	70	75	81	86	92	98
17	-	2	6	11	17	22	28	34	39	45	51	57	63	67	75	81	87	93	99	105
18	-	2	7	12	18	24	30	36	42	48	55	61	67	74	80	86	93	99	105	112
19	-	2	7	13	19	25	32	38	45	51	58	65	72	79	85	92	99	106	113	119
20	-	2	8	13	20	27	34	41	48	55	62	69	76	83	90	98	105	112	119	127

* Double in the body of the table indicate that no decision is possible at the stated level of significance. For any n_1 and n_2 , the observed value of U is significant at a given level of significance if it is equal to or less than the relevant value shown. Source: R. Engsted and J. Huber (1975) *Fundamentals of Behavioural Statistics* (2nd ed.) Reading, Mass.: Addison-Wesley. See also first occurrence of the publisher.

Appendix 21

Translation of the Headway Group's attitudes to imagined roles and identities from post-lesson questionnaires

(Original in post-lesson questionnaire PDF – English A – Disc 1)

23.1 Vendy

23.1.1 Lesson 1 Hello and Goodbye

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Starter activity : Look at the images, imagine and say your name and one thing about the character you are representing.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fun because we had to act out the dialogue, asking and answering my friends in English. -----

23.1.2 Lesson 2 In a café

2) Activity no. 4 T 2.10: Practise the model dialogues with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's amusing to do role-play. -----

23.1.3 Lesson 3 My leisure time

4) Activity – A questionnaire: Complete the questionnaire on page 31 by asking your teacher and two friends.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

Because it was a survey, so I just had to use the questions provided in the materials.

23.1.5
Lesson 5
Where were you yesterday?

5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

I would add more stories about other genius people.

23.1.6
Lesson 6
Food you like

4) Activity no. 4 Roleplay page 70: Work with a partner. Make a shopping list each and roleplay conversations between Miss Potts and a customer.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's only a little enjoyable because the conversation was repetitive of what I used to learn in the past and when I had to change part of the conversation, I couldn't think of what I was going to buy, or what I could talk about with the customer.

23.2 Daisy

23.2.2
Lesson 2
In a café

5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

There should be more variety of food in the menu, including fruit. There should also be dialogues that take place in other places apart from a restaurant, such as one for shops and stores.

23.2.3
Lesson 3
My leisure time

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Activity no. 5 page 29: One of you is Bobbi Brown. Ask and answer questions about your life with your partner.

Difficulty

1 2 3 4 5 6 7
Very eas Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

The vocabulary or sentences in the dialogues were not really difficult. When I read the questions, it's not too hard, but I still had sometimes difficulty in replying to the questions.

2) Activity no. 2 page 30: Ask and answer the questions from the table in no. 1 with your partner. Give true answers.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

I didn't know what to ask my friends about besides the questions provided in the materials. I couldn't think of any questions.

4) Activity – A questionnaire: Complete the questionnaire on page 31 by asking your teacher and two friends.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

Because there was information in the materials for us to ask questions already, and the questions were easy.

5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

There should be more questions for asking friends and the teacher. More content should also be added to the lesson, including dialogues.

**23.2.6
Lesson 6
Food you like**

2) Activity no. 2 page 67: Practise the conversation in exercise 1) T 9.2 with a partner. Then have similar conversations about other food and drink. Move around to talk with some other friends.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It was only a little bit fun because we had to talk about the question in the materials, but we tried to add information about ourselves or our partner's but we couldn't think of the questions and answers so I think it's not very enjoyable.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

It's average because the question in the materials told us the food name already, but we only had to change some according to what we like, so it's not very difficult but the only problem was we couldn't think of what to say.

23.3 Katherine

**23.3.2
Lesson 2
In a café**

4) Activity – A questionnaire: Complete the questionnaire on page 31 by asking your teacher and two friends.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

I could use the questions in the survey to do the activity.

5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

There should be more dialogues, and the pictures included should be clearer.

**23.3.4
Lesson 4
Homes around the world**

1) Activity no. 3: Write a short description of where you live and tell the class one by one.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

It's easy because I only had to give information about myself.

23.4 Jenny

23.4.3 Lesson 3 My leisure time

4) Activity – A questionnaire: Complete the questionnaire on page 31 by asking your teacher and two friends.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

The questions and answers were so easy. I didn't have to say much, just repeat what was in the materials and answer "yes" and "no". So it was easy and could be done very quickly.

23.4.5 Lesson 5 Where were you yesterday?

5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

I would add stories about other genius people so as to increase our knowledge about all these famous people and so many other matters.

23.5 Rose

23.5.1 Lesson 1 Hello and Goodbye

1) Starter activity : Look at the images, imagine and say your name and one thing about the character you are representing.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

The activity we did today was fun because we had to act out and speak a lot. There were many activities to do throughout the whole lesson, so it's really enjoyable. If we had had to sit most of the time, it would have been boring.

23.5.2
Lesson 2
In a café

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

It's fun to do role-play activities, and the teacher was not too strict while teaching.

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Activity no. 3 T 2.9: Ask and answer 'how much' questions with peers about the food items in the menu.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's enjoyable when I ordered food or said the food price. When we said something wrong, we just laughed. We were not shy to each other, so it's fun.

2) Activity no. 4 T 2.10: Practise the model dialogues with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's enjoyable because I had the chance to sell food myself in which I had to think as if I were a real assistant in a café.

23.5.3
Lesson 3
My leisure time

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Activity no. 5 page 29: One of you is Bobbi Brown. Ask and answer questions about your life with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fund because I had to do role-play and had to think of some questions which were not provided in the materials.

4) Activity – A questionnaire: Complete the questionnaire on page 31 by asking your teacher and two friends.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

It was average. I could understand quite easily, so it could have been more difficult.

23.5.5

Lesson 5

Where were you yesterday?

5) Activity no. 6 Roleplay: One student is a journalist and the other is Alexandra or Lukas. The journalist interviews Alexandra or Lukas using the questions in no. 3 to help.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

It's difficult because sometimes I could think what he did.

23.5.6

Lesson 6

Food you like

2) Activity no. 2 page 67: Practise the conversation in exercise 1) T 9.2 with a partner. Then have similar conversations about other food and drink. Move around to talk with some other friends.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fun but I was stressed when I had to ask and answer the questions because I didn't want to follow everything in the materials, but I couldn't think of what I could say. I was also worried that I would say something wrong, so I kept using the same sentences and expressions.

23.6 Nancy

23.6.1 Lesson 1 Hello and Goodbye

1) Starter activity : Look at the images, imagine and say your name and one thing about the character you are representing.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

The cartoon image made me think how I should act if I were the person in that image. It's like I was the same thing as playing someone's role.

2) Activity T 1.1: Extend the dialogue based on the picture, then stand up to roleplay your dialogue to the class.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

This activity was great fun because I had to think for the role I was playing. I had to think how I should act so that I would be like the person in the picture. -----

23.6.2 Lesson 2 In a café

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

It's enjoyable because I had the chance to do role-play activities.

23.6.3
Lesson 3
My leisure time

3) Activity no. 3 page 30: Tell the class about you and your partner.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

I had too little time to do this activity that I couldn't think of questions and could ask only a few friends.

23.6.5
Lesson 5
Where were you yesterday?

2) Activity no. 5 page 47: Ask and answer questions with a partner about the geniuses.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's not very enjoyable because I don't know much about these people.

4. Were there any components of the speaking activities (listed in No. 2) presented in these materials besides the language (e.g. the content or subject matter, the role you have to play, and so on) that made you NOT want to involve yourself with them so much? If you answer 'yes', what were they? Why did they discourage your involvement with the activities? Please provide your reasons.

Because I wanted to engage with role-play activities more effectively, I wish I had known more about the people included in the text.

23.7 Kate

23.7.2
Lesson 2
In a café

2) Activity no. 4 T 2.10: Practise the model dialogues with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

We had to do role-play in this activity. It's really amusing when we took turns acting as a shop assistance and a customer.

23.7.3
Lesson 3
My leisure time

4) Activity – A questionnaire: Complete the questionnaire on page 31 by asking your teacher and two friends.

Difficulty

<u>1</u>	2	3	4	5	6	7
Very easy		Easy		Difficult		Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

This is basic English which we learned since we began studying English.

23.8 Jasky

23.8.2
Lesson 2
In a café

5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

I'll add one or two more dialogues that are easy as well as amusing. There should be more food items in the menu so that we can learn vocabulary for more variety of food.

23.8.3
Lesson 3
My leisure time

4) Activity – A questionnaire: Complete the questionnaire on page 31 by asking your teacher and two friends.

Difficulty

1	2	3	4	5	6	7
Very easy		Easy		Difficult		Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

Because the questions contained just short sentences and they were related to everyday life.

5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

What were included in the materials were good already, but it will be better to have expressions or sentences with which we are not familiar.

23.8.4
Lesson 4
Homes around the world

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?

This lesson was quite easy because I only had to describe my home and its surrounding. There was not any obstacle.

Usefulness

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson useful or what made it useless?

This lesson was very useful, because apart from the activity in which we were required to describe our home, we also learned about different cities where those people in the materials live because we may never have known before what those cities are like.

23.9 Stephen

23.9.3
Lesson 3
My leisure time

3) Activity no. 3 page 30: Tell the class about you and your partner.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

The sentences were easy, and I didn't have any difficulties using them for asking and answering questions.

5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

There should be more variety of dialogues and each one should be longer. There should also be more words.

23.10 Thomas

23.10.3
Lesson 3
My leisure time

4) Activity – A questionnaire: Complete the questionnaire on page 31 by asking your teacher and two friends.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

The questions were fixed, which could be used for asking different friends repetitively. The only difference was each friend's reply, so there was not much difficulty.

23.10.5

Lesson 5

Where were you yesterday?

4. Were there any components of the speaking activities (listed in No. 2) presented in these materials besides the language (e.g. the content or subject matter, the role you have to play, and so on) that made you NOT want to involve yourself with them so much? If you answer 'yes', what were they? Why did they discourage your involvement with the activities? Please provide your reasons.

There should be more roles to play in this lesson besides those presented in the materials, and that these roles should be more difficult or complicated in order to develop their language skills.

Appendix 22

Translation of the Third Space Group's attitudes to imagined roles and identities from post-lesson questionnaires

(Original in post-lesson questionnaire PDF – English B – Disc 1)

24.1 Jaew

24.1.1 Lesson 1 Hello and Goodbye

5) Activity no. 6 page 11: Practise the conversations with your friends. One of you is a celebrity staying in town and your partner is a local. The local calls the celebrity. Swap the roles.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

[It's fun] to imagine myself as a famous person. It's really enjoyable to make a dialogue from this kind of imagination.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

It's quite difficult though because I didn't know how a celebrity would react when she gets a phone call from a stranger, so I couldn't think well when creating the dialogue.

24.1.2 Lesson 2 At a food hawker

2) Activity no. 4 T 2.10: Practise the model dialogues with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fun because we had to speak as if it were real, so we sometimes made a mistake at which we just laughed.

3) Activity no. 5: Roleplay the conversations with your partner. One of you is a foreign visitor and the other is a food hawker. Swap the roles.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fun because it's role-play in which we had to act as if the situation were real.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

I had to act as if I were in a place where this kind of conversation takes place. We tried to speak without reading off the texts, and when I had to speak in this manner, I feel that I can do better than just sitting with not much action.

**24.1.3
Lesson 3
My leisure time**

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?
It's a little difficult because there were some words which I had not known before.

2) Activity no. 2 page 30: Ask and answer the questions from the table in no. 1 with your partner. Give true answers.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

I learned something about my friends which I had never known before. I could use some questions to tease my friends, which caused laughter among us.

**24.1.4
Lesson 4
Homes around the world**

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

I had a chance to describe something according to my imagination before telling others.

3. Were there any components of the speaking activities (listed in No.2) presented in these materials besides the language (e.g. the content or subject matter, the role you have to play, and so on) that made you want to involve yourself with them so much? If you answer 'yes', what were they? Why did they encourage your involvement with the activities? Please provide your reasons.

This lesson doesn't have much role-play activity, and another thing is that there should be more about travelling.

5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

There should be more activity, such as describing a dream house, or places we would like to visit. Another thing is practising giving information to tourists.

24.1.5

Lesson 5

Where were you yesterday?

5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

There should be more stories about world-famous people, such as the president of USA, or interesting stories we have never known before. But it's okay this way too because I always enjoy learning English. I feel happy to be here.

24.1.6

Lesson 6

Food you like

2) Activity no. 2 page 67: You take a foreign friend to a local restaurant where only Esarn food is served. Have conversations about food and drink you two would like to have.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Playing the roles of both a foreign tourist and a local person was enjoyable. It was exciting to act out these roles since I had to speak as realistically as possible for them.

24.2 Bua

24.2.1 Lesson 1 Hello and Goodbye

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

It's fun because we could think of dialogues ourselves, and because we could imagine ourselves as anybody of our choice.

1) Starter activity : Look at the images, imagine and say your name and one thing about the character you are representing.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

This activity was fun because I had to act as an actress and what she likes to do and what she is like. It really made me feel that I was an actress.

2) Activity T 1.1: Extend the dialogue based on the picture, then stand up to roleplay your dialogue to the class.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fun because I had to imagine the people whose pictures were shown. I had to think about their professions, what they look like, where they're from. Having seen them often in my everyday life helped me think what I could imagine and say about them.

24.2.3 Lesson 3 My leisure time

2) Activity no. 2 page 30: Ask and answer the questions from the table in no. 1 with your partner. Give true answers.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It was so fun asking our friends about their lifestyle, their dream man, when they met their giks, what they do over the weekend, etc. We might feel embarrassed to answer, but we laughed.

3) Activity no. 3 page 30: Tell the class about you and your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It was very amusing to ask my friends about their lives from which I learned my friends' boyfriends or girlfriends' names, which made us laugh. Besides, I learned vocabulary for talking about everyday life.

24.2.4

Lesson 4

Homes around the world

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Usefulness

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson useful or what made it useless?

It's useful because we can use the language in our daily life when we apply for a job and if they ask about our home and where we are from, we can tell them.

24.3 Araya

24.3.1

Lesson 1

Hello and Goodbye

1) Starter activity : Look at the images, imagine and say your name and one thing about the character you are representing.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fun the role-play the people assigned in the picture but not taking it too seriously.

5) Activity no. 6 page 11: Practise the conversations with your friends. One of you is a celebrity staying in town and your partner is a local. The local calls the celebrity. Swap the roles.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fun when imagining myself as famous people, as well as talking with my friends, which could not always be right. That's enjoyable.

**24.3.2
Lesson 2
At a food hawker**

2) Activity no. 4 T 2.10: Practise the model dialogues with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's amusing because we could imagine and talk in a friendly style, and it's role-play, which can be of use in the future.

**24.3.3
Lesson 3
My leisure time**

3) Activity no. 3 page 30: Tell the class about you and your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

The information we asked from our friends was something that made this activity interesting. We probably knew the answers which our friends had for the questions already, but had to pretend that we didn't know. However, it's just role-play after all.

4) Activity – A questionnaire: You are a foreign journalist surveying how students at Rajabhat Sakon Nakhon University spend their time. Choose three friends to ask.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Most of the questions were taken from our realities found in everyday life. We just asked our friends, sometimes seriously, sometimes jokingly. However, we just played the roles we were supposed to.

24.4 Mayuree

24.4.1 Lesson 1 Hello and Goodbye

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Starter activity : Look at the images, imagine and say your name and one thing about the character you are representing.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fun because I could practise how to pronounce words appropriately, and to think what I was to say next. Also, I had the chance to say what my favourite celebrities do for their living where they live.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

It's easy because we had to play the role of someone we know — what they do, where they live, and so on. I like them personally so it's not difficult.

24.4.2 Lesson 2 At a food hawker

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

It's great fun to practise selling and buying food through which I learned new words for the food I have never known before.

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Activity no. 3 T 2.9: Ask and answer 'how much' questions with peers about the food items in the menu.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's enjoyable to practise telling prices and how to say them out.

3) Activity no. 5: Roleplay the conversations with your partner. One of you is a foreign visitor and the other is a food hawker. Swap the roles.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fun in practising how to sell and buy food.

**24.4.3
Lesson 3
My leisure time**

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

*Please provide some reasons. What made this lesson fun or what made it NOT so fun?
It's fun role-playing a reporter through which I also learned about my friends' boyfriends and girlfriends.*

2) Activity no. 2 page 30: Ask and answer the questions from the table in no. 1 with your partner. Give true answers.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

I learned many things about my friends which I had never known before.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

Having to ask my friends in a limited time was difficult because I did not know what to ask.

5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

The teacher should give more time to the activities, because time is always up so fast. By the time I could think of something to say in an activity, the activity was ended.

24.4.4

Lesson 4

Homes around the world

5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

I would like to know as many styles of house as there are, and to draw a picture of my dream house.

24.4.6

Lesson 6

Food you like

2) Activity no. 2 page 67: You take a foreign friend to a local restaurant where only Esarn food is served. Have conversations about food and drink you two would like to have.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fun because foreigners like to try strange food and they really want to try it.

4) Activity no. 4 Roleplay page 70: One of you is Chabaa, and one of you is a foreigner who has lived in Esarn for quite a while. Make a shopping list each and roleplay conversations between Chabaa and a foreign customer.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

We had to think of delicious local food to present to foreigners and ask if they would like to try this food.

24.5 Ning

24.5.1 Lesson 1 Hello and Goodbye

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Starter activity : Look at the images, imagine and say your name and one thing about the character you are representing.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

I had the chance to act out the roles before my friends. I had to imagine myself as someone in the picture, and it's fun, not boring.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

It's not really difficult because I imagine myself as someone of whom I knew some information, so it's not too hard to think.

24.5.2 Lesson 2 At a food hawker

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

It's fun because I could order something I like, which sometimes the hawker didn't understand.

2) Activity no. 4 T 2.10: Practise the model dialogues with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

I had a chance to say something which doesn't have to be exactly the same as in the textbook.

24.5.3
Lesson 3
My leisure time

2) Activity no. 2 page 30: Ask and answer the questions from the table in no. 1 with your partner. Give true answers.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It seemed that everybody was less interested in this activity than before, probably it was because I didn't know what to ask. It's hard to come up with questions to ask.

3) Activity no. 3 page 30: Tell the class about you and your partner.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

We had a chance to talk about our friends, and sometimes the information they had given was not necessarily true, which made it amusing.

4) Activity – A questionnaire: You are a foreign journalist surveying how students at Rajabhat Sakon Nakhon University spend their time. Choose three friends to ask.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

The questions could be fun because we answered them by saying something in contrast to reality such as the questions about the things which we had never done before. This made the activity so enjoyable.

24.5.6
Lesson 6
Food you like

2) Activity no. 2 page 67: You take a foreign friend to a local restaurant where only Esarn food is served. Have conversations about food and drink you two would like to have.

Enjoyability

1	2	3	4	5	6	7
Not at all		A little		A lot		Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

This activity was fun because when I took up the role of a foreign tourist and my partner an Esarn local, and when I asked what she would like to drink, she kept repeating that she wanted whisky or other alcoholic drinks, so I learned about her secret and so we laughed. In other words, I just asked her to play the role or something but she gave me the answer which was real about her habits.

24.6 Nisa

24.6.2 Lesson 2 At a food hawker

2) Activity no. 4 T 2.10: Practise the model dialogues with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's really amusing because I had to talk with my friends and we could exchange opinions. I had to think of questions and answers with my friends. Having to imagine that we were a seller and a buyer made me feel like we were really doing it, so I was not worried about making any mistakes.

3) Activity no. 5: Roleplay the conversations with your partner. One of you is a foreign visitor and the other is a food hawker. Swap the roles.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's so fun because it was like we were selling food to foreigners.

24.6.4 Lesson 4 Homes around the world

1) Activity no. 3: One of you imagine to be one of the people in exercise 2, and the other is a foreign reporter. The reporter interviews these people about their homes.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring

It's fun because I had a chance to think or imagine about my reality or part of it when describing my house in English so as to tell my teacher and friends in the classroom.

24.7 Taengmo

24.7.1 Lesson 1 Hello and Goodbye

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Starter activity : Look at the images, imagine and say your name and one thing about the character you are representing.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fun to play the role of other people, because we can do anything or say anything in that role.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

It can be difficult though because I had to think of the right word for describing that person. Sometimes I wanted to say this, but I didn't know the word.

24.7.3 Lesson 3 My leisure time

3) Activity no. 3 page 30: Tell the class about you and your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

I had a chance to ask my friends some questions together with teasing them during which I also learned something about them I had never known before. It's amusing. When they replied, I also exchanged opinions with them.

-
5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

There may be more of easier vocabulary. The conversation may not be one between the foreign correspondent [and a local student] but it may be one between a boy or girl, who is lost, and an adult. The boy or girl is asking for help with the directions because, for

example, they are young and may get lost and there is nobody else around but a foreign person, such as when we are travelling overseas.

24.7.5

Lesson 5

Where were you yesterday?

2) Activity no. 5 page 47: Ask and answer questions with a partner about the four talents.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's not much fun because I don't know much about these famous people, I am not interested in talking about them.

24.8 Jarunee

24.8.1

Lesson 1

Hello and Goodbye

5) Activity no. 6 page 11: Practise the conversations with your friends. One of you is a celebrity staying in town and your partner is a local. The local calls the celebrity. Swap the roles.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fun that I could imagine myself as a famous person of my own interest, and my friends also had fun with me.

24.8.2

Lesson 2

At a food hawker

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

It's fun because I had to play the role of a food hawker.

2) Activity no. 4 T 2.10: Practise the model dialogues with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

This activity was really fun. We used language, emotion, and body language all at once as if it was a real situation.

3. Were there any components of the speaking activities (listed in No.2) presented in these materials besides the language (e.g. the content or subject matter, the role you have to play, and so on) that made you want to involve yourself with them so much? If you answer 'yes', what were they? Why did they encourage your involvement with the activities? Please provide your reasons.

There was something appealing in this activity, which was that everybody seemed to cooperate well. There was a sign which showed that everybody wanted to practise and understand more, and everyone was constantly alert.

**24.8.6
Lesson 6
Food you like**

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

**1) Activity no. 3 page 67: Talk about the lists of food and drink with a partner.
What do you like? What do you quite like? What don't you like?**

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

It's not really difficult though. The problem was with the use of 'would', and yet I couldn't think of the names for the food and fruit besides what there were in the materials.

24.9 Somchai

**24.9.1
Lesson 1
Hello and Goodbye**

3) Activity no. 5: Roleplay the conversations with your partner. One of you is a foreign visitor and the other is a food hawker. Swap the roles.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

The way all my friends carried out the activity made me feel that it's easy and that I wanted to speak what was in my mind.

3. Were there any components of the speaking activities (listed in No.2) presented in these materials besides the language (e.g. the content or subject matter, the role you have to play, and so on) that made you want to involve yourself with them so much? If you answer 'yes', what were they? Why did they encourage your involvement with the activities? Please provide your reasons.

Yes, there are. They are a friendly talk among all my friends as well as the knowledge which is built from our surroundings, that is normally overlooked.

24.9.4 Lesson 4 Homes around the world

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Usefulness

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson useful or what made it useless?
It's useful because it is about ourselves and we need to know what our home is like, which is something we normally overlook.

2) Activity no. 2 T 5.6: Practise the short conversations (1-4) with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

We had to be in a situation in which a foreign tourist asked us for directions and we could answer those questions according to what we actually think.

3) Activity no. 3: One of you is a local in Sakon Nakhon. Your partner is a foreign tourist. The local is giving directions to different places to the tourist. Look at the street map. Roleplay conversations.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Each role was exciting especially when we could speak, act out, and talk with our partners from the point of view of a Sakon Nakhon native, giving information to others according to our understanding.

24.9.6
Lesson 6
Food you like

4) Activity no. 4 Roleplay page 70: One of you is Chabaa, and one of you is a foreigner who has lived in Esarn for quite a while. Make a shopping list each and roleplay conversations between Chabaa and a foreign customer.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

This activity was fun because the teacher assigned the role for me to play according to who I was.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

I had a chance to think, read, and speak in the lesson, which made me feel that it was compatible with myself.

24.10 Buckham

24.10.1
Lesson 1
Hello and Goodbye

2. Please rate the feeling you have while you were participating with the speaking activities in this lesson against the criteria of 'enjoyability' and 'difficulty' on the scale. Why did they make you feel that way? Please explain.

1) Starter activity : Look at the images, imagine and say your name and one thing about the character you are representing.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

I am a man, but I had to imagine that I was a woman describing myself as being sexy and pretty. The idea alone was already so funny.

5) Activity no. 6 page 11: Practise the conversations with your friends. One of you is a celebrity staying in town and your partner is a local. The local calls the celebrity. Swap the roles.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

Because I had the chance to play someone whom I had dreamt of being like him.

5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

There should be more roles for playing in the materials.

24.10.2

Lesson 2

At a food hawker

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please provide some reasons. What made this lesson fun or what made it NOT so fun?

Because I had the chance to order food, which was quite strange..

2) Activity no. 4 T 2.10: Practise the model dialogues with your partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

I asked about the food price. The food I ordered was also strange and really exotic, and there were many dishes that I ordered.

3) Activity no. 5: Roleplay the conversations with your partner. One of you is a foreign visitor and the other is a food hawker. Swap the roles.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please explain what in this activity made you feel that it was difficult or what made you feel that it was easy.

I was selling and buying food with my friends. When they acted as food hawkers, I could tease and joke with them.

24.10.3
Lesson 3
My leisure time

1. Please rate the overall feeling you have while you were participating in this lesson against each criterion on the scale.

Difficulty

1 2 3 4 5 6 7
Very easy Easy Difficult Very difficult

Please provide some reasons. What made this lesson difficult or what made it easy?

There were some words that were easy, but certain words were difficult.

5. If you could change or add anything to the materials used for this lesson, what would you like to change or add and how would you do it?

The questions and answers should be modified to make them easier.

24.10.6
Lesson 6
Food you like

2) Activity no. 2 page 67: You take a foreign friend to a local restaurant where only Easarn food is served. Have conversations about food and drink you two would like to have.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fun because I ordered the food which they didn't like for them to eat.

3) Activity no. 2 page 69: Ask and answer questions about what there is in the shop with a partner.

Enjoyability

1 2 3 4 5 6 7
Not at all A little A lot Very much

Please explain what in this activity made you feel that it was fun or what made you feel that it was boring.

It's fun because I would ask for something which was not presented yet in the activity, such as I would ask if they had 'Plaa raa'.

Appendix 23

Translation of the Headway Group's views of cultural Other drawn from Question No. 4 in Post-course questionnaires (Original in post-course questionnaire PDF - English A - Disc 1)

- Question **4. You may have noticed that the contents of the materials that we have used are largely related to the western cultures associated with native English speakers. Do the contents of these materials have anything to do with how much you want to speak? For instance, did these contents make you want or not want to get involved with the speaking activities? Please explain.**
- Daisy '... English is not our language. If we want to know and learn it, we have to learn to understand [the native speakers'] culture and their lives ... as well as other aspects of the language so as to understand the language more... so that we can talk with native speakers correctly and with more understanding ...'.
- Nancy '... If the western culture is not depicted, we may not be able to think of the situation clearly while learning the language. But if we learn the language which is accompanied by pictures, it will be easier for teaching and learning it and we will understand the western culture more as well.'
- Kate '... While learning English, we have to learn about their culture. Sometimes we can use it in our daily life. We gain more knowledge by doing so ...'.
- Katherine 'That the contents which we study are related to the western culture makes me want to carry out speaking activities while learning English. Since we learn 'their' language, so we need to learn "their" culture — how they live their lives and other things, so that we can improve on the knowledge and reap most benefits for our own lives.'
- Jasky '... English is a western language. If we don't learn the native speakers' culture, how can we step into their societies? ... so learning English is when we learn the native speakers' culture at the same time. We will know them well and know ourselves well so that we will have a good job in the future.'
- Stephen '... I want to learn about the western culture because I would like to know what their culture is like and how it is different from our culture. It's vital

that when we meet westerners, we know how we should behave so that we learn to be considerate and to keep the goodwill and good manners in our meeting.’

- Vendy ‘... it is good to learn how the western culture is similar or different from our culture, and to learn about their culture at the same time. We learn English, so we need to learn their culture too. If we’re lucky to go live in foreign countries like in Europe, we will be able to adapt properly to their countries, where native speakers live.’
- Rose ‘... That we have to learn the native speakers’ culture is good so that we learn what they like, what their good manners are, how they live their lives, what their culture is like. The more we know about it the better. If we have a chance to visit the target language country, we would know how to act properly...’.
- Thomas ‘I personally like to learn about other cultures. This will help us to be open-minded and understanding of what people from other countries are like. This does not necessarily mean that we have to imitate their lifestyles ... Because English is a means for global communication, it is necessary for us to learn both the language and the native speakers’ culture, building up a good attitude and opening up [for new cultures]. I don’t have any obstacles or negative attitudes towards the contents we use. On the other hand, they are interesting and useful for our learning and are worth remembering. Imagine a chance we have to visit other foreign countries. If we have some knowledge about their lifestyles, we will understand and can easily adapt ourselves to their culture ...’.
- Jenny ‘I want to participate because the materials are useful. The contents are interesting and useful to my English learning. I can use the knowledge I have obtained from them to communicate with my friends and to use in our normal classrooms because the contents are similar.’

Appendix 24

Translation of the Third Space Group's views of cultural Self drawn from Question No. 4 in Post-course questionnaires (Original in post-course questionnaire PDF - English B - Disc 1)

- Question **4. You may have noticed that the contents of the materials that we have used are largely related to your lived experience and native culture. Do the contents of these materials have anything to do with how much you want to speak? For instance, did these contents make you want or not want to get involved with the speaking activities? Please explain.**
- Nisa ‘The contents of the materials which are to a great extent based on my own lived experience or native culture — the food is mostly *Esarn* dishes which we eat and know well — made us feel that we wanted to carry out speaking activities because they are easy vocabulary. Their meanings are also so similar to ourselves. All the place names are relevant to our everyday life. That’s why I wanted to participate in speaking activities in the classroom’.
- Somchai ‘The contents which are connected to my native culture or lived experience play a part in my desire to take part in speaking activities since personal stories or the things we do in our everyday life are what are closest to us. When we use language which is related to our experience or culture, I feel that I want to learn more in the classroom as well as bringing the language into use in society. This will bring about autonomous learning and even more happiness in learning a language’.
- Jarunee ‘The contents which are about our local experience and culture made me want to participate in speaking activities. They are directly relevant with our lives, so we will be more interested. We would like to speak more and participate more. I like to learn about something which is connected to my lifeworld. It appeals to me personally’.
- Jaew ‘... all the dialogues can be useful for our daily life. They are fun and worth making into speaking activities. There were many things in these conversations which I had not known before, and I learned from them. From doing these activities, I feel that I like to speak English more’.
- Araya ‘The contents [which are related to my own culture] to an extent motivated me to participate in speaking activities. That is, we can learn to speak

[English] from our lived experiences or our local culture because the curricula of many students nowadays have drawn from students' lived experience'.

- Ning '... we didn't know the English equivalents of some words in our dialect. When we learned English from these materials, we came to know more about something we had not been interested before. We also develop our English skills'.
- Bua '[I want to participate in the activities] because we can use the speaking activities from all six lessons in our daily life because they have expressions dealing with our lived experience as well as with our traditions and culture... If we meet or have foreign friends, we can also ask them about their everyday life. Besides, we can use them for communicating with our co-workers where English is used, for job interviews as well as for general communication'.
- Buckham 'The contents made me want to participate in speaking activities because when foreigners come to visit our province, we can give some advice as to where to visit to them — what are interesting places or important destinations which they should visit and we can give them directions too'.
- Mayuree 'I want to [participate in speaking activities] since for someone to talk well about something, he or she needs to have previous experience about it. If we are familiar with that subject matter, we would be able to deliver a speech on that matter more efficiently than when we do not have any information. This helps a lot in talk, and will also win trust from people whom we talk with'.
- Taengmo 'Sometimes I don't want to practise speaking, although I would really love to. But the reason I don't want to is that I can't. I don't know how to response in English to other people. I don't have any confidence, and I'm worried I will say something wrong. If I have model dialogues to follow, it is better for me and it is more fun. I can think but I'm afraid it's wrong. But what you asked us to do in these lessons was also good because it's related to our everyday lives.'

Appendix 25

Translation of the informants' views of the coexistence of cultural Self and Other drawn from semi-structured interviews transcription (Underlined selections)

Interview: Jasky – Headway, Taengmo – Third Space

Itvr: Have you lived in Nawah, Nakhon Phanom for your whole life?

Jasky: Yes.

Itvr: Are you the same Taengmo, having lived in Phonesawan since you were born and have never been living anywhere else?

Taengmo Yes.

Itvr: Jasky is from English A and Taengmo from English B. While we are talking, you two can add on your friend's opinion okay? Can I ask Jasky first if you still remember the contents of the materials you used? Did you like their contents?

Jasky: Do you mean everything?

Itvr: Yes, I mean everything – the topics, stories, including the pictures.

Jasky: I think the contents are good because they contain the foundational knowledge. I am majoring in English, so the contents are useful for our future use. I am not taking English major to become a teacher, so these materials are really good because they focus on communication.

Itvr: Did you like them or not?

Jasky: I really liked them.

Itvr: What about you Taengmo? How did you like the materials for English B?

Taengmo: I like them. They are colourful and the contents offer a lot of language points for me. They are not all basics. There are some that present new language. Although I could not get all the answers right, I could still understand something.

Itvr: While you were participating in speaking activities, did you have any problems Jasky?

Jasky: Yes, I had some, for example, while talking, I sometimes couldn't think of the words. Perhaps I don't have much vocabulary, so when I pair up with a friend to make conversations or answer the problems, I can be slow or can't do very well.

Itvr: Can you tell me one main problem?

Taengmo: Making a full sentence is hard. I am not sure it will be correct or complete. This is my main problem. I am concerned if all the words I choose are suitable for

making correct sentences.

Itvr: So the main problem is about the language, isn't it?

Jasky: Yes.

Itvr: What about other things apart from not being able to think of English words or expressions suitable for speaking situations? Do you have any other problems not related to the language?

Taengmo: My friends.

Jasky: Yes, problems with classmates.

Itvr: What about the problem with the contents or topics, or about your knowledge and experience for doing activities

Taengmo: There may be a little bit problem about that, such as we have never known something being taught before, but my friends have known it already.

Itvr: Can you expand on the point about something you have not known well before?

Taengmo: For example, when you asked us about our living in the dorms, and there was a word like "chit-chat". I was confused, so there was something new which I had never known before in your lessons.

Itvr: What about you Jasky?

Jasky: I didn't really have problems, because the contents were basic. Most things made sense for me

Itvr: Although you had not much problem, do you think that contents of speaking activities can influence you to speak — like certain topics making you speak more whereas others making you want to speak less.

Taengmo: Not really. I don't think I had such a problem. Only sometimes we would use the language newly learned from the classroom for our cheerful talk outside the class, like teasing each other. That's all

Jasky: I think so. If you ask how much I talk more, it's like maybe I will use new language just a bit after class. But most of the times, I couldn't remember what I learned. Some words I had never known before. New vocabulary has expanded my knowledge though

Itvr: Did the contents in your materials persuade you to participate in speaking activities?

Taengmo: You mean in the classroom?

Itvr: Yes, like for you, did the contents in English B materials motivate you to speak?

Taengmo: I think I wanted to speak. For example, I had never spoken English in my real life, so to use English for ordering food is something new, so I would like to

- take part. The only problem was that I could not do well
- Jasky: I think I felt motivated too. It's like I really want to speak English but I don't know where I can do that. I still have little experience. If I ordered food using English in my village, nobody would understand me.
- Itvr: Did the contents have any effects on your feelings when you were doing the activity
- Jasky: With my feelings? ... I had motivation. That is, when we learn with our friends, it makes me ... Suppose I have learned something, then I will try using it with my friends, imagining this and that situation. It helps us to have more courage in speaking with other people using the language that we have never used before. When we step outside the classroom, we can talk with others, with foreigners. Our basic language from the classroom can still be used.
- Taengmo: At first I didn't want to speak because I feared that I couldn't do it. But after I saw my friends do it, I thought it's fun. When I made mistakes, you never blamed us. You also helped by telling us what to do or say, then I felt motivated. At first I was not very motivated, but as the time went on, I felt more fun with the lessons. The materials were also colourful.
- Itvr: Jasky, how did you feel when you had to imagine yourself to be an English man or woman, or to be like a native speaker?
- Jasky: How did I feel when I supposed to be a native speaker?
- Taengmo: Suppose ourselves to be foreigners.
- Itvr: Did you have to imagine yourself or really think that you were learning their language, do you have to imagine being a native speaker?
- Jasky: If I were a native speaker, I wouldn't have to think much, because I would know already what is what.
- Itvr: It seems you don't think that imagination is something you have to do, or that you have to think that much.
- Jasky: If I were a native speaker, it's like I will be using English everyday, so I don't have to use imagination.
- Itvr: When you had to talk about things, places, or activities which you don't have much knowledge about, for example, when you used "I like, I don't like, I would like", how did you feel when you had to say how much you like the food in the materials which was mostly western food? Did talking about western food influence how you felt at that moment?
- Jasky: My feelings were like, if I had tried certain kinds of food before, I was able to

say I like this or that food, knowing what it was like. For those items I had had no experience before, some I had never seen before in my real life, I think that I could still order them, so that I learn at the same time the food names and what they are like.

Itvr: What about you Taengmo? How did you feel imagining yourself as a local or famous person who can speak English? What about talking by using “I like, I don’t like” about things, places or activities which you were more familiar with, or imagining talking with foreigners about local food?

Taengmo: That would be exciting. Suppose that I were a local person in Esarn talking with foreigners ... that would be exciting and fun because I probably talk playfully, like teasing them. In case they really don’t understand because I talk with my broken English, that would be hilarious

Itvr: In contrast, you had to play the role of a foreigner talking with your friends who were acting as local people, how was that different?

Taengmo: Maybe it’s a bit more difficult because I am not really a foreigner. But the classroom is another situation, so It’s still okay. But if that’s for real, it would be difficult because we don’t know anything.

Itvr: Have you ever felt ambivalent when practising English? It’s like you are not sure how you are feeling about the activity or the thing you are talking about. This may be caused by too much difference between your reality and the role you have to play. For example, there was a report from Sri Lanka that students there didn’t want to talk about social activities of city people such as going shopping or living in condominium.

Jasky: I don’t think it is strange because it’s a normal part of what we learn in English classroom. We are all familiar with our friends, so I don’t think it’s weird or anything. The only thing that is probably a bit strange is to imagine the roles of native speakers. Maybe this is a bit strange, but overall I don’t think it’s that strange for the English classroom.

Itvr: What about you Taengmo?

Taengmo: I don’t think it’s strange either for my personality because I am talkative. And we have to do it as part of English learning. I just found that I had more opportunities to talk learning with you. It’s good and didn’t make me feel bored. It’s fun because I had to talk a lot, but it’s not good when I couldn’t do it well.

Itvr: You think it’s natural thing we have to do in the English classroom. It’s self-expression, isn’t it?

- Jasky: We have to do it all the time, yeah. The difference in your classrooms was that we had more chances to talk in English. We had to role play quite a lot.
- Taengmo: In most classrooms we can only raise our hands to answer the teacher's questions.
- Itvr: Do you think then that imagination is necessary for English learning?
- Taengmo: It's essential because without it, we cannot reach true understanding of what we are doing, and we can't do it well. What will we say next? Is that going to be correct? Because if we still think from our perspectives, we can't play the role of other people. Everything is going to be incorrect. We have to tell ourselves all the time that we are that person. What will he or she think of saying? If we play the role of a foreigner, we will say this and that, so we have to really think and imagine in order to do the activity well.
- Jasky: We have to use a lot of imagination. If we don't use any imagination in speaking English in the classroom, we won't know what we should say, what kinds of expressions we will use. If we don't imagine ourselves in that role, we will just say anything that doesn't make sense to other people.
- Itvr: Do you ever have any problems imagining yourself in any particular roles which are probably so different from who you really are?
- Jasky: If we have to imagine being other people, we have to think like, using our imagination and think that if we are this person in certain situation, how are we going to behave or act or something like that?
- Itvr: If you have trouble imagining being a person, do you have any strategies for facing that kind of ambivalent feeling? You may think that this role is so much unlike me. How would you handle that?
- Jasky: It's like, if I am in that situation, what will I do? If the role is too different from us, maybe we can bridge that by thinking just to the level that we can reach. Imagine that role as similarly as possible to who we are. What situation is most similar to us? We probably can do that still if we use this strategy.
- Itvr: Do you think you have to bridge that gap yourself or somebody needs to do it for you?
- Taengmo: Maybe we have to do it ourselves. If you asked me, I think I will just do within my capability. We can just do whatever we can get access to. If they are too high from us, we can just bring that down to ourselves, to our level.
- Jasky: We don't have to force ourselves.
- Taengmo: Just the level that we can do.

- Itvr: Do you think it's necessary for the contents in our materials to have a balance between what you already know and the sociocultural experience which you don't know much about? Do you think the contents in the materials should be completely new for you, or they should contain something you are also familiar with?
- Taengmo: I think there should probably be new things less than old things in the materials because we just use new things to supplement old ones. That is, we support the old with the new in order to expand the old, and we simultaneously increase our own knowledge. But the materials I used are also good.
- Jasky: I think it's like how .. I think it's like it supplements my knowledge. That is, the culture I have is Thai culture — our society is like this and like that. When I come to learn English, it is like extra knowledge to learn and to finally be able to access Western culture — their culture is like this, what in their culture is different from ours, or what is similar
- Taengmo: My contents are like our culture, so we know it already. I think it's just that it's the same. The contents are based on our culture, it's like, well to know it through English from these materials.
- Itvr: Do you think it's strange?
- Taengmo: Strange? I think it's strange to see it in English. I mean to see my culture through English.
- Itvr: It doesn't make you feel less motivated, does it?
- Taengmo: No, I didn't feel anything like that. I still learn something new more than before. I think they can go together well.
- Itvr: What do you think language is for?
- Jasky: I think language is for communication. Communication is important. We need to communicate with other people. If we don't talk with other people, it will be like we live alone on this planet.
- Taengmo: I have learned at school that language is the tool for communication. I think it's true because we can't live alone in this world. We have to live with so many people, so we need a means to gain understanding among different people. I want this and that, so that we have mutual understanding, or understanding among three, four, five parts, it depends. It's used to communicate about everything – when we meet others, asking if you have eaten already, where you are going, etc. It's for our survival I think.
- Itvr: Do you have anything to add Jasky?

- Jasky: No, not really. Language is for communication, but there are different aspects such as written language, spoken language, all for communication
- Itvr: Should we learn English for other purposes too? Apart from for job application in the future such as English for hotel and tourism, English for secretarial work, and others requiring skills for communication in future career, do you think we should learn it for self-expression, or for representing who we are, how we feel and think about different matters, or put simply, do you think we need to use English to construct our identity?
- Taengmo: I think it's also useful because we will probably go to many places. It's not just work. I think that kind of English will be useful. For example, we may get a boyfriend who is a foreigner and have to go live in another country, so that will be beneficial – Just in case I think. So we have to practise, for example, we can help a foreigner who can't find their way around. English is not only for work purposes, well maybe using it in our work is just another side benefit from learning English. After all, we gain much more knowledge from learning English.
- Jasky: I think similarly to Taengmo. English is not just for applying for jobs. It is like our knowledge. We learn to know more. If we can make it to be part of our blood, that will be good. The knowledge will be with us forever, and we can use it for all purposes. The more we know, the easier we can get into this big world.
- Itvr: Are you satisfied with learning English by repeating model dialogues in the textbooks?
- Taengmo: It's good. I don't have to think too much. I am not very smart, and can probably take up just a little bit at a time. I don't mind repeating the model dialogues. It's easy for me because I don't want to think too much. If it's too difficult, I may not want to learn it – the less, the more fun for me.
- Jasky: If you ask if it's enough, I think it is not yet enough. The contents we learn are something like a model. It's like how ... an example, guiding our thinking so as to go beyond the expressions or sentences in the model. We will then be able to make our own sentences and to know which words to use.
- Itvr: Is an ability to speak English by yourself, although it's only a simple expression or sentence, crucial to your English learning? I mean it's not that you simply repeat what is in the textbook, or memorise all the words and expressions, but it's autonomicity or your freedom in controlling what you say using the language you already have with the new language you have newly found in texts

or other sources.

Jasky: I think it's important. If we can have some independence in the different skills in English, it will be something which comes out of our mind or soul, it's from our identity. We will be proud if we can do that.

Taengmo: It's crucial, even if it's just saying 'hello' or 'hi' or something. It is already great fun. We can probably say just a word or two today, but if we feel that it works, we will keep trying the next time, meaning we will speak more. Soon this may become our habit and we can improve our English and our knowledge in the language.

Jasky: The lesson contents normally assign the roles for us to represent and we have to say what those roles are suppose to say in a conversation, but in this case we can speak English on our own.

Taengmo: Adjusting the language in the model dialogues so that we can produce simple language. Maybe it's like we have heard this word before, and try to bring that into use. All this helps to increase our knowledge

Interview: Rose – Headway

Itvr: How did you like this set of materials, Rose?

Rose: I did like them because I had a chance to talk. I like talking, but I can't speak much without making mistakes. Sometimes I feel embarrassed speaking before my friends, but learning English with you was fun.

Itvr: When I refer to the contents of these materials, I mean everything the stories, pictures, and so forth. Did you find anything that you didn't like?

Rose: The only thing I didn't like was that I couldn't speak much. It's my personal problem. There were not any problems with the contents.

Itvr: What about any problems when you have to speak English?

Rose: I don't have an extensive vocabulary. I really want to participate, but cannot talk. I tend to produce wrong sentences.

Itvr: Do you think the contents in these materials affected your enthusiasm to speak more?

Rose: I spoke more in your lessons compared to the normal classroom I attend. I could speak what I wanted to speak, so it's great fun.

Itvr: What about the contents related to social activities such as 'shopping'? Do such contents influence you to speak differently in terms of the amount you speak?

Rose: Not at all. They don't have any influence in that sense. The reason I enrolled in

English courses was that I wanted to increase my knowledge. I have fun and I build up more courage to speak. Basically, I like to learn to speak English. I don't care much about grammar, but I just want to speak English more fluently.

Itvr: How did you feel when you had to imagine yourself as a male or female native speaker of English? Does doing so bother you?

Rose: No, not really. Just take it easy. It doesn't matter much for me.

Itvr: How did you feel when you had to speak about things, places, or social activities which you probably didn't have much experience to share? In Chapter 6, we learned about 'I like', 'I don't like' for talking about food. Did you feel anything when you had to pretend that you like or dislike certain kinds of food listed in the materials, almost all of which was western food, many items you have not tried much in your real life?

Rose: No, not at all. It's usual to learn about 'their' culture, although we have never eaten them before, we might have learned about the name of each item of this food before.

Itvr: What about an ambivalent feeling which are caused by your having to do something in the classroom which is greatly disparate from your real life such as playing the role of city people projected in the materials? There has been a report from Sri Lanka that students there didn't want to talk about social activities of city people, such as shopping at department stores or living in condominiums. Have you ever had any feelings like that?

Rose: No, not at all. I am quite an easy person. We all have a number of roles in real life. Although we may imagine ourselves to be different persons in the classroom, it is after all just role-play. We become just ourselves out of the classroom.

Itvr: Do you think it's necessary to use imagination in learning English?

Rose: I think we need it sometimes.

Itvr: Are you good at imagination?

Rose: Not really. I don't really like to use a lot of imagination.

Itvr: Do you think you have any problem imagining being someone who is really different from who you are then?

Rose: No, never. If I were asked to role-play a person, I still can do it. I don't have any problems with that.

Itvr: Do you think the contents of our materials should have a balance between something that you already know about and something new, such as your

cultural knowledge.

Rose: There should be some contents which are based on Thai culture because since we know more about our culture, we can explain it — how we live, eat, and something like that. We may know too little about Western culture, and it's not as good as we know our own culture. The lessons will be more fun.

Itvr: What do you think language is for?

Rose: All languages you mean? They are for communication. Without languages, we cannot understand one another when we communicate.

Itvr: Should we learn English for other purposes as well, apart from English for your future jobs? This includes English aimed to encourage our self-expression, such as learning to express your feelings, thoughts, and ideas about certain topics – your culture. Do you think we need to present our identity through English?

Rose: I think it depends on situations, but anyway if we can do that, it will always be good, because we can always apply our knowledge in other areas or purposes.

Itvr: So do you think we should represent our identity through the use of English or not, besides learning it specifically for working as a secretary, and something like that? Put simply, it's about self-expression — what we like, dislike, or what we think about this subject matter, and things. Do you think all of this is essential?

Rose: We should learn that too, because ... I don't know, I really can't explain. But I think we should at least know all these skills. If we learn only what is in textbooks, I think it's not general and wide enough. We should know everything, or we should know what is outside textbooks too.

Itvr: Are you satisfied with learning English by repeating model dialogues provided in textbooks, such as in English A materials you used?

Rose: I think that's good. Well, it's hard to say. I think it's still not enough though. Like the materials we used, they were not difficult, nor were they easy. However, they give us fundamental knowledge. If the contents are too difficult, we might get bored and don't want to learn, But if it's too easy, it's like we learn the old things, and we wouldn't develop.

Itvr: Is an ability to speak English by yourself, although it is just one or two words or sentences, important for your English learning?

Rose: It's important because the textbooks normally stress the grammatical rules, But if we go outside, they don't stress too much importance on grammar. Speaking according to grammatical rules is hard, but if we can speak English according to

our mind, or to what we have learned from outside the classroom, things will be easier. This will make us feel proud of ourselves.

Itr: Don't you think it will be incorrect?

Rose: Maybe a bit, but the important thing is to make people whom we talk to understand us. That should solve the problem, and I wouldn't be worried anymore. However, it's so hard as I still fear that they would blame me for not speaking proper English. If I talk with native speakers, I wouldn't think too much though because they do not emphasise a lot of grammar.

Interview: Mayuree – Third Space

Itr: Have you lived in Sawang Daendin for all your life?

Mayuree: Yes.

Itr: What do you think about the contents of these materials?

Mayuree: I think they are good. They are related to what we learn in the normal classroom greetings and all general talk, all basics

Itr: Are these materials similar or different from what you used to have?

Mayuree: There are something similar, something different. The difference is that I never knew English for our local dishes, so I learned new vocabulary about them from these materials.

Itr: Do you like them or not?

Mayuree: Yes, I like them.

Itr: Have you got any problems speaking English in the classroom?

Mayuree: I have some. Sometimes I cannot think of vocabulary. I have to think in Thai before translating it into English. I sometimes have to stop to think before continuing speaking.

Itr: What about other problems besides vocabulary?

Mayuree: That's probably all.

Itr: Do you think the contents of talk can have any effects on how much you talk, such as talking about food and politics? I mean you want to speak about certain subject matters but not so much about others?

Mayuree: I could speak well about some matters which I have had some experience or understanding, but I could not talk well about any subject matters which I have not had much experience.

Itr: Have you had such experience from your English classroom?

Mayuree: Yes, like when the teacher asked me to talk about tourist destinations, I could

not do well because I knew only basic information, such as where a place is located. I didn't know about its history and stuff. Although I have been to that place before, I never paid attention to that kind of information.

Itvr: Did these materials motivate you to speak?

Mayuree: I think they motivated me quite well, because they had conversations. This feature helped me to learn well, and I think the conversations are useful. Although I made mistakes, I still felt that it's fun and useful.

Itvr: How are the contents which are close to your life like these useful?

Mayuree: Because we sometimes say 'hello' and talk with our friends in English.

Itvr: How did you feel when you were asked to imagine a local person or some famous person?

Mayuree: When I played a local person, I could speak better than when I played a famous person. This is because I didn't know well about a famous person, so I couldn't explain as well as when I played the role of a local person, for whom I already had information. Imagining being a native speaker or a foreigner is even more difficult because I had to act as if I were that person.

Itvr: Is that good or bad?

Mayuree: It's good because if we played the role of a local person, we would have to try to explain to others so that they understand the subject matters at hand. Likewise, if we played the role of a foreigner, we would express our curiosity and ask the local to explain things for us

Itvr: In Chapter 6 when you had to talk about things, food, places and social activities through the role of a local person talking with a foreigner, how did you feel?

Mayuree: I had called our local food using only our language in the past. I never knew how they were called in English before. I gained a lot of knowledge from this activity, which can be used to introduce foreigners to all our famous culture.

Itvr: Do you think that would be possible or helpful?

Mayuree: Yes, in case we become a tourist guide.

Itvr: Would you like to be a guide to this area or other places?

Mayuree: I want to work in this area to which I am already accustomed with. I already have some information for the job. If I work somewhere else, I have to study more, but that would be okay too because either way I will gain more knowledge.

Itvr: Have you ever felt ambivalent because of the difference between your identity and the role you have to play in the classroom?

- Mayuree: Sometimes. For example, when I was asked to play the role of an actress, but I didn't know her personally, it's difficult to think about what to say. I couldn't help thinking why I was like that, whereas all my friends could do it. Sometimes I can't help wondering why I still don't know so many things.
- Itr: What do you think about students' resistance documented in Sri Lanka
- Mayuree: I sometimes slightly feel about that kind of situation, because I have just an ordinary life, but I sometimes have to play the role of someone living in condominiums and eating in restaurants, I am not used to doing that.
- Itr: If you had to carry out speaking situations imagining such situations, how would you do it?
- Mayuree: I have to ask my friends how I can go about doing it because I don't have much information. I probably know just basic information as to what to do, so I will ask my friends. If they don't know either, I will tell the teacher that I don't understand and don't know how to proceed.
- Itr: But you won't resist doing it by not talking, will you?
- Mayuree: If the teacher doesn't require me to do, I may keep quiet first, or maybe ask my friends. If they really want me to answer questions or do some tasks, I have to find more information somehow. I can't just stay still doing nothing.
- Itr: Do you need to use imagination in learning English?
- Mayuree: It's necessary, because if we don't imagine, we will have some difficulties. We have to practise imagining things, creating stories.
- Itr: Do you have any strategies in imagining to be someone who is really different from who you are?
- Mayuree: I may have some trouble, but I used to read some book saying that ... well, I think I can imagine when we have information. If we obtain more knowledge or information, we can imagine better.
- Itr: Do you think there should be a balance between cultural representations, such as old culture and new culture?
- Mayuree: A balance, like half-half? It's essential. If we already have some background information about what we are talking about, it will be easier for our understanding, speaking, and discussing. If we don't know it yet, we should learn about it and seek to understand it further.
- Itr: What are the materials you normally use in the classroom like?
- Mayuree: There are not a lot of pictures, nor is there much culture. If the teacher thinks what we should know about their culture, they will just explain about which

words ‘foreigners’ don’t like, such as derogatory words

Itr: What is language for?

Mayuree: For communication.

Itr: Do you think we should learn English for other purposes apart from for your future career at hotels or tourist agencies, or as a secretary, etc? I mean English for self-expression in particular, like expressing your identity, including how you feel or think about certain subject matters, and narrating your stories, and so on. Do you think we should learn English particularly for these purposes as well?

Mayuree: It’s very essential, because if we don’t have any knowledge about all these matters, we won’t be able to tell other people about our own culture, and our histories. If we don’t learn these skills, we can’t disseminate this information to others.

Itr: Are you happy with English learning by just repeating model dialogues in textbooks?

Mayuree: Yeah, we can do that, but we should also have supplementary materials.

Itr: Is an ability to speak a word or a short sentence by yourself important to your English learning?

Mayuree: It’s important.

Interview: Katherine – Headway

Itr: You have lived for your whole life in Amphoe Nakoo, haven’t you?

Katherine: Yes.

Itr: What do you think about the materials you used? Do you like them?

Katherine: I like them. They have clear texts and pictures. The dialogues are also nice, and I could learn something from them. Overall, they are good.

Itr: Have you ever had any difficulties in doing speaking activities?

Katherine: Sometimes, because I don’t have much courage. I feel embarrassed and afraid of making mistakes. The activities won’t be fun at all every time I have these feelings. I am worried I will pronounce words wrongly – poor accent – and sometimes I could not think of vocabulary to be used for participation.

Itr: Besides not knowing vocabulary, do you sometimes have other problems?

Katherine: I have too much awe in the teacher. They look mean and strict sometimes, which makes me lose concentration. Other than this, I don’t have much trouble.

Itr: Do you think the contents of lessons for speaking activities which require you

to speak before the whole class have any influence on how much you will talk in the classroom?

Katherine: They make me want to speak out more, because when I say something, they understand me

Itr: When you have to imagine yourself as a male or female foreigner, how do you feel?

Katherine: It makes me feel that when we communicate with one another, we understand each other more. The conversations also go more smoothly because we think of ourselves in that role. By using imagination, we also learn more deeply, and won't mind how difficult the language would be, because we know what that role is like – what it entails. We can use these as guidance for our action.

Itr: And how do you feel when you have to talk about social activities which you are not familiar with, such as talking about whether you like western food?

Katherine: There were times when I had to talk about unfamiliar food like coffee. I don't know this food well, so I couldn't explain why I liked it or how to drink it. And the activity required me to make expressions like "I like ..." or "I don't like ..."
I couldn't say that because if I had said I like it, then I had to explain why or how I liked it. That means I couldn't just say something that is untrue since I never had coffee before in my life... so I chose to talk only about something I had experienced before.

Itr: Have you ever felt any ambivalence when you have to play the role which is so different from your identity

Katherine: Not much, because the more difficult the role is, the more I want to play it.

Itr: Do you think you can have resistance like what is reported from Sri Lanka?

Katherine: I really want to learn about the difference between their culture and ours. What are the people in their countries like? The newer the knowledge is, the more I would like to try doing. This will improve our learning because it is very useful for us.

Itr: Do you use imagination while learning English?

Katherine: It's essential because if we don't imagine while we are thinking of what they would say, we cannot absorb the knowledge or won't understand truly the contents we are learning.

Itr: Have you had any problems imagining as someone who is so much different from who you are.

Katherine: Sometimes.

Itr: Any example?

Katherine: If I had to talk about something that is beyond the scope which I can be, for example, I can use English for greetings and basic talk, but I can't do something more difficult than that.

Itr: Should there be a balance between the knowledge you already have accumulated, such as cultural knowledge from your life, and the new knowledge? I am talking about western culture, international cultures, and Thai culture or Thai local culture. Should there be familiar contents relevant to these cultures in the materials ?

Katherine: There should be a balance because if we learn about old things which we have already known about, it will be boring. If we learn only new things which we don't know about, we may not understand. We must compare between "us" and "them".

Itr: Will this have any effects on speaking activities?

Katherine: It should be all mixed... This will have an impact on our speaking because at least we have knowledge about the contents, hence more confidence in speaking about those matters. For other things belonging to other places we don't know much about, so it is better if we have more confidence to speak.

Itr: Should there be stories related to Thai culture in the materials?

Katherine: Many people still don't know well about many things in our country, so we should include that and study them. We should not throw away our Thai culture. We study their culture, but we can maintain our culture at the same time, which will be good.

Itr: That will make the lessons more interesting?

Katherine: Yes, it will, because so far I have been learning only about the western culture. There has been nothing relevant to Thai culture.

Itr: What is language for?

Katherine: It's for everyday use.

Itr: Do you think we should learn English for other purposes besides learning it for working in hotels, tourist agencies, or as secretaries? For example, English that helps us express our identity through feelings and thoughts about various topics, including telling others about our culture and stories and something like that.

Katherine: It's important to learn that besides English for careers.

Itr: Why don't we just use Thai?

Katherine: Because there are so many ethnic groups in this world. We will meet not only

our fellow countrymen, so we need to use different languages. The more languages we know, the better for the present time.

Itrv: Are you satisfied with practising English by repeating model dialogues in textbooks?

Katherine: Yes, because we will get to be more familiar with the language, which will help us when we need to speak outside the classroom.

Itrv: In that case, we are only playing the role of other people. How do you think we should construct our own meaning?

Katherine: There should be other kinds of contents. If we keep practising just only the model dialogues, it's like we are memorising the language. There should be the chance for expressing opinions about our personal life as well as other people's lives?

Itrv: Is an ability to synthesise ideas and independence in choosing what to say using your own language and others important for your English learning?

Katherine: It's very important because if we keep memorising the textbook dialogues, there will be nothing coming out of our mind. That's like we have no feelings. Also, if we allow our thought and mind to work more in expressing language, our skills will be more permanent.

Interview: Ning – Third Space

Itrv: You have also lived for your whole life in Nakhoo, like Katherine?

Ning: Yes.

Itrv: What do you think about the materials you used?

Ning: They are good. There are dialogues from which I can learn something new, such as language for asking certain things. The contents and pictures match very well too.

Itrv: Are the contents in these materials similar or different from what you used to see in your regular classrooms in terms of culture?

Ning: They are different because these materials are quite general and easy to understand. There are many kinds of local dishes from which I learned their English equivalents.

Itrv: Do you have any difficulties in speaking in the classroom?

Ning: Yes, like I could not think of what to say. I need a lot of time in arranging words before I can speak them out.

Itrv: Do the contents in the materials for speaking activities have any influence upon

how much you would speak?

Ning: They help me to speak more. When I attended your class, I had more courage. Normally I don't ask the teacher, but if I am more familiar with the environment, I will speak more. I felt more satisfied attending your classes.

Itvr: Do you think it's different between talking about something close to your social life and something remote?

Ning: If the contents are familiar, we can explain the subject matters at hand more extensively since we could speak from the position of a knowledgeable person. We didn't have to think really hard. These materials motivated more since they contain familiar words from our real environments. Those materials are more distant, so sometimes we have difficulties in expressing ourselves using language we don't know much or are not familiar with the subject matters.

Itvr: Is imagining yourself to be a local person or a famous person from your lived experience special for you?

Ning: I think so. Suppose that I am a local person who masters in English, it will be a great feeling. If foreigners come into my community, I can communicate with them, telling them about our food, giving them information about our lives and culture, and places. This is very motivating. I remember once there was a foreigner who came into our village. I could not speak English at the time. I really wanted to tell him about so many things, to talk with him about the culture of our village, but I just couldn't.

Itvr: If you go out of your village, will you have any chance to talk about your hometown and life stories?

Ning: There must be some time, such as when we exchange ideas with others about what our hometown is like. In this case we have to give them information. Yeah, like talking about what our past life is like.

Itvr: Have you experienced an ambivalent feeling because of the difference between the role you have to play and your real life?

Ning: There may be an effect. For example, when a person was acting as a foreigner and the other was a local person, it's more fun playing the local because if I were a foreign person I don't know what to ask

Itvr: If you play a foreigner, you won't have much fun, would you?

Ning: It's still enjoyable, but it's like what we ask does not always make sense.

When asking, I wouldn't know how to ask, it turns out to be nonsense, but that's still fun. If the content is serious, I will be a bit stressed in acting as a

foreigner. If I play a local person, on the other hand, I would be able to answer if the foreigner asks how to reach a place.

Itr: Have you ever had any ambivalent feeling like students in Sri Lanka?

Ning: I have a feeling that there might be something like that, but I couldn't explain how.

Itr: But you won't resist by not talking, will you?

Ning: I will ask teachers or my friends first.

Itr: Do you have to use imagination while learning English? And are you good?

Ning: Yeah, I need to use it, but I am not good. Sometimes I couldn't imagine. For instance, I was asked to find a news headline, and the teacher said that I was supposed to think that I were the best reader or something like that. I didn't know how to do that.

Itr: Have you ever had any problems in imagining yourself as someone who is really different from who you are?

Ning: I won't have much trouble if I know who that person is. Suppose you ask me to be Paradorn, I know his information, so I can imagine being him because I know he plays tennis and something like that.

Itr: If I ask you to be a blonde western woman named Michelle, talking in Paris, do you think that will pose difficulty on your speaking?

Ning: I will have trouble, because I don't know her identity, and it's hard to imagine that.

Itr: What do you mean you don't know her identity?

Ning: If I know their identity, it will be easier than if I don't know anything about the person I am playing. That's the difference.

Itr: What about your feeling in participating in the activity? Is it different between playing Paradorn and playing Michelle?

Ning: It's different. If I play Paradorn

Itr: Maybe playing Jintara would be closer to yourself.

Ning: Yeah, because we are from the same area.

Itr: Will that affect how you think and the way you speak?

Ning: It certainly does influence me to talk more for the role of Jintara than for Michelle.

Itr: Do you think there should be a balance between an old culture and a new culture in the materials?

Ning: There should be a balance. When we look at Group A and Group B, B is about

the locality, but [A] is more general. I think they can be combined into the same materials so that we can compare their differences. By doing so, we learn to know both old and new knowledge. Some people may know only about the old, but some may know more about the new.

Itvr: Are you satisfied with English learning through the repetition of model dialogues in the textbooks?

Ning: No, not yet, because if we keep doing that, we won't go very far in learning. We have to learn to think, not only memorising texts in the coursebooks.

Itvr: Is an ability to speak short expressions or sentences by yourself important for your learning?

Ning: Very important. That means we can think and then speak on our own. We can then talk with our teachers. If we just read off the textbook, it will be too formal. In case we learn to put words into what we want to say, we will benefit more for our learning.

Interview: Daisy – Headway

Itvr: You were born and have lived all your life in Pla Park. You have never lived anywhere else, have you?

Daisy: No.

Itvr: What do you think about the contents of your materials?

Daisy: They are good. They contain knowledge which is easy to understand. There are also pictures.

Itvr: Do you like them?

Daisy: Yes.

Itvr: What problems do you have when you carry out speaking activities?

Daisy: Yes, some problems such as I can't speak properly. Sometimes I listen to the teacher's questions but don't know what they mean.

Itvr: Do the contents have any influence on how much you speak, for example, talking about food or social situations, or you feel like talking about this issue, but not others or something like that?

Daisy: Yes, they do. When we learn English, we want to practise speaking so that we get better, or understand the language more. That's why I want to practise.

Itvr: Did these materials motivate you to speak?

Daisy: Yes, they did. The contents were interesting and there were pictures. While learning, they made me feel constantly alert because I needed to understand the

subject matter.

Itrv: Do you need to use imagination?

Daisy: Yes, I do.

Itrv: When you have to imagine yourself as a native speaker, how do you feel about that?

Daisy: I have to act like they do, and through that... we can learn the language. We have to look at how they act and imitate them.

Itrv: Do you have any problems doing that?

Daisy: Yes, I really can't do it because sometimes I can't pronounce with the right accent. I also make mistakes.

Itrv: How do you feel when you have to talk about social activities or places, such as in Chapter 6 when you had to say whether you like western food or not?

Daisy: It's not really fun because I do not know much about it. I don't know how to speak about it in as naturally as possible. I couldn't imagine how each kind of western food tastes.

Itrv: You have never eaten them, and you had to say whether you liked them, it's just untrue to your reality.

Daisy: I can do it if I have to, but I don't feel like I am into what I am talking about because I have never eaten it before. I can do it from my superficial understanding because I have to.

Itrv: Have you ever felt ambivalent like students in Sri Lanka?

Daisy: I learn English a lot in the classroom, but I hardly use it in my everyday life. As for something in Sri Lanka, if we think positively, we can learn about the city life. That's good because we gain more knowledge and increase our own life experience.

Itrv: Do you use imagination while learning English?

Daisy: It's essential to use imagination, because when we learn English, we have to be constantly active so as to understand the contents we learn. We have to imagine the contents we are learning, because we don't experience it in our real life. We have to imagine things to help us truly understand the contents at hand.

Itrv: Do you ever have any problems imagining yourself as someone who is different from you?

Daisy: Not really.

Itrv: Is there any need to have a balance between familiar culture and new culture, or have a multicultural content in the materials?

Daisy: I think there should be various cultures so that we can compare what each one is like, what the people's lives in each culture are like, etc., so that we expand our cultural knowledge.

Itvr: But English belongs to the western culture, why do we have Thai or local culture in the material?

Daisy: If you talk about learning English, it's not that essential. I just meant that it's better to have multicultural knowledge in general.

Itvr: How do you think the contents with multicultural perspectives will motivate you to carry out speaking activities?

Daisy: I think it's not good. I think only the western culture is already motivating for participating in speaking activities. We already know about the local culture. Although we don't learn about it, we already know how we would talk about certain subject matters.

Itvr: When you said that you already know how to talk about things about the local culture, does it mean speaking in Thai?

Daisy: If we want to learn English, we should learn about the western culture.

Itvr: Should we learn English for other purposes apart from for your future careers in hotel and tourism business or in offices? For example, should we learn to express ourselves such as to show our opinions, feelings, or to narrate our culture and life stories, and so on.

Daisy: It's necessary. When we learn English, we should benefit in all aspects, not only for work purposes.

Itvr: When the contents are monocultural like you said they should be, how would you express your identity?

Daisy: We can look at what is given in the classroom, and we adapt it ourselves. It's important because the knowledge we obtain from learning English nowadays will be useful for our future. We may meet new friends who are foreigners, or move to live in another overseas country, so these skills are important.

Interview: Nisa – Third Space

Itvr: What do you think about the contents of these materials?

Nisa: I think they are good because they can be used in our everyday life, and there are basic skills, but there was something new too.

Itvr: It's not really clear when you said that you could use the knowledge in your everyday life. Apart from learning about the structure of language, there are

references to things and places in our environment or local culture. How do you think you could make use of that?

Nisa: I can use the vocabulary from these dialogues for learning other courses.

Itr: What do you like about these materials?

Nisa: I like the variety of the contents, but what I don't like is that there is still something confusing.

Itr: Why do you like the contents?

Nisa: Because they are about our environment and not difficult. When I conversed with my friends, it's really fun.

Itr: Do you have any problems when carrying speaking activities?

Nisa: Sometimes I couldn't think of vocabulary beyond what is available in the materials. I don't know how to put words into the right order. I am worried it will be all wrong.

Itr: What about other problems?

Nisa: It's all about my health problems like coughing, headache, etc., so I am not very active when learning. Sometimes I am cheerless.

Itr: Do the contents in speaking activities have any influence on how much you would speak, for example, when talking about food, social situations, and so on. I mean you prefer to talk about certain issues more than talking about others.

Nisa: There are some topics because I couldn't think of what I can say, so I don't want to talk, or just talk very softly. I am anxious that I will say something wrong.

Itr: Are these materials motivating for speaking activities?

Nisa: Yes, they are because the contents have a lot of speaking activities. It stresses speaking skills, talking with friends.

Itr: Are these materials similar or different from what you have been using in the English classroom?

Nisa: The similarity is that there are also dialogues as this set of materials do, but we normally just repeat what are in those textbooks. They don't allow us to extend the sentences. But these materials stress speaking skills. In our normal classroom, they stress listening, and students' taking notes of grammatical points and something like that.

Itr: How did you feel when you did speaking activities based on these materials? Was there anything special?

Nisa: There was something special. It motivated me to speak more. When I learned about their contents, I understood them and felt like speaking more with my

friends.

Itvr: You can see that speaking activities are relevant to something in your lived experience. Does this kind of content make you feel different from talking based on other kinds of contents, like making you speak more or less?

Nisa: There was some influence. They made me want to speak more because the contents are about the vocabulary relevant to our environment. They are not difficult, so they motivated me to speak English.

Itvr: How did you feel when you had to imagine yourself as a local person or a famous person from your lived experience talking about things, places, or social activities, such as in Lesson 6 when you had to talk about food, what you like or don't like, etc., and the food was Esarn food, then you played the role of a local person and a foreigner.

Nisa: I really felt that I was a local person or a foreigner, and imagined the role I was playing. Then, I thought of sentences which can be used for that situation. Supposed I am a local person, I should know all the food. We would really want to tell foreigners about our food.

Itvr: When you were a foreigner or a famous person, how did you feel?

Nisa: I still wanted to speak, because I would like to know what there are in that area, to know more about that local place.

Itvr: Have you ever felt an ambivalent feeling?

Nisa: Sometimes.

Itvr: How do you understand 'ambivalent' feeling?

Nisa: Is it like the feeling that you are different from your friends?

Itvr: Different from your friends, unfamiliar topics, these matters are not interesting, etc. I don't want to speak about this subject matter, or suddenly feel lost and cannot speak.

Nisa: Sometimes. For example, when I don't really understand, so I feel so inactive. I can't think of any words or sentences. When I see my friends answering the questions, they could do that. But I can't think of any vocabulary. Ok let them answer, and I will just stay quiet. Sometimes I may know how to reply, but I just don't want to speak, so there may be something like that.

Itvr: If there is too much difference between the role you have to play and your identity.

Nisa: Yes, also something like that which may cause me to keep quiet, because I don't know what to say. When I speak out, my activity partner cannot understand me

each other.

Itr: And have you felt before that the role you play is too different from you, and you find it difficult or that you feel ambivalent about it?

Nisa: Yeah, sometimes, but only for certain contents. For certain subject matters, I don't want to speak. I just keep quiet, especially when I can't think of any words to say.

Itr: What about the contents that are not you, the meanings are not at all close to who you are?

Nisa: I could feel slightly awkward with the ambiguity of the identities that I had to play, but we need to separate the time when we are learning English which involves imagination and assuming this or that role.

Itr: Do you have any strategies for dealing with that kind of feeling?

Nisa: I try to encourage myself, to be more active. I have to really imagine and think, but if I can't, I have to ask my friends. I don't know how to say this in English, so I will tell them the Thai word and they would tell me English – kind of exchanging. Listening to my friends near me also helps.

Itr: You would not resist by not doing the activity, would you?

Nisa: No, I don't do that.

Itr: Do you have to use imagination while learning English?

Nisa: Sometimes, because if I don't use it but use my own feelings, it would not give me any sense for doing the activity. And you can't be successful; the activity was not good either.

Itr: Have you had any problems before in imagining someone who is too different from yourself?

Nisa: Yes, I have. For example, if I don't know that person's history or something like that, I will face difficulty. I can't talk about him.

Itr: What would you do if you don't have any knowledge about the person you are playing, or they may be so different from who you are, such as when you play the role of a Thai country singer, or Mary who lives in New York, America?

Nisa: I will have some trouble if I have to play Mary because it's difficult for me to reach the best level of imagination. It will be just basic kind of imagination, and I can't go further than just general information about her. Sometimes it's really difficult that I cannot think, and thus cannot speak about the person who I am playing his or her role.

Itr: Should there be any balance between familiar culture and new culture

in the materials?

Nisa: I think there should be a balance because we live in our own culture, so we know it well. If it is brought into our learning, it will enhance our skills. It helps us to think of words and sentences. It's easier to think of something we are familiar with, imagining it and expressing it in speech. As for Western culture, we should also bring it into use because we can learn how they use it, how they talk or something like that because we are English majors, so we should know their history.

Itrv: If there are both cultures, how could they be used for making speaking activities more interesting or useful, easier, or enjoyable?

Nisa: That will be more fun because we already know what is in our culture, so it won't be as exciting as having the western culture together in the contents. That will make the lesson more exciting.

Itrv: Don't you think that English is from the westerners like English people or American people? Why do we have to include local culture in the materials?

Nisa: Because we most often live in Thailand, not in the western part of the world. We have taken their language, but we still have to know more of our culture than theirs. Most of the time, we use only the materials with the western culture already.

Itrv: Which one is better then between the contents with only the western culture, and those with mixed culture in your opinion?

Nisa: I think the materials that are culturally mixed are better because we can learn both our culture and western culture. There are differences between the two, so we can compare them. Using these materials for speaking and learning will not be beyond our ability. If we receive only western culture, it will be more difficult for Thai students to come to thorough understanding. If there are both cultures, the materials will be more interesting.

Itrv: What is language for?

Nisa: It's for communication, exchanging knowledge, opinions, leading to understanding among human beings.

Itrv: Do you think we should learn English for other purposes apart from learning it for working in hotels, tourist agencies, or as secretaries? For example, English that helps us to express our identity through feelings and thoughts about various topics, including telling others about our culture and stories and something like that.

- Nisa: There should be other purposes too, such as in order to live overseas, because our future is not certain. Maybe we have to go work abroad.
- Itr: Is English that can be used for telling other people about your history, including the history of your hometown, or something like that, useful?
- Nisa: Yes, it's important. If we learn all this, we can use the knowledge for talking with foreigners. We can use everything from the contents we learned in your classroom such as greetings and introductions. We can use it in our job, because we will definitely have to use it.
- Itr: Do you feel satisfied with learning English by repeating model dialogues in textbooks?
- Nisa: Sometimes it's not enough, because our basics are not good yet, so we have to do it so many times so that we can really take the language in until we can use it in real communication.
- Itr: Is an ability to speaking English, even if it's just a short expression or sentence, on your own important for your English learning?
- Nisa: Yes, it's important, because before we can say something, we have to arrange words in our mind before uttering, so it's important.
- Itr: So repetition of what is given in the textbook is probably not the best way, is it?
- Nisa: Repetition in this case means that we should not repeat too much, but we have to listen as well. I would like to face real situations more.
- Itr: If you can control and determine what you want to say by using the words or expressions you already have, combining them with those from textbooks and other people in order to speak out in the classroom by yourself, is it going to help your English learning?
- Itr: Yes, it helps a lot because we can observe our environment and then practise on our own. This will help develop our skills.

Interview: Stephen and Thomas – Headway

- Itr: You were born in Wanorn Niwat and then moved to Nakhon Sawan. How long were you there?
- Stephen: Six years.
- Itr: That's the only time you were out of Sakon Nakhon. Thomas has lived in Nakhon Phanom for all your life, haven't you?
- Thomas: I have lived in Nakae, but have recently moved to live with my sister since my mother passed away.

Itr: Your parents are both government officials.

Thomas: Yes, but my mother passed away. Dad and mom got divorced. My father is still a government official. I still contact him sometimes.

Itr: What do you think about the materials you used? How do you like them?

Thomas: I liked them. They helped a lot especially with speaking activities, exchanging opinions. They increased my self-confidence.

Stephen: I like them too, because the conversation is close to the present level of my skills. Sometimes I know the language, sometimes not. But at the same time, the teacher also gave something extra.

Itr: If you compare them with what you used to have for the English classroom, what can you say?

Stephen: I think they are similar, but most of the time we learn vocabulary, even in courses in which speaking should be emphasised.

Thomas: They all stress grammar. There is not much about language which can be used for speaking skills.

Itr: Do you have any problems speaking English in the classroom?

Stephen: I don't have many problems because I am used to practising it.

Thomas: Some is basic English which we have already come across. There could be an obstacle when speaking, because I am not confident if it will be correct when said.

Itr: Besides the fact that you cannot think of vocabulary, have you had other problems while speaking in the classroom?

Stephen: Pronunciation and different kinds of tense.

Thomas: I am confused with different accents, like I was told to choose from American or English accent, but sometimes I mix them all. I don't know which one to choose.

Itr: Besides pronunciation, do you have other problems?

Thomas: In actual talking ...

Stephen: I am nervous.

Thomas: Yes, me too.

Itr: Why?

Stephen: I'm worried that if I say a word, the accent will be incorrect.

Thomas: I have to be carefully choosing what to say before uttering it. It's just something you need to familiarise yourself with – the skills you often use.

Itr: What do you feel ashamed of?

Stephen: Myself. I am not really shy before my friends.

Thomas: Both myself and my friends.

Stephen: It's like if I make mistakes, I don't want to speak.

Thomas: There are only Thai people around.

Itr: Do you think the contents of speaking activities in the English classroom have any effects on how much you will speak?

Thomas: Yes, they help.

Stephen: They boost my courage.

Thomas: They help increase my confidence in speaking because normally we only take notes of the language points.

Itr: And what about something like you like to speak about this matter more than that matter? Is there such a thing in your mind?

Stephen: No, I don't have that kind of feeling.

Thomas: You mean something I don't like?

Itr: Yes, such as the topics of speaking activities. Suppose you are asked to talk about eating in restaurants, cafés, and something like that.

Thomas: Although we may have done these topics before, I still want to practise more, because I may have forgotten something already.

Stephen: Because we will need the language from these activities for our future career...

Itr: How would you use this language in your real life?

Thomas: Mainly for talking with foreigners. This needs basic English skills which we have practised.

Stephen: I used to work over summer holiday. I met only foreigners there, so I will need a lot of English for the future job.

Itr: So these materials really motivated you to speak, didn't they?

Thomas: Yes, a lot, because they are all important to our everyday life.

Itr: Do you have to use imagination when learning English such as when you have to play the role of different people?

Both: Yeah.

Thomas: We have to use a lot of imagination in thinking who we are playing right now.

Itr: How do you feel then when you have to imagine yourself as an English native speaker, or male or female language owner?

Thomas: Imagination is good. Although it's not a real situation in the classroom, but when we are in the same situation in the future, we still can apply the skills we learn now. We have to think what we are doing in the activity.

Itr: Do you have a positive or negative feeling?

Thomas: Positive.

Stephen: I feel a little excited when imagining roles, because I have to think of what the situation is like, what I should say, according to the imagined situation.

Itr: For example, when you had to talk about things, food, places, or social activities which you may have little knowledge about, how do you feel?

Thomas: Maybe we have never eaten it before, so we cannot think of what it is like.

Itr: Such as you had to say whether you like or don't like certain kinds of dishes.

Thomas: It can be a little bit difficult because it's contrast to our reality.

Itr: So you have to force yourself to do that or what?

Stephen: No, I just go along with the activity.

Thomas: No, it's fun as it's like you are acting in a drama or something, playing a role, and my partner is another person. We just have to imagine what we are supposed to say at that moment, and the conversation goes on. So I like it; I am not bored at all.

Stephen: We can learn about the food culture from other countries.

Thomas: Yes, it's about cultural learning.

Itr: Although it's not really from your true feelings.

Thomas: It's learning about culture from other countries.

Itr: So have you ever felt an ambivalence in the English classroom?

Stephen: Sometimes I am bored with certain friends, because they act so awkwardly when the teacher ask us to do speaking activities.

Thomas: Sometimes it does not go smoothly, but it's still fun. Each student has their own weak point. Sometimes it's good, sometimes bad. Somebody may not have done well in the past in certain points, so they may not like to deal with it again.

Stephen: Someone is afraid to speak out.

Thomas: They just don't have any courage to speak.

Itr: An ambivalent feeling for you is ...

Thomas: To think differently from other. Some students may enjoy the lesson, but you feel bored. Why do we have to study this again? Why is this student so slow? All these factors slow down learning.

Itr: There is a report from Sri Lanka about some students who didn't want to talk about social activities that belong to city people. They said that doing all those social activities was not part of their identity, so they resisted speaking about them.

Thomas: Because they don't have any chance to do...

Itr: Have you got any feelings like that?

Thomas: I can relate to that. When I socialise with my friends who all like football and are talking about the match from last night, but I am not much into this sport, so yes, I couldn't talk with them for a long time.

Itr: Does it have any relevance to learning situations under such topic?

Stephen: Yeah, I feel lost when the class focuses on grammar and tense. I like speaking and translation better.

Itr: That's ambivalence caused by learning activities and language points being discussed. What about a conflict of feeling caused by sociocultural experiences that are different?

Thomas: Some people like to learn about other people's cultures. It's just part of their nature, so they will think differently from what you have explained about those Sri Lankan students.

Stephen: There may be some truth to it.

Itr: Do you think some students will have resistance?

Both: Yeah.

Stephen: Some will say 'again, I don't want to study and will just keep quiet'.

Thomas: The subject matter could somehow disturb students' religious beliefs or show disrespect to their faith.

Itr: But you two never have that kind of feeling, have you?

Both: No, not at all, because we are really interested in learning.

Itr: Do you think it's necessary to use imagination while learning English?

Thomas: Yes.

Itr: Have you ever had any problems from imagining being someone who is really different from your identity?

Stephen: Sometimes. I cannot think of what to say for some situations — What I should say in this situation and how.

Itr: Like when you have to play the role of a woman, do you have any problems with that?

Thomas: It's difficult feeling, because it's not easy to sound like a woman; it's difficult to think and imagine in that role.

Stephen: Maybe I cannot think of the right sentence for her.

Itr: Then you have any strategies in coping with that feeling, don't you?

Thomas: You have to be open-minded. Don't press yourself too much. The more we limit

the scope of what we want to play or do, the less you can learn. If we want to increase our knowledge, we have to be open-minded and adjust ourselves to the learning situations.

Stephen: We have to adjust ourselves to what we are doing, like trying to think that we are a woman, and how we would act for that role.

Itrv: Should there be a balance between old knowledge or culture and new knowledge or culture in the materials?

Stephen: It's necessary to learn about different cultures in case we have a chance to go overseas some time.

Itrv: And what about local culture and Thai culture in the materials? Are they useful?

Thomas: It's very good. Once we know some basic information about 'them', we may want to tell them about who we are. If we include our culture in the contents and mix them all up with information about other cultures, it will be more interesting.

Itrv: You don't think that it's strange because English is not our language? Why should there be Thai culture in the materials?

Thomas: English is an international language now; people everywhere are using it for communication. So it's not like you are an English person, you have to speak English, and I am from Thailand, I have to speak Thai. There must be a language that can be used to connect these people.

Itrv: What are the benefits of having only the western culture in the materials, and the ones with both Thai and western cultures for speaking activities.

Stephen: Our culture has many things like religious aspects or regional aspects. We may not know something about other regions in our country, so we need to learn about this in case foreigners ask us, 'How important is today?', 'Why do we do this in any festival?'

Thomas: We can tell them about these.

Stephen: We can tell them there is a rocket festival now in Esarn, and there is this or that festival in the North. We can tell them where they should go visit.

Thomas: However, it will be better if each cultural item is clearly identified as from which culture it is. Although this may cause confusion in the beginning, still it's better that studying their culture and receiving it only.

Itrv: What is language for?

Stephen: For communication and for making us understand one another more easily. We live in the world, and there is not only country. If we can't socialise and

communicate with other countries, our country won't develop.

Itr: Do you think we should learn English for other purposes other than learning it for working in hotels, tourist agencies, or as secretaries? For example, English that helps us to express our identity through feelings and thoughts about various topics, including telling our culture and stories and something like that.

Thomas: That's very important. Sometimes we really have problems in telling other people about our identities. If we can learn English more deeply so that we can do that, our communication with foreigner will be even better.

Stephen: It's necessary, because we may go overseas and have some problem, in which case we can tell the people there where we are from, where we live exactly, like which district. They then can contact our people in Thailand and help us.

Itr: Are you happy with repeating just model dialogues in textbooks when practising speaking English?

Stephen: It's crucial because we can revise our pronunciation and improve our accents.

Thomas: It should be supplemented by having students give a sentence or a scenario, then the teacher can provide guidance..

Itr: Is English practice through repetition of what is available in textbooks sufficient for improving speaking skills? What about thought synthesis and control over what you want to say from the language you already have and have drawn from other people?

Thomas: It's useful because textbooks offer just examples. Finally, we have to rely on our own ability to analyse language before uttering words and sentences, not just say what the textbooks say. After that, we can apply the skills in real use out of classroom.

Stephen: It's necessary. They give us basics which can be used in the real world. The only thing is that we need to practise and use what we have learned a lot.

Itr: Do you have much opportunity for practice while studying here?

Stephen: It's vital. If I can graduate as quickly possible, I will probably open a shop. There may be some foreigners coming into my shop, so there is possibility of using English we are practising now.

Thomas: At least we will have foundational knowledge which can be used for talking with foreigners on behalf of others who don't have language skills.

Stephen: Maybe some foreigners get lost in our areas, so we can help them.

Thomas: It's better than knowing nothing. Some day we will be able to use it.

Interview: Buckham and Somchai – Third Space

Itvr: Buckham has lived for all your life in Phone Sawan. You have never moved to anywhere else, have you?

Buckham: No, never.

Itvr: And you Somchai, you have grown up in Akart Amnuey, haven't you?

Somchai: Yes, I have yet to see Pattaya and Bangkok.

Itvr: What do you think about the contents in these materials?

Somchai: I think they are good. There are contents about everyday life, and they can be used immediately.

Itvr: Where? I have not seen many foreigners here.

Somchai: We can practise ourselves first by talking with our friends.

Buckham: I like them. They help me increase my knowledge and learning experience.

Itvr: How do you feel about every element in these materials?

Buckham: I feel that I want to use them. They are easy and can be adapted for use and I won't feel embarrassed when I meet foreigners. The contents are useful. Only if we can use them in the right way and in the most self-rewarding manner.

Itvr: Do you ever have any problems when doing speaking activities?

Somchai: I normally have problems with vocabulary. When I try to communicate in the classroom, but I don't have the vocabulary, so I can't communicate with my friends.

Buckham: I have vocabulary problems too. Sometimes I can think of what I can use for speaking, but sometimes I can't. For example, I want to use a verb but don't know how to use it properly.

Itvr: What about other problems besides language points?

Somchai: The environment.

Buckham: Such as when I have to speak before the whole class, I feel so nervous and stiff and cannot think properly, fearing that I will make mistakes and embarrass myself before my friends.

Itvr: How do the contents of the speaking activities influence you to speak English?

Somchai: It depends on each individual's ability. If they have more proficiency, they will speak. Those who have little or are very low, the less the better for them because they cannot speak.

Itvr: Such as talking about Sakon Nakhon and Chiang Mai.

Buckham: If it's about Sakon Nakhon, we can speak more, but we don't know much about Chiang Mai, so we cannot speak much.

- Itvr: Does it have anything to do with English learning?
- Somchai: Possibly.
- Itvr: Do these materials motivate you to carry out speaking activities?
- Somchai: Yes, they do, since we can think as well as listen. So I felt energetic and active. When we did conversations, we had to think along. It doesn't matter if it's right or wrong, so I felt fun. At the same time, we get knowledge from the contents as well.
- Buckham: They made me feel active, and encouraged me to do that activity.
- Itvr: What about your feelings like role-play, etc? In these materials, when you played a local person talking with foreigners.
- Somchai: Yes. If I take up the role of an *Esarn* person, I will be able to think from that position, and I can talk better. It involves feelings and emotions, otherwise I cannot talk.
- Itvr: If you don't know vocabulary, you have something you want to say already, but you still can't think of English to say for that.
- Somchai: I will still try to speak by asking my friends.
- Itvr: Do you feel anything special with the roles you play in these materials
Buckham?
- Buckham: A little bit. I just have to try to speak, finding my way to talk with foreigners. I have to increase my self-confidence in what I say in the activity.
- Itvr: Like when you had to use 'I like' and 'I don't like' to talk about food, and you played the role of a local person talking with a foreigner about local food, was it fun or not?
- Buckham: It's a little fun. I think the contents were not really enjoyable to make us feel energetic in talking.
- Itvr: How would you like the contents to be?
- Buckham: The contents that really make us want to study, asking and answering questions with a little bit of fun element added in the activity.
- Itvr: Was talking about *Som tam*, Bamboo shoot soup, and so on, different from talking about something distant from your lived experience?
- Somchai: I think it's different. Talking about something remote from our life is something that we are not really familiar with. Talking about something close is easier; I can say about something with certainty and with my mind fully involved.
- Itvr: Have you ever felt ambivalent when carrying out speaking activities?
- Somchai: Yes, such as when I feel lonely in the classroom. The others are just studying

hard, listening so intensely to the teacher. Nobody pays attention to his or her friends.

Buckham: Not much because I am close to all friends. We just talk normally.

Itvr: Do you think the feelings like Sri Lankan students had could ever happen to you in this context?

Buckham: Probably.

Somchai: It's like acting which we must do.

Buckham: Learning a language needs that – we have to make ourselves imagine things.

Somchai: Learning English is like acting, involving masking realities more or less depending on situations. This is essential for socialising in the society and talking with other people. We can go back to being ourselves in our real society.

Buckham: We have to suppose that we are part of what's going on, adapting ourselves with other people in the classroom. Although we are different in terms of social status from others, we have to adjust that. In reality, we are still our real selves.

Itvr: Do you have to use imagination in learning English?

Both: Yes.

Itvr: Are you good at imagination?

Somchai: It depends on the lesson. If it's interesting and I want to participate, I will do my best.

Buckham: If we can imagine that situation clearly, we can do the activity.

Itvr: Have you ever faced any obstacle in imagining yourself as someone who is probably too different from who you are?

Buckham: Sometimes, like when I had to act as a woman, it's just against who I am. I don't know much what to say in that role.

Somchai: It depends on the role we are playing. I will have to change my own feelings. My strategy is to wear a mask when playing roles. Sometimes I may feel ambivalent, but most of the time I feel okay.

Itvr: Are these materials different or similar to what you used to have in the English classroom? Do you think we should have a balance between old culture and new culture in the materials for speaking activities?

Somchai: No, they are not different because they are also communicable. They can be mixed.

Buckham: It should be okay to have both our local culture and Western culture because we can have an opportunity to engage with cultural exchanges.

Itvr: How would that feature facilitate speaking activities or communication in the

classroom, or make them more interesting?

Somchai: It will be interesting. We can learn from what we haven't known before. That is, we don't know it yet, but when it is included in the content, we will know more and can talk about it — even just a little bit is good.

Buckham: That will be useful, because foreigners don't know much about our areas, so they may be interested to learn. In the same vein, we are curious to learn about their culture in case we don't know much about it too.

Itr: What do you think about many people saying that English belongs to native speakers, so there should be only western culture.

Somchai: If we learn only Western culture, we will know only the Western culture, but we cannot bring our own culture into comparison with this new culture — we are like this, and the Western culture is like that. We will have better understanding if we have the combination.

Itr: Is having our culture in the materials useful for our future? What are your opinions?

Buckham: We need to add our own dialect so that we can make meanings more easily to be used within our own country.

Somchai: That way we will not abandon our own culture... we will be able to tell other people that this is a Thai identity, an *Esarn* identity.

Buckham: Telling foreigners that Thai people also have our own culture.

Itr: What's language for?

Somchai: It's for communication, mainly through speaking, meaning making, and making conversations.

Buckham: Communicating with one another so that we understand each other, understanding that what this and that person says, and preventing any conflict.

Itr: Do you think we should learn English for other purposes besides learning it for working in hotels, tourist agencies, or as secretaries? For example, English that helps us to express our identity through feelings and thoughts about various topics, including telling our culture and stories and something like that.

Buckham: They are also important because we all need English skills so as to learn how advanced the world has become and how important the role of language is in every country.

Somchai: Yes. For example, it's important to the communication between an English student like me, and my teacher who is a foreigner. It's impossible to use Thai for communication. We are a host, and we probably need to tell him or her

about our culture.

Buckham: I agree with Somchai. It is important to let others know what the good things are or what we have in our identities.

Itvr: Are you satisfied with learning English by repeating model dialogues in textbooks?

Both: Yes.

Somchai: But it's not adequate yet. We have to supplement the lessons with more variety related to our everyday life or the language for office, and so on.

Buckham: Different activities too, and there should be something that can strengthen each activity.

Itvr: If you have to practise a model dialogue about going shopping in New York, how would you make it more meaningful for you?

Somchai: I have to imagine what New York is like, and express my feelings according to that imagination, although I have never been there.

Buckham: The reason we keep repeating model dialogues is that we can see how the language in there should be adapted so as to make it better.

Itvr: Is an ability to speak English, even if it's just short words, expressions, or sentences important to your English learning?

Somchai: Although it's short, it can still make us proud if it's spoken from our heart such as saying 'all right'.

Buckham: We can still get it right.

Itvr: What about your freedom in controlling what you want to say by using your own language and the language from textbooks or other people, and arranging words into a sentence on your own? Do you think it will be helpful to your learning?

Buckham: That's good because students will have more chances to express ideas and their own abilities, so it should be promoted in the classroom.

Somchai: It should not be just repeating conversations. The dialogues should involve general talk, but should also be extended to open discussions of different topics.

Interview Nancy and Kate – Headway

Itvr: What do you think about the materials you used in our classroom?

Nancy: They are good. They covered quite a lot, some of which I had never studied before.

Kate: I think the contents are sufficient. The important thing is that how we could

collect the knowledge from them.

Itr: Do you like them? I mean everything in the contents of these materials?

Both: Yes, I do like them. It's fun to see pictures. It's not that serious. Most of the textbooks I have seen don't have many pictures.

Kate: It's colourful.

Itr: Are they different or similar to what you have been using?

Kate: I think they are quite similar.

Itr: Do you have any problems when doing speaking activities?

Kate: It's about how to act out. Sometimes I am shy to do it, fearing that I will make mistake.

Nancy: The same for me. I am not fluent at all. Sometimes I can think of what to say already, but I don't know what to say in English. Then I just forget. I am so excited.

Itr: What about other problems besides language ones?

Nancy: I don't have any. I think I like acting out, I can do it well. I don't feel easily ashamed of this kind of action.

Itr: Do you think the contents have any influence on how much you speak in speaking activities, such as when you have to talk about food, or when you have to talk about political situations, and so on? I mean you want to speak about this matter a lot, but you don't like to talk about certain topics at all. Have you had any problems like that?

Kate: Maybe, there could be something like that sometimes. We may be interested in certain topics more than we are in others.

Nancy: Or we are not knowledgeable about something.

Kate: Like I am not skillful in grammatical points. I can just speak English without paying too much attention to grammar.

Itr: Do these materials motivate you to speak while doing the activities?

Nancy: Yes, they did motivate me.

Kate: The contents are not that serious; the words are easy, not complex at all.

Nancy: The important thing is that they have pictures for us to look at while learning. At least, we have nice pictures.

Kate: The pictures help a lot already for our understanding.

Nancy: So we can communicate with one another based on the pictures too.

Itr: Do you need to use imagination while learning based on these materials?

Kate: Sometimes.

Nancy: I try to imagine that I am a particular role in the materials.

Itvr: How did you feel then when imagining yourselves as native speakers, blonde women, or something like that?

Kate: In terms of peaking skills, we have to try to speak as closely as possible to their styles and accents.

Nancy: Even body action we have to imitate them.

Itvr: What about the topics of talk like social events, activities, places, and so on, as in Lesson 6? How did you feel when you had to use 'I like' or 'I don't like' to talk about western food?

Kate: It's contrast to our reality.

Nancy: I have never had most of those food items before. If it was Thai food, maybe I could have said something more.

Kate: Yeah, like whether they are delicious, or I like them or not.

Itvr: So you will have some difficulties if most of the foods are western, won't you?

Kate: To an extent because I don't know the name, nor do I know what the foods are like, so I don't know what to order.

Itvr: Will that affect how much you could speak in that situation?

Nancy: Suppose I was overseas and had to order some food to eat, it would be like ... I won't get anything to eat because I don't know if what I have ordered would be edible for me. It's like familiarity; I wanted to eat chicken, but it turns out to be something else.

Itvr: Have you ever had any ambivalent feeling before in English learning?

Nancy: There may be something like that. Because we have lived our lives in the country. We don't know much about things or places, but when we come into the classroom, we have to try to know all these tourist places and how each place is important. Well, it's like we don't know everything, what can I say?

Itvr: If this kind of information is used as speaking activities, how would you cope with this situation?

Kate: We have to study about this information first.

Nancy: Try to read as much as possible so as to collect information about this.

Kate: Seek for extra knowledge.

Nancy: If we have money, we have to go see places, ask for information so that we gain more knowledge.

Kate: And more experience.

Itvr: So you don't resist practising like those Sri Lankan students, do you?

Kate: I think we have to try to adapt ourselves to other people, or to adjust to the subject matters in the classroom.

Nancy: Try to adapt ourselves to the environment. Try not to think that we are different from other people.

Itvr: Do you have to use imagination in the classroom?

Nancy: We need to.

Kate: Whenever we say something, we have to try to act according to what we say, or something like that.

Nancy: Like those foreigners visiting Thailand when they try to buy something in Thai markets, but the sellers don't speak enough English, so they try to use their body language and all that.

Itvr: Have you ever had any difficulties in imagining yourselves as someone who is so much different from you, such as imagining being an opposite sex or to be Mary living in New York ?

Nancy: It's contrast to reality.

Kate: I don't know what she is like.

Nancy: And we have to play her role.

Kate: We don't understand her role deeply enough.

Itvr: So speaking based on our reality and imagination, which one is better?

Nancy: My feeling is that there should be a combination of imagination and our reality. It will be like not too distant and yet not too real. I think it will be more fun than just practising mainly based on imagination.

Kate: I agree with Nancy on this point.

Itvr: Should there be a balance between familiar culture and new culture in learning materials?

Nancy: I think there should be because if we keep taking up western culture, it's like it will conflict with our feelings. That is, we have been familiar with our culture, have already received our own culture, but we need to take up a new one. It is not fun for me. It's in conflict with my feeling. Sometimes I don't like that.

Itvr: How do you feel that the contents of the materials are mainly western culture?

Nancy: I think we are only taking up "their" culture, we don't have any chance to promote "ours" I don't know ...

Kate: I don't feel that the new and old cultures are in conflict with each other. If something is good in their culture, we can apply it to our life. But we will never leave our own culture.

- Itvr: If there are both Thai and western culture in teaching materials for practising speaking, will that be good and how, especially when we want to promote communicative activities in the classroom?
- Kate: It will be like cultural exchanges.
- Nancy: It is like the time we meet foreign teachers in our classroom. In fact we can exchange each other's culture, taking turns in a conversation.
- Kate: Language exchange.
- Nancy: They will know more about "us", and we will know more about 'them', which will make learning enjoyable.
- Itvr: That means if there is information about us in English, speaking activities will be more interesting.
- Nancy: It's like we probably know that place and can explain it better than just reading from the book. This will strengthen the teacher-student relationship, which will be different from what we face everyday. It's like the teacher hardly talks interpersonally with students, and the students are afraid of the teacher. It's my feeling.
- Kate: I fear that when the teacher says something, we won't be able to answer that. Sometimes we listen to the teacher's question, but we quickly forget or cannot think of the answer.
- Nancy: Sometimes we can barely talk in English.
- Kate: Nervous.
- Nancy: Sometimes when I listen to the teacher's question or sentence, I think about what that means, then I couldn't think of how to reply fast enough. Most of the time it's like that.
- Itvr: What is language for?
- Nancy: It's for communicating with other people. It's a lingua franca, meaning that it can be used with anybody. We will survive anywhere if we have language.
- Itvr: If there is Thai or Esarn culture in learning materials improper?
- Kate: No it's not.
- Nancy: It can be strange but my feeling is that if there are both cultures, it will be excellent. At least if there are both, we will be able to use English for explaining things to foreign tourists. At least we can communicate with them. If there is only the western culture, we will only know their culture. When they ask us back about our culture, we don't know anything.
- Itvr: Do you think we should learn English for other purposes besides learning it for

working in hotels, tourist agencies, or as secretaries? For example, English that helps us to express our identity through feelings and thoughts about various topics, including telling our culture and stories and something like that.

Kate: That's important. We can tell foreigners how we live our lives and something like that.

Itvr: Will they be interested in our skills?

Kate: They may be interested in our culture. If our life is totally different from theirs, they may become interested in this aspect.

Nancy: Foreigners have probably never experienced so many things in our lifeworlds. I remember meeting a foreign tourist who came into my village. At the time, my family had some buffaloes, and my mother and I took them out to the fields. He was so excited about everything. When he saw a buffalo, he asked what it was and how I raised it. We were poking red ants' nests for their eggs, he asked what they were. I told him "egg ant". He asked to try some and I let him try. He smiled sheepishly, saying it was good.

Kate: It's good because some foreigners want to learn about us. They have never seen [the ways of life] like this. When they experience it, they will enjoy the excitement.

Nancy: Because they have never known or seen it before.

Kate: As they have not seen it before, when they first see something new, they will get very excited, such as some foreigners can plough ricefields because they got married with some Thai women.

Itvr: Have you ever seen the materials used in Group B?

Both: We found that they are Thai food.

Itvr: If we combine them all, will it be good and more interesting?

Kate: Yes, it will be more interesting. There will be new and strange words which we have never used or heard before. It's like we learn about their culture, we don't know anything in the beginning. When they study about our culture, they may feel surprised too.

Itvr: Are you satisfied with English learning through repetition of model dialogues in textbooks, such as you are A and you are B engaging in a conversation?

Kate: Yes, I am. If we practise that more often, we will get used to the language and can speak more fluently. If we use more vocabulary or sentence patterns for practising speaking, our skills will improve.

Nancy: But I think it's not enough, because we never face real situations. If we

encounter actual situations, we cannot do much because of our excitement. My feeling is that I would like to learn English with foreigners who are native speakers and are friendly with students. We can then practise communicating with one another until we can talk smoothly. Sometimes I can't understand the teacher, and the teacher doesn't understand me either. There is always a communication breakdown. When we meet foreigners out of the classroom, I am just scared, and don't have any courage to speak.

Kate: On one hand, we would like to approach them to start a conversation, on the other hand, we don't have any courage to do that.

Nancy: One day we ran into a foreigner. I urged Kate to ask him. 'No' she said, so we just walked past him. We didn't have any courage to start talking.

Kate: The most I will do is smiling to them, and they smile back, but there is no conversation.

Nancy: If they come to speak to us, use body language, and I try to imagine my best what they want. It will be like they had to imagine the eggs of red ants or something like that.

Itvr: Do you mean that if they are interested in how we live our lives, who we are, there will be more to share between each other. Your feeling is that you have to practise, have to try, and at least you can communicate with foreigners, and something like that. Then you will have more courage to speak with foreigners — what they want, or how you can help them, and so on, unlike now that you just run away when you meet foreigners.

Itvr: Is an ability to speak English, even short words or sentences important to your English learning? I mean when you have freedom to decide and control what you want to say by using words or sentences which you have, combined with words from textbooks and what you heard from your friends. Then, you put all these into a sentence by yourself.

Nancy: It will be more important if we think and speak. It's like when we are alone, we can imagine talking and make sure that we truly understand. Even better is that we try to speak with other people and see if they can understand us. It's like training.

Interview: Jenny – Headway and Jarunee – Third Space

- Itvr: What do you think about the contents of your materials?
- Jenny: The contents are useful for our learning. They let us see and learn culture. I liked them. I learned a lot. In addition, I learn the language.
- Jarunee: I think this set of materials is good. They are different from what I usually have in the classroom because they have more pictures. It's like when I studied in high school. They are more motivating and make me want to learn. There are activities that are fun, although there were times when I felt tired. All in all, they are useful.
- Itvr: How are these materials different from what you normally have?
- Jenny: There are some parts which are similar, some different. The dialogues are similar to what I have learned before.
- Jarunee: There are also similar and different parts. The contents may be similar, but the difference is that there are more pictures when we practise dialogues. This is appealing to my taste, when I see the pictures and all.
- Itvr: Have you had any problems when doing speaking activities?
- Jenny: Sometimes, like when I am not confident if what I have said is right or wrong. I have no courage to speak out, so maybe I have a little trouble, but I still talk after all.
- Jarunee: Similar to Jenny. I am not sure if this word is going to be right or not. I actually want to speak. If it's right, I will speak, but I am afraid it's wrong.
- Jenny: We don't know for sure. I am afraid that I will say something incorrect.
- Itvr: What about other problems?
- Jarunee: I cannot think of what to say fast enough. Sometimes I think I will say this, but the time is up already. Then, I will forget or something like that.
- Itvr: Do the contents of speaking activities have any influence on how much you would speak, for example, talking about food or talking about political situations? I mean you prefer to talk about one subject matter, but don't like to touch upon other issues. Do you have this kind of feeling?
- Jarunee: There was a time when I felt like participating the most. That is when I played the role of Nong Mind and Buckham, and there was an interpreter. I think that was fun. I wanted to speak. When I played the role of an interpreter and Jaew was a correspondent in particular, I did feel that. Normally I can't think of what to say in time, but when I did this role, I could think of what to say, so I wanted to speak.

Itvr: The contents in your materials are different from Jarunee's. Did they have any effects on how you would speak?

Jenny: Yes, they did. In some dialogues, I would speak more. If we have the knowledge, we will speak. Those which I didn't know much, I hardly talked.

Itvr: What about other problems related to your social and cultural experience?

Jenny: It's not necessarily about the language itself. For example, when talking about selling and buying, do we have any knowledge about this kind of exchange?

Itvr: Do you mean whether we have understanding of what's going on, don't you? Can you give an example?

Jenny: Suppose we are talking, we will imagine that ... like when we go shopping in a supermarket, we will think that what we are buying and how we are going to say that out.

Itvr: Is it difficult to imagine all these different situations?

Jenny: It can be both difficult and easy, but I can still do it.

Jarunee: Certainly all the activities emphasise speaking skills.

Itvr: And are the pictures motivating too?

Jarunee: Yes, they are. Another thing is that all my friends cooperated well in the activities; they acted out and involved so affectively, so it's really enjoyable.

Jenny: They are motivating. The contents are good, and everybody was interested in doing the activities.

Itvr: What about imagining yourself as a westerner in the materials?

Jenny: Like when we talked about Mozart, I really had to imagine hard so as to engage in the conversation.

Itvr: What about imagining yourself as a local person in your materials Jarunee? How did you feel about that?

Jarunee: I will feel proud that I am a local person who can tell others or foreigners about what my province has to offer.

Itvr: What about imagining as a foreigner?

Jarunee: That's different. When I acted as a local person, I can give information and knowledge from our culture to foreigners. When I was a foreigner, I was supposed to collect information about local communities, so they are not much different.

Itvr: Are both roles similar or different in terms of difficulty?

Jarunee: Similar because I still have to use English for acting in both roles.

Itvr: What about imagining about western food?

Jenny: It's something we have to do, for example, talking about food which we have never eaten before, but I have to.

Itvr: Is it different from talking about familiar food?

Jenny: It's different because we know what each kind of food tastes like. We can really say that we like it. When talking about western food, we don't know if each kind is delicious or not. We just say that we like it or don't like it because we have to.

Itvr: How did you feel, Jarunee, when talking about local food?

Jarunee: I could talk because I knew what was what. I could state firmly about its taste. It's different from talking about western food, which we don't know its name from the picture, so it slowed us down while talking about it.

Itvr: Have you ever felt ambivalent before about talking in English?

Jenny: Not really. I have known something before about this, but it's contrast to my feeling since we have to talk about it while we don't know much about it at all.

Jarunee: I have experienced that kind of feeling. Sometimes I don't really understand the lesson, but I have to do my best. I also have to force myself to participate. Sometimes it is just me who seems to be trying hard, but all my friends look so tired to do the activity.

Itvr: Do you think you have experienced that kind of feeling like those Sri Lankan students?

Jenny: Sometimes it's all contrast to our reality.

Itvr: Will it have anything to do with how you learn English?

Jarunee: Maybe. Like some students are naturally not very talkative, but they have to follow the others. So they have to be courageous to do this kind of thing. Maybe it's contrast to their personality or something they like to do in the classroom.

Itvr: What about talking about something distant from what you like, such as religious stuff?

Jenny: Sometimes, because it's not close to our knowledge. We don't know about it, so I don't know what to say.

Itvr: Do you really like talking in the classroom?

Jenny: Some situations. Yes, actually I want to speak.

Itvr: Have you resisted by not speaking?

Jarunee: No, I don't do that.

Jenny: I'm Thai, but I have a chance to learn western culture, I want to learn it. I am curious to know. It's not that I am Thai, and I don't want to learn about western culture.

- Jarunee: I agree with Jenny. We are Thais, but anyway we have to learn about other cultures, not only western one, but all kinds of cultures. We must learn them, so I never resist learning.
- Itvr: Do you have to use imagination while learning English?
- Jenny: Of course. We need imagination to help us understand. Suppose we are talking about this issue, we have to imagine ourselves in that situation so as to understand and do it well.
- Jarunee: Certainly we need imagination. Suppose we are a movie star, we have to think what this actor or actress would do or like. Yes, we have to use imagination.
- Itvr: Are you good at imagination?
- Jarunee: I think I can imagine about something really distant, but still I can't think of what I can say in English for sentences I imagine.
- Itvr: Have you ever had any problems in imagining being someone who is very different from yourself, such as Nong Mind?
- Jarunee: I think it's fun. Like I thought that Nong Mind was a girl, so I could imagine that she would feel this way or talk this way.
- Itvr: Is imagination necessary for you Jenny?
- Jenny: It plays a role because sometimes we don't know how to do things in speaking activities, but when we imagine to be this and that person, we can do them. We need to imagine according to the contents. If we can't do it, we don't imagine, we stick to who we are in reality, we can't do the task. We need to imagine as that person.
- Itvr: Do we need to have representations of both old or familiar culture and new culture?
- Jenny: There should be both what we know already and what we still don't know. What we already know is something that helps us to understand more, and what we don't know yet is something we need to learn in order to know more. It's necessary [to blend two or more cultures] because if there are two cultures, we can probably blend them
- Itvr: Should we combined the western culture in English A materials and the local culture in English B materials?
- Jenny: It's essential to mix them. We have been learning through just the western culture, so it should be blended into the old culture. Nowadays, Thai people really like the western culture, so if it could be blended into the Thai culture, it would be excellent.

- Jarunee: I think the two cultures are compatible with each other. Maybe they should be mixed together. They are not really that different from each other.
- Itr: Will the mixed content be beneficial to speaking activities?
- Jarunee: That is, we already know about our own culture, if we learn about it more, we will probably double our knowledge. We can then receive the new cultures. We can learn them all at the same time.
- Itr: Will speaking activities be more interesting?
- Jenny: They will help us to speak more because there are both contents from two or more cultures. We can combine similar stories.
- Itr: What is language for?
- Jarunee: It's for communication because the people on this world speak different languages. With English, we can communicate with people from different countries.
- Itr: Why do the contents need to include Thai culture when English originated from the western culture?
- Jenny: People have been using English in Thailand too, so we have to learn Thai culture too, because after all we have to talk Thai culture by using English.
- Itr: How are the contents that are based on Thai-culture useful for your learning?
- Jarunee: Because we understand Thai culture already, so if we turn it into English learning, we will be able to gain more understanding.
- Itr: Do you think we should learn English for other purposes besides learning it for working in hotels, tourist agencies, or as secretaries? For example, English that helps us to express our identity through feelings and thoughts about various topics, including telling our culture and stories and something like that.
- Jarunee: We learn English not only for work. If we study it deeply, it will be with us forever. If foreigners come to ask us for directions, we can help them out. We don't have to run away like before.
- Jenny: It's not only for work. English skills are useful. It's a lingua franca for the world nowadays. We can communicate with other people from overseas, not just native speakers of English but also people from everywhere.
- Itr: Are you satisfied with learning English by repeating model dialogues in textbooks?
- Jenny: Yes, I am. I can repeat them because repeating the language can lead to me knowing more.
- Jarunee: Me too, but maybe it's not adequate if we keep looking and reading off the

textbooks. Oral practice would be better.

Itvr: So is this kind of practice enough?

Both: No.

Jenny: We don't have to use our thoughts by repeating textbook dialogues, so when it comes the time we meet real people, probably we won't be able to talk.

Itvr: What do you think about your independence in producing language by using the words or expressions you have, combining them with those from other sources such as friends, teachers, texts, etc? Will that help your English learning?

Jarunee: It's very important that we reach understanding and speaking English by ourselves. It's not useful that we keep memorising model language from our coursebooks without knowing what the words mean, how and when they can be used. If we truly understand them, we will be able to speak English like we speak Thai.

Jenny: That's important. We shouldn't stick to only what we have learned from the textbooks but not understanding them by heart.

Interview: Jaew – Third Space

Itvr: You were born and have lived in Songdao?

Jaew: Yes.

Itvr: What do you think about these materials?

Jaew: They are good because the contents can be used in our everyday life. We chose English as our major, so they are definitely useful.

Itvr: You like them, don't you?

Jaew: Yes, they are all colourful and appealing.

Itvr: Can you compare them with the materials you have used in English learning so far?

Jaew: The contents are clearer. Most of what we have before are photocopied. There can be something which we don't know and are not clear. We can't tell what they are. These are clearer and we can still tell what they are.

Itvr: Have you had any problems when doing speaking activities?

Jaew: Sometimes I have difficulties in speaking my sentences out. It's probably I put the words wrongly, so I lack self-confidence, and don't want to utter words. I fear that they will be wrong. I cannot think of vocabulary or sentences.

Itvr: What about other problems besides language?

Jaew: Not much. For pronunciation, we have taken a course in phonology. I don't have

any problems with my friends, nor with the environment. When I work with close friends, it's not a problem, but if it's a work group and someone doesn't work, there may be a little problem.

Itrv: Do the contents in the materials affect how much you speak when doing speaking activities?

Jaew: Sometimes. If we are interested in that subject matter, we can do better in both speaking and other skills. If we don't understand that lesson, we may not want to speak.

Itrv: When you said 'understand', does it mean only grammar or the topic of talk such as talking about Chiang Mai or Sakon Nakhon?

Jaew: I don't have such a problem.

Itrv: Do these materials motivate you to talk?

Jaew: Yes, they do. The contents are useful to our everyday life, and we are also interested to learn, so they are really motivating me to self-train in order to familiarize with the language.

Itrv: What about your feelings?

Jaew: Fun and I also learn something new.

Itrv: Have you ever felt odd or ambivalent about speaking English?

Jaew: You mean role-play activities? I like doing role play because if I just read off the coursebooks, I can barely remember anything. If I speak and act out that role at the same time, it is easier for me to remember. It should not be just reading, but we have to act out, like we are this person, we have to do this. This method helps me to remember.

Itrv: What do you think about this kind of imagination, especially when you have to refer to social events, places, and food relevant to your first culture? Is this kind of imagination different from when you are a foreigner talking about local food?

Jaew: If I have to play the role of a local person, I will feel motivated to talk because I am talking about my own life basically, so I should know better and feel enthusiastic to tell foreigners about my lifeworlds.

Itrv: What if you have to imagine talking about western food?

Jaew: I may not be as self-confident as playing the role of a local person because I am not used to it. I don't even know what they taste like.

Itrv: How are the two roles different?

Jaew: I think they are very different. We can talk about local food because we know how to cook, what it tastes like, but we have never eaten western food.

- Itvr: Do you ever have an ambivalent feeling imagining being someone really different from you?
- Jaew: Naturally there will be some worries. Can I do it? How will it turn out? Mainly because we have never lived in the western world before?
- Itvr: Will there be such a feeling like those Sri Lankan students had?
- Jaew: I don't personally have that problem. It all depends on each individual, and how much we want to learn.
- Itvr: Because learning English requires you to learn about the culture of native speakers or the West?
- Jaew: We have to learn it, because when we learn their language, we should learn about other aspects in their lives, so that we behave appropriately.
- Itvr: Do you need imagination in English learning?
- Jaew: It's very essential, because if we don't use it, we won't be able to arrange words and sequence of language or sentences.
- Itvr: Do you think you are good at imagination?
- Jaew: I think I am good, because I like doing this kind of stuff. When we keep reading but we never imagine, we will never remember or be able to analyse the contents. We need imagination.
- Itvr: Do the contents for speaking activities have to contain a cultural balance between something you have known before and something new?
- Jaew: I think it's necessary [to have both local and international cultures] because if there are only stories which students don't know much about or are not familiar with in the textbook, it will be boring and we don't want to learn it. There should be the things we already know to help boost our enthusiasm. As for those things we don't know much about, we can gradually learn them at the same time.
- Itvr: If they contain multicultural perspectives, will that be good?
- Jaew: It is good because it gives us a variety of knowledge. It is not tedious and won't make us feel too bored to learn.
- Itvr: Will that be useful to speaking activities?
- Jaew: It will make an activity more interesting because when we know some information, we will be able to do it. This will encourage us to participate in learning processes. Once we have a desire to learn, we won't have much trouble learning other things. Maybe we will be more enthusiastic to learn after that.
- Itvr: Will it be easy or difficult?

Jaew: It depends on the subject matters included in the contents I think.

Itvr: What is language for?

Jaew: It's for communication in our everyday life, for education and seeking more knowledge.

Itvr: How are you going to make use of English in the future?

Jaew: It will help me with finding future career. If we have English skills, it is easier to find a job. Also, it can be used for communicating with foreigners, in case I happen to have a foreign friend.

Itvr: Do you think we should learn English for other purposes besides learning it for working in hotels, tourist agencies, or as secretaries? For example, English that helps us to express our identity through feelings and thoughts about various topics, including telling our culture and stories and something like that.

Jaew: Other purposes include interacting with foreigners, and also disseminating our culture to other countries.

Itvr: How will the mix-culture contents help with all these purposes?

Jaew: They serve in promoting our culture. We are Thai, so we should know about Thai culture and traditions. When we tell foreigners, we can tell what they should do or should not do in Thailand.

Itvr: When will you use English for self-expression in the future?

Jaew: The first chance will be in my job interview. I may have to use it when they ask me about where I am from and things like that.

Itvr: Will you have a chance to use it with foreigners?

Jaew: I think so because the contents cover dialogues, such as talking about food, telling directions, and so forth, so I can use them all.

Itvr: Are you satisfied with learning English by repeating model dialogues in coursebooks?

Jaew: Yes, I like it. They help me to memorise how we engage in conversations. If we practise this, we will be able to recall it later.

Itvr: Is it enough for your speaking skills?

Jaew: Not yet. We have to find supplementary activities, such as watching movies, listening to music, or conversations from which we can learn vocabulary, accents, and so on.

Itvr: Is an ability to speak English even short words or expressions important?

Jaew: Yes, it is. All kinds of practice are important because we will certainly have to use the skills in our everyday life. If they are important, they won't be part of

the curriculum. It's only when we are really interested in them that we will know.

Itvr: What do you think about your independence in producing language by using the words or expressions you have, combining them with those from other sources such as from your friends, teachers, texts, etc? Will that help your English learning?

Jaew: I will focus on speaking skills because if I am not going to be an English teacher, I won't have to use a lot of grammar and structure. In particular, I try to practise language for functional purposes, such as for working in hotels.

Itvr: What about autonomous speaking? Do you practise it at all?

Jaew: I don't practise that a lot yet. The only opportunity for my speaking practice is in the classroom or when we do the activities. When I am with my friends, we mostly speak in our dialect. It thus depends on the environment. If we practise often, we will become familiar with English.

Interview: Vendy – Headway

Itvr: What do you think about the contents of these materials?

Vendy: I think they are good because they have basic English that can be used in our everyday life.

Itvr: Do you like them?

Vendy: Both feelings. What I like is something we have never learned before but I understand it. I don't like the parts which I didn't understand.

Itvr: What didn't you understand?

Vendy: I can't remember, but there was some.

Itvr: Do you usually have any problems when doing speaking activities?

Vendy: Yes. Sometimes it's pronunciation; some words are difficult to pronounce; words that I can't remember; the sentences I can't make.

Itvr: Apart from language problems, do you have other problems?

Vendy: Sometimes I can't create dialogues.

Itvr: Do the contents of speaking activities have any influence on how much you would speak?

Vendy: Yes, for example, we live in Sakon Nakhon, we know her better than Phuket, which we have never been to.

Itvr: Are the contents in these materials motivating?

Vendy: Yes. I can practise speaking skills as well as learning about their culture. The

pictures are also nice.

- Itr: How do you feel when you have to imagine yourself as a native speaker?
- Vendy: Not really. I'm just myself.
- Itr: So how would you feel like participating in dialogues such as in a café?
- Vendy: I just think of the situation I am supposed to be speaking in.
- Itr: How did you feel when you had to talk about things, places, activities, etc. which you are not familiar with?
- Vendy: Sometimes because I don't know many kinds of western food, but I try to practise, so it's still good.
- Itr: So will you have to use a lot of imagination?
- Vendy: Yes, quite a lot because I have to think what I should do or say.
- Itr: Do you sometimes avoid talking about something you don't know or resist to practise this kind of speaking?
- Vendy: No. I would like to try some food.
- Itr: And is it very good for you to practise this way?
- Vendy: I should still get something.
- Itr: If I asked you to say that you would like to try this food because you have never eaten before, can you say that?
- Vendy: No, I can't
- Itr: Have you ever had any ambivalent feelings like students in Sri Lanka?
- Vendy: There could be something like that like I didn't know what to do, but I can't remember.
- Itr: Will you resist to practise like those students?
- Vendy: I will keep quiet. I will try to be patient. If my friends do, I will do the same, although it may be contrast to my feeling. I have to adapt myself to the situation.
- Itr: Do you normally have to imagine yourself while doing speaking activities?
- Vendy: I have to so as to play the role successfully.
- Itr: Are you good at imagination?
- Vendy: Not really good, just okay.
- Itr: Do you have any problems in imagining to be someone who is totally different from you?
- Vendy: Sometimes because I couldn't adjust myself since I am not familiar with the role.
- Itr: Have you got any strategies for coping with this situation?
- Vendy: I ask my friends to teach me.

- Itvr: Do you think there should be a balance between old and new culture?
- Vendy: It's essential [to have both cultures in the materials] so that we learn about "their" culture. At the same time, it's like a cultural exchange when we learn about "our" culture. We learn about cultural differences. If we go to European the future, and we know their culture, we will know how to keep good manners. As for our local culture, we can disseminate it to other people so that they will know how we are different from them.
- Itvr: What is language for?
- Vendy: Each language in this world is different. We have to learn English in case we travel overseas. We have to use it to communicate with foreigners. If other people don't have the language, we can also help them with interpretation.
- Itvr: Do you think we should learn English for other purposes besides learning it for working in hotels, tourist agencies, or as secretaries? For example, English that helps us to express our identity through feelings and thoughts about various topics, including telling our culture and stories and something like that.
- Itvr: We should never forget our roots whatever we do or become. We have our own language, so wherever we go, it's still with us.
- Itvr: Will English become part of us when we have Thai as our core identity?
- Vendy: Yes, they can be blended both Thai and English.
- Itvr: Will you have any change of expressing your identity when communicating with foreigners in the future?
- Vendy: We will have to do that in every social interaction.
- Itvr: Are you happy with learning English by repeating model dialogues or language in textbooks?
- Vendy: I like some conversations and dislike others. I like those which I can do. What I don't like is when it gets too difficult.
- Itvr: Is repeating dialogues sufficient for your learning?
- Vendy: I think it's enough because it's basic skills of different situations. At first it's like memorising, which I can sometimes forget.
- Itvr: What about speaking short words, phrases, or sentences on your own without any assistance?
- Vendy: I would like to practise pronunciation, and don't care whether it's right or wrong – talking with my friends without thinking too much.
- Itvr: What do you think about your independence in producing language by using the words or expressions you have, combining them with those from other sources

such as friends, teachers, texts, etc? Will that help your English learning?

Vendy: I have to practise more by focusing on my feelings and stick less with the contents in textbooks.

Interview: Bua and Araya – Third Space

Itr: What do you think about these materials?

Bua: The contents are good and can be used in our everyday life. In some lessons you taught us something new, so we gained more knowledge.

Araya: Something in these lessons is new. It's something easy, but we have overlooked and have used it wrongly.

Itr: Do you like all the contents?

Araya: Yes, I do. I could exchange ideas in dialogues, had a chance to act out, which I don't have much opportunity to do in normal classrooms.

Bua: Me too. It's enjoyable and there are pictures and illustrations. I can practise acting out, and feel that I had more courage to do that. Normally we don't do this much. Mostly we go out to the front of the classroom doing a dialogue.

Itr: Have you ever had any problems while doing speaking activities?

Bua: I fear that I will make mistakes. How can I say that? I am worried that I will say something wrong.

Araya: I make mistakes pronouncing words, and my friends laugh.

Itr: Besides language problems, do you have other problems?

Araya: Maybe but I can't think of any now.

Itr: Will the contents have any impact on how much you would speak?

Bua: I will speak more because we have to be courageous in doing what we are learning. If we fear we can't do it, we will never be able to improve.

Itr: If you talk about *Plaa raa* and hamburger, what's the difference?

Araya: If I were to speak, I would like to talk about *Plaa raa* because we are so familiar with it. I am afraid that I couldn't speak about hamburger well enough because I am not used to it.

Bua: I agree. *Plaa raa* is so easy to make, but hamburger would be difficult because of all the ingredients.

Itr: If I ask you to imagine yourself as Mary living in New York, and to be just yourself, will your feelings different for the two roles?

Araya: I think they are different because we will always be ourselves. It's difficult to be somebody else. It's not natural, so I would rather be myself.

- Bua: Definitely they are different because no matter how we imagine to be somebody else, we will end up being just ourselves.
- Itvr: Does imagining someone living overseas talking about social activities in those communities affect your feeling while doing speaking activities?
- Araya: I don't normally compare myself with someone who is better, because it will be an obstacle to learning. However, it's sometimes good if we compare ourselves with others so that we can try to improve our learning, and our language will be better.
- Bua: If we compare too much, we will feel inferior, especially comparing with people who are smart. I am not very smart.
- Itvr: You had to imagine to be a local person talking about local food with foreigners, how did you feel?
- Bua: This is different because I am so familiar with our local food — which one is healthy? If we compare with western food, it doesn't have a lot of vitamins since a lot is mainly flour. It will make you fat. Our local food has both vitamins and minerals, which won't make us fat.
- Itvr: How does talking about the environment around us by using English make you feel?
- Araya: I felt that I could improve my language skills because we used our own environment for talking. We could improve our language, although we still can make mistakes, causing some laughter when we played different roles. My friends do not know everything either, so there are both right and wrong.
- Itvr: When you had to play the role of a foreigner coming into your local community, who did you feel?
- Bua: I was excited to do that because I had to think that I had never been to Thailand before. I don't know much about the culture and tradition. How would I go about using language when most Thai people do not speak English?
- Itvr: When it is speaking activity, who do you feel?
- Araya: It's good but Thai people are still seen as having a lot of problems with speaking skills. We cannot speak like native speakers and we laugh. It's not like native speakers, so we are not confident and do not speak a lot.
- Itvr: Have you ever felt ambivalent about doing a role which is different from who you are?
- Bua: It's impossible. I think that incident in Sri Lanka happened because those students didn't have much English yet.

- Araya: It's not similar to Sri Lankan incident. When we learn in the classroom, we still have to learn other people's culture. It's part of our English learning, but we still maintain our own culture.
- Bua: I think like Araya because we learn a foreign language, we should learn a little bit of their culture. In the future, we may go overseas or apply for jobs when they will interview us in English. Foreigners may need some help like when they get lost. They ask us and we can answer them. Learning a language is always good because we can use it for communication.
- Itrv: And talking about something irrelevant to your life can cause an ambivalent feeling, can't it?
- Bua: It's possible because we may not want to do that in real life such as going shopping.
- Itrv: Why?
- Bua: Because it's safer. It's better to be economical. Going shopping means we have to spend our money, but our clothes and things are still in a good condition. I can still use them.
- Araya: I don't think so because it's only role playing. We will need it in the future, for example, we may go overseas.
- Itrv: Should we use imagination in our language learning, especially in speaking activities?
- Araya: Definitely so that we can play the role as closely as possible. I think so; we need imagination.
- Bua: We must have imagination because if we don't think that we are playing the role of someone else, we can't learn. We have to imagine ourselves as people in the contents, otherwise we won't understand.
- Itrv: Are you good at using imagination?
- Araya: Not really.
- Bua: Neither am I.
- Araya: Because I am not good at acting out. Although I can think, but if we can't act it out, our learning is still not as good as it can be.
- Bua: I don't have much courage either.
- Itrv: Would you have any problem in imagining as someone who is very different from yourself?
- Both: I think so.
- Bua: It's different. If we imagine ourselves as Jintara, we know her information —

where she lives and what she does. If we have to imagine Mary who lives in another country, it will be difficult.

Araya: Because I don't know how to act out that role...

Itvr: If you can't think of how to act in this role, what are your strategies to cope with the difficulty?

Araya: I will just be myself, so the information is more certain and I can just talk about myself. It's better than talking for other people.

Bua: I agree with Araya because we know ourselves best — what we are like, what is our personality, and what we will do. Then I can speak out and can do the activity. I also consult with my friends and the teacher sometimes.

Itvr: Do you think there should be a balance between new culture or experience and old culture in the contents of speaking activities?

Araya: There should be a balance because of new things ... what should I say?

Bua: We know about old culture already. The new things are what are in the lessons which the teacher teaches us. We have never known before, so we learn new knowledge, and can apply it in our everyday life.

Itvr: What about the old culture or what are in our surrounding included in the materials? Will they make speaking activities more interesting?

Araya: What we know already will help us to remember it more because although we know it, we still cannot recall it for actual use. So it will be good if the contents include something we have already known.

Itvr: If the old thing means our own culture and the new thing is western culture or other cultures, do you think the materials that have both old and new cultures will be beneficial to our learning?

Araya: It should make lessons more enjoyable because we know our culture already, and in the meantime we can learn about new cultures.

Bua: It's fun because we have lived in our culture since we were young. When we experience new cultures, we will learn how the western culture developed and how language is used in that culture.

Itvr: Don't you think it's strange to have Thai culture too when we know that English originated from the western culture?

Both: No, I don't think it's strange. It will be good.

Araya: From learning about new cultures.

Bua: We can learn from both cultures at the same time. We will have even more knowledge that way.

Itvr: Will that help you to have more to speak out in the activities?

Bua: Yes, I think so.

Araya: When we have other cultures in the materials, we have to know both our culture and the western culture. We then can compare between the two cultures.

Itvr: What is language for?

Bua: First, it's for communication.

Araya: Communication and seeking more knowledge.

Itvr: What do you think about what people say 'Language represents the uniqueness of an individual's identity'?

Araya: I agree.

Bua: I also agree because we grow up, we have to know language. If we don't, we can't communicate. We have to know language first.

Araya: The uniqueness depends on the situation in which we are using language. People in each area are different, so they tend to have different characteristics.

Itvr: Do you think we should learn English for other purposes besides learning it for working in hotels, tourist agencies, or as secretaries? For example, English that helps us to express our identity through feelings and thoughts about various topics, including telling our culture and stories and something like that.

Bua: That's important because if we have to go live overseas, we can tell them that we are from Thailand, Thailand is geographically like this, our political system and how we live our lives, one of the uniqueness is *Wai* and a Thai smile.

Itvr: Are you happy with English learning through repetition of model dialogues in textbooks?

Araya: No, I am not. If we keep repeating model dialogues, we will know only those dialogues in textbooks. There should be a change from that.

Bua: If we just repeat those models, we won't know that there are other alternatives for making the same meaning.

Itvr: What do you think about your independence in producing language by using the words or expressions you have, combining them with those from other sources such as friends, teachers, texts, etc? Will that help your English learning?

Bua: I think there should be that kind of practice because if we want to create new sentences, we can learn from TV programmes. There are always new expressions or idioms.

