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**Reconceptualising English Teaching in Taiwan:  
Action Research with Technical College Students**

**Jessie Ju Chen Hsieh**

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**Submitted in fulfilment of the requirements for the award of the  
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**2009**

**- 5 MAY 2013**

## **Abstract**

English is now the primary language used amongst speakers from around the world for international communication. In response to this fact, there are calls for a paradigm shift in English language teaching (ELT) in respect of the increasing English users who speak English as an international language (EIL). For more than two decades, there have been heated debates and discussions concerning EIL teaching with issues such as standards and norms of EIL, ownership of EIL and identity of EIL users, culture(s) in EIL, etc..

With Taiwan's cultural politics background, English has long been portrayed and perceived as a prestigious foreign language which represents a passport to better economic gains, education, and social status. This perception of English has not only brought about a phenomenon of English fever, but also endorsed an economic pragmatic view in learning English as an international language. Consequently, it has reinforced ELT practices to aim at preparing learners of English for 'being competitive' instead of 'understanding of others'.

Based on an educational philosophy that today's English language teaching should prepare learners as world citizens instead of global human capital, the purpose of this action research project is to provide an intercultural communicative way of teaching English. A total of 42 part-time technical college students and a teacher researcher in Taipei were involved in investigating the desirability and feasibility of such ELT pedagogy. Under a theme of 'A Visit from our Sister College', nine lessons were taught with cultural topics like name, hometown, food, and entertainment.

The findings suggest that, with some minor technical modifications needed in the future, the proposed pedagogy can help learners not only find their confidence in learning and utilising English language in their daily life but also deep-learn cultures of self and others. Thus, it might result the learners in becoming world citizens in a gradual/progressive manner.

**Key words:** English as an international language, English as world lingua franca, English language education, intercultural citizenship education, intercultural communicative competence, Taiwan, technical college students, third place

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# Chapter 1 Introduction

## 1.1 English Fever in Taiwan

'English is not everything!' Common Wealth Magazine (CWM), one of Taiwan's leading news and finance magazines, devoted a special issue at the end of year 2004 to look at the problems of Taiwan education. From its in-depth investigation and careful conducted surveys, the issue (Issue 311, CWM 2004) concludes that there is 'English fever' in Taiwan. It makes a warning to the society that the passion of English acquisition has become a serious problem.

According to the CWM survey (2004:116-120), over 60 percent of interviewed parents consider their level of English proficiency determines their life, as it does for their children. Nearly 80 percent of them believe English proficiency is very important to their children's future. As a result, the parents in Taiwan are very keen on sending their children to cram school, purchasing English learning materials, or, if possible, trying to speak English with their children at home.

Because of Taiwan parents' enthusiasm for having their children learn English, the industry of English language teaching (ELT) has expanded dramatically since the late 90s. According to an estimation provided by the Ministry of Education (MOE) in 2004, the output value of ELT industry accounts for an outstanding 20 to 25 billion New Taiwan Dollars each year, not including the revenue share from the 90 million US dollar e-learning industry (Market Intelligence Center 2004, Taiwan Yearbook 2004, MOE 2004).

In response to the parents' overwhelming demand for bilingual education, the government also joins the public. Starting from September 2001, English has been included officially in the primary school curriculum. Studying English has become a 'national obsession' (Liu 2002: cover page), or in other words, the 'whole-nation movement in the 21<sup>st</sup> century' (Chern, 2004:437).

### 1.1.1 English Fever: Definition

It is easy to find that 'fever', in medical definition, is a symptom not a disease which attacks the body viciously. According to what I have searched from some online resources, fever is regarded as

part of the body's own disease-fighting arsenal which kills off many disease-producing organisms. For that reason, low fevers should normally go untreated; however, as fevers become very high, they will bring with them clouded consciousness and hallucinations or other more serious consequences. A fever of this sort demands immediate home treatment and medical attention (my excerpt from the MedicineNet.com, Medinfo.co.uk, and Wikipedia, accessed in 2006).

In the same manner, English fever can be seen as only an organic social 'symptom' of response to help people survive from the external attack of the English dominant world and should be left untreated.

However, as American scholar Stephen Krashen argues, English fever is 'the overwhelming desire to (1) acquire English, or (2) ensure that one's children acquire English as a second or foreign language' (Krashen 2003:100). Note that in Krashen's definition, the word 'overwhelming' actually indicates that today's English fever is not a matter of being a minor symptom but a severe one. People who suffer English fever have already experienced clouded consciousness and other serious consequences. For example, English fever sufferers tend to take learning the language for granted and not to question how and why they need to study it. In addition, they usually hold romantic notions or misperception of English language and of the benefits it can bring to them by acquiring it. Therefore, those people who suffer English fever need immediate treatment and attention.

### 1.1.2 The dominance of English: the main cause of English fever

Taiwan is a case of English fever. According to Krashen, in many cases including Taiwan, many English students and parents are only concerned with acquiring **native-like accent** and **apparent fluency**, the 'conversational language' (Cummins 2000,

cited in Krashen 2003); rather than the use of language for cognitively demanding purposes, the ‘academic language’ (ibid., my emphases). Although I do not see English should not be learned as a conversational language rather than an academic one, Krashen’s observation reveals that most English fever sufferers have a superficial understanding of English acquisition in terms of purpose and outcome. This phenomenon is mainly caused by the fact that English has become the world’s second language (ibid.).

#### **1.1.2.1 English as a global language**

There is no doubt that today English is spoken by a considerably greater number of non-native English speakers (NNSs) than native speakers (NSs). If as Graddol estimates in his book *English Next*, in the next ten to 15 years, two billion people, a third of the entire human population, will be learning English (Graddol 2006:14). English will then become a near-universal basic skill and the definition of NS will surely change (ibid.:15).

In the world ELT, there are some scholars who view the increase of NNS as an evidence of the spread of English as a natural, beneficial, neutral development (e.g. Brutt-Griffler 2002) or say the prestigious status of English today comes from a result of the language repeatedly being ‘in the right place at the right time’ (Crystal 1997:8 and Chapter 3 and 4 of his book *English as a Global Language*). However, I argue with Pennycook (1994) that it is dangerous to overlook the politics of English as a world language.

#### **1.1.2.2 The politics of English as a world language**

Graddol (2006) suggests the current enthusiasm for English in the world is closely tied to the complex processes of globalisation (2006:13). Globalisation is power-oriented and problematic in nature and it is a fundamental question for teachers of English to go beyond in order to review, analyse and to respond (Edge 2003, 2006). Kumaravadivelu points out the global electronic communication of the Internet and the emergence of transnational corporations such as IBM, Mitsubishi, Siemens have

made the current phase of globalisation<sup>1</sup> and are the power sources of the current economic and cultural Empire of America (Kumaravadivelu 2006:4). English language, as a global language is a vehicle serving the communication needs and the propaganda purposes of both globalisation and empire. Hence, as English language is used closely in connection with economic and cultural hegemony, it is no surprise English fever has appeared all around Europe (e.g. see Cenoz and Jessner 2000:8, Phillipson 2003), Asia and of course in Taiwan (see Chapter 2).

### 1.1.3 English fever within Taiwan ELT

On different occasions, National Taiwan Normal University Professors Chuang Kun Liang (2002) and Liu Jen Ji (2004) point out Taiwan English fever is purely a product of globalisation and American hegemony. By the fact that Taiwan has long been isolated in the world community politically, the general public are convinced that, if they want to take part in the American predominant global market, it is a must for them to speak American English fluently (Chuang 2002:11).

However, the above analysis is too limited. It is also important to analyse the ways in which the Taiwan government is presenting 'the' English language. For instance, in 2004 Taiwan Ministry of Education (MOE) launched a 'Challenge 2008: Education for a New Generation' project in order to promote a so-called 'vision' of 'Creative Taiwan with a *Global Perspective*'. English played an important role in this project because:

The Plan has been developed to *cultivate a workforce* that can meet the challenges from *globalization and the digital era (...)*. Since *'the English language connects the world,'* the government has designated **English as a quasi-official language** and actively seeks to **create an environment conducive to English acquisition. A three-tiered English Proficiency test was initiated in 2000** to *encourage people to learn English...to make Taiwan*

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<sup>1</sup> Kumaravadivelu (2006: 2-4) takes Robertson's (2003) categorisation and recognises three waves of globalisation. The first wave of globalisation represents the time when two maritime powers, Spain and Portugal, sought trade routes to Asia to tap the resources of China and India. The second wave, after 1800, is marked by the fruits of industrial revolution. The third wave of globalisation, after 1945, marked a new era of international cooperation as well as rivalry. The current phase of globalisation, which is dramatically different from the earlier phases, is cultural and economic globalisation.

*an innovative, knowledge-based society* (Taiwan Yearbook 2004, TMOE website, my emphases: underlined for the goals and objectives of the plan; **bold** for the strategies and tactics of the plan; *italics* for the view underneath the plan).

From the passage above, it is clear that the government not only mistakes English proficiency as a passport to the world but also a qualification for a creative global perspective. With this background provided, it would not be as strange to know that a lot of Taiwan people also consider acquiring English proficiency equals to developing an international vision (Common Wealth Magazine 2004:109, 120, also see Chapter 2).

This whether seen from an ‘external’ perspective which focuses on globalisation and American hegemony, or seen from an ‘internal’ analysis of government policy, the ultimate goal of ELT in Taiwan focuses on cultivating a global competitive workforce. Therefore, it emphasises on linguistic knowledge acquisition and passing the English Proficiency test. This is a situation which I find problematic. The students do not question their purpose of learning English. They learn English because ‘it is a trend’, ‘everyone else is learning’, and a thought of ‘not wanting to be the left-behind’ (RH, my interview data). Under the circumstances, it is also hard for English teachers to do anything except teach linguistic knowledge and prepare learners for tests.

## **1.2 Purpose and Overview of the research**

So far I have shown that Taiwan ELT is under the threat of English fever and there is a need for immediate treatment and attention. Moreover, I argue that the causes of the symptom need to be examined both externally and internally. These issues will be part of this thesis but the thesis will focus in particular on a new vision of ELT.

### **1.2.1 The purpose and the significance of the research**

The main purpose of this research is to provide an alternative view of teaching English in Taiwan. The ultimate goal is to challenge the two current views of looking at English language education in Taiwan; either too naïvely as a natural and beneficial

way to economic gains, or too narrowly as a product of linguistic imperialism (Philipson 1992) and American hegemony.

The significance of this research project comes from its practical nature as action research which is designed, implemented and evaluated based on my educational philosophy (Chapter 3). I argue that the misperception of English language and the uncritical view of teaching and learning the language are the issues deserving ELT practitioners' attention. In addition, I also claim that language learning is more than linguistic skill training. I therefore include in my course an intercultural dimension which goes beyond the linguistic and is an antidote to the current way of thinking about English.

The research project was set and conducted in a private technical college (TC, AKA: institute of technology; I also refer to TC as a general term for higher vocational education institution), Taipei, Taiwan. There are two reasons for this. Pragmatically speaking, it is the kind of educational institution I am familiar with and have access to. Theoretically speaking, the investigated student body is representative of the general public in Taiwan for it is a mix group of adults from a wide range of ages, genders, and socio-and-economic backgrounds; therefore, the main composition of the middle-class in Taiwan. Thus, I believe the urgent need of dealing with English fever should start from this particular group of people.

My research questions serve the purposes of understanding the practical needs of TC learners in English class and the future use in teachers' professional development. Hence, they seek to answer whether the alternative view I proposed in ELT is desirable and feasible in Taiwan.

### **1.2.2 Chapter organisation**

The thesis consists of a total of seven chapters. Chapter 1 presents English fever as the central problem in current Taiwan ELT and there is a need to deal with it. It also addresses the importance of looking at the problem from both external and internal contexts. Chapter 2 provides a close examination of English fever specifically in the context of Taiwan. In this chapter, I want to show both the universalism and uniqueness of Taiwan English fever. Chapter 3 explains my educational philosophy

developed from an analysis of research literature on ELT and foreign language education. It gives my critical review and interpretation on concepts of English as an international language (EIL), 'third place' in language education, and intercultural language education. Chapter 4 justifies the appropriateness and strengths of my selection of the research methodology. It explains the theoretical framework of action research and its limitations. It also illustrates the course design and the process of fieldwork implementation in detail and includes the description of the techniques used for data analysis. In Chapter 5 and Chapter 6, the two research questions – whether an alternative approach is desirable and, second, whether it is feasible – are answered. The research findings are presented from the students' perspective and from the teacher researcher's perspective. Chapter 7 concludes the thesis and leads to a discussion of further development of ELT pedagogy in Taiwan.

## Chapter 2 Research Background

### 2.0. Introduction

English is in Taiwan people's everyday life. By saying this, I do not mean that English is a language used everyday by the general public in Taiwan; but, as shown in Chapter 1, people talk 'about' it every single day either at home, at school, at work, or in the media.

English fever is a social anxiety people are aware of in Taiwan but do not know how to deal with (see e.g. Common Wealth Magazine 2004 & 2006; Krashen 2003). Although there have been academic discussions done specifically for dealing with the phenomenon (e.g. Li 2003; Liao 2005); so far, in my opinion, not many of them really work to ease the 'symptom'. On the contrary, it seems like the English fever is getting higher than ever, that learning English has become the 'whole-nation movement in the 21<sup>st</sup> century' (Chern 2004:437). I argue it is due to the fact that the solutions proposed are mostly pragmatic-oriented and have taken the spread of English for granted (e.g. see Krashen 2003) instead of reviewing the situation in a more questioning way.

In Chapter 1, I have suggested that the phenomenon of English fever is linked closely to the status of English as a global language and its political nature attached to the interests of globalisation. Although there are some local scholars (e.g. Chuang 2002), calling the public's attention to the threat of 'linguistic imperialism' (Phillipson 1992, Pennycook 1994), it is apparent that the majority of Taiwan people, including ELT practitioners, have not yet looked at the phenomenon as the hegemony of English seriously and 'can't wait to embrace' everything connected to English language (Chuang *ibid*: 12).

According to Tollefson, 'hegemony' refers to the experience of ideas, meanings, and values as absolute reality (Tollefson 2000:16). In the case of English fever in Taiwan, it is like what Tollefson describes:

the supremacy of English is often unquestioned, taken to be an obvious matter of common sense...this acceptance of the "reality" of English is a



manifestation of the “hegemony” of English—that is the uncritical perception that it has achieved supreme global status (ibid.).

However, the above is only from the perspective of the spread of English. As Seidlhofer and Jenkins (2003) suggest, ‘the politics of English as a World Language will depend very much on...how ‘English’ is conceptualized’ (2003:141). Although both of them aim to construct a corpus of English as a lingua franca (ELF) for NNS, it is useful to take their view as a starting point to closely examine English fever in the sociopolitical context of Taiwan.

## **2.1. On Conceptualising English Language in Taiwan**

Taking Seidlhofer and Jenkins’ comment, I have found it is central to analyse how the general public perceives English in dealing with English fever in Taiwan. However, in order to understand how Taiwan people conceptualise English language, one has to know Taiwan’s language planning situation within its socio-historical context.

In this section, I want to first briefly describe the language planning situation in Taiwan to show the context. Then I will discuss how English is perceived in such background. Finally, I will summarise the outcomes, the current myths and fallacies in English teaching and learning in Taiwan.

### **2.1.1. Brief introduction to the language situation in Taiwan**

Taiwan is a historically multiethnic and multicultural society. According to Tsao Feng-fu (1999:329), there are four main ethnic groups in Taiwan, namely the Minnanren (Southern Fujianese), the Hakka, the Mainlanders, and the Austro-Polynesian aboriginals. The first three groups are also considered as Han people who are immigrants from China at different points of time in history. The first two groups, the Minnanren and Hakka, later also known as 本省人 Benshenren, are the early Han immigrants and constitute about 85 percent of the total population in Taiwan. The Mainlanders, also identified as 外省人 Waishenren, are people who relocated to Taiwan in 1949 with the Kuomintang (KMT) government. They represent 13 percent of the population. Together, these Han groups form the largest ethnic group in Taiwan,

making up roughly 98 percent of the population; while as the aboriginals only compose less than 2 percent of the population (Tsao 1999, Taiwan Yearbook 2007).

Due to its ethnic diversity, Taiwan has inherited a multilingual community. Not only the aboriginal population, which comprises of at least nine different tribes, speak different languages, the three Han groups also speak different varieties of Chinese language which are largely mutually incomprehensible in the spoken form. Moreover, historically speaking, Taiwan has been colonised by foreign nations several times. The most recent and influential one was the colonisation by Japan from 1895 to 1945 when Japanese was introduced into education and other aspects of society. For this reason, there still remains a generation of Taiwan people who speak Japanese as their second or first language and consider Japanese as a higher language than their native mother tongues.

With such a complex ethnic, cultural, linguistic, and political background, Taiwan's language planning is innate politically challenging and controversial. In fact, for more than five decades, starting from the time when early KMT government implemented the National Language Movement in Taiwan and propagated Mandarin Chinese as the national language, conflicts have been generated amongst ethnic groups, especially between the Benshenren and the Waishenren.

Comparing with the Benshenren population, the Mainlanders is rather a small group. However, when they relocated to Taiwan with the KMT government, they represented the ruling class and the better educated. In addition, they were already equipped as bilinguals, who can speak their own variety of Chinese at home and at the same time communicate within the group by using Mandarin as a natural lingua franca (Tsao 1999). Therefore, when the national language of Mandarin was reinforced in Taiwan, the Mainlanders were obviously the advantaged ones.

Besides, under the rule of the KMT government, the industrialisation of society took place as the first priority in the early national development plan. It brought radical economic growth and more opportunities for education. Mandarin was the language reinforced to be spoken at all levels of schooling (Chen 1995). As the less powerful ethnic groups were taught to use Mandarin for socio-economic and political benefit reasons; Mandarin was unsurprisingly considered superior and as a ruling class

language, whereas Minnanyu (aka Taiwanese), Hakka, and aboriginal languages were considered lower class languages.

For the harmony amongst groups, bilingualism in society is always perceived as a desirable linguistic condition in Taiwan (Gijssen et al. 2005, Zengror 2005). Sadly, it is mostly uni-directional bilingualism. It means that the Mainlanders do not have to learn other local languages whereas the rest of the ethnic groups need to acquire Mandarin Chinese (Chan 1994 cited in Tsao 1999:365). The propagation of Mandarin Chinese is for sure a success, only at the expense of the other languages, i.e. Minnanyu, Hakka, and the aboriginal languages, are in fact eroding (Tsao 1999: 347).

Fortunately, as the political situation has changed in recent years, government language policies have also been modified. Since 1997, in line with the education reform movement, Minnanyu, Hakka, and the aboriginal languages have been promoted and taught in elementary schools (Tsao 1999:367, Taiwan Yearbook 2004). Many government officials have started to speak those used-to-be minority languages in public in the hope of relating better to the general public or simply getting more votes.

Nevertheless, in the meantime, many academics (e.g. Liu 2002, Gijssen et al. 2005) have been aware that English has become another dominant language in Taiwan. It is evident that people who have the less powerful languages as their mother tongue show little concern about language shift to Mandarin and English, since all seems to be proceeding normally and beneficially (Gijssen et al. 2005:2).

### **2.1.2. The Prestigious Status of English in Taiwan**

Although domestically speaking, Taiwan has long been suffering from the language inequality problem, surprisingly, English as a foreign language has always been placed as a prestigious status in Taiwan (Tsao 1999). By discussing this issue from a language-teaching-and-learning angle, there are three major perspectives in looking at this phenomenon. The majority in Taiwan take the pragmatic perspective very well. There are also views to look at English from the foreign language policy, as well as from the wider socio-politic context, the neo-colonialism perspective.

### 2.1.2.1 The pragmatic perspective

As I summarised earlier, Taiwan is a nation with its own Mandarin Chinese ‘linguistic imperialism’ crisis. English, being seen as a language of wider communication, was once a potential threat opposed to the government’s policy of promoting nationalism and national unification. However, due to the demand for modernisation and economic growth, in order to gain information access to the world of technology and science, the government had no choice but to include English in the Taiwan school system (Tsao 1999: 350-352).

In line with the National Language Movement, the government successfully educated its people to perceive English as merely an economic tool not a living language with its own culture. This however is what I find problematic both for Taiwan people’s understanding of English as a cultural-politic language and for English language teaching and learning in Taiwan.

The majority of Taiwan people, including academics like Tsao (1999), consider English has long been given a prestigious status because the implementation of English education has contributed to the economic success of Taiwan in the past 30 years and nothing else. Tsao and many take Tse’s (1987) research conclusion that the once-tabooed-as-a-colonial-language Japanese has been accepted and popularised again in Taiwan as a sign to show Taiwan nationalism towards foreign languages is giving way to pragmatic considerations (Tsao 1999:354). Thus, in the same manner, the popularisation of English learning is merely a ‘market demand’.

Through observing Taiwan ELT directly, Su (2000) and Chen (1996 cited in Ho 2004:16) confirm this pragmatic perception of English from another angle. They point out that the aim of English instruction is simply a ‘teach-to-test’ practice; to help students pass the entrance examinations for further studies, either at home or abroad (ibid.). Chen (1996) further points out more and more evidence has shown that Taiwan English education has long been focused on enabling students to have access to the scientific and technological advances in the West. Therefore, providing English education at school is basically an economic consideration.

Despite the economic benefits within English language, international relations/diplomatic concerns may be another pragmatic reason for the high status of

English. Taiwan, formally known as the Republic of China (ROC), has long been striving for its international recognition as an independent sovereign state since the establishment of the People's Republic of China (PRC) in 1949. Taiwan is eager to play an active role in the international community (Taiwan Yearbook 2005). Thus by regarding English as 'the global language' (Crystal 1997), it is practically important for the government to equip its citizen with 'the dominant world language' in order to have its voice heard.

#### **2.1.2.2 The Handicapped Foreign Language Policy Perspective**

Notwithstanding the pragmatic perspective, scholars like Hsin (2000) look at the dominance of English in Taiwan from the analysis of the government's foreign language policies. According to these scholars (e.g. Chuang 2002, Hsin 2000, Liao 2006, Liu 2004), because of the over-emphasis of the pragmatic benefit of English; the whole society seems to have lost its critical eye on the purpose of learning English, as have the policy makers (see 1.1.3). The ideology of 'English language connects the world' is explicitly endorsed and taken for granted in the national development plan and the MOE's policy. It is also constantly mentioned in government officers' (e.g. the former President Chen Sui Bian and Minister of Education Tu Cheng Shen) speeches that to broaden Taiwan people's international vision one must acquire proficiency in English.

The fact that English has long been given a prestigious status among all other languages in Taiwan is mainly caused by the early Mandarin national language policy and the language planning strategy (see 2.1.1) that for more than five decades English was and is the 'only' 'other' language forced to be learnt for all. Not until recently, were there rare chances for people to learn other foreign languages at school. The so-called foreign language education is in fact limited and near-monolingual. Therefore, to many Taiwan people, foreign language education means English education; English is then of course 'the' foreign language (Chern 2004, Hsin 2000, Su 2000).

Both Hsin (2000:28) and Liu (2002: 11) argue that this sort of criticality and ill-founded foreign language planning is the main cause of the current English fever in Taiwan. This narrow policy planning also influences the direction of Taiwan's national development. Taking English as the only foreign language available to learn

at school, more than 95 percent of students going abroad have no choice but to go to English-speaking countries for their further study. As a result, the highly educated are unavoidably ‘英美化 Englishised’<sup>2</sup> (Chuang 2002:11, Liu 2004), with the result that the information of the world they bring back from abroad is actually British- or American-biased. Therefore, Hsin (2000:29) argues when Taiwan people think they are obtaining the ‘international vision’ through English acquisition; they are in fact being Americanised and ‘less internationalised’ (my translation).

### **2.1.2.3 The Neo-Colonialism Perspective**

Amongst Taiwan ELT scholars, Chuang (2002) and Liu (2004) take the most radical view of English fever in Taiwan. They believe Taiwan people are under the new colonisation of globalism. Chuang illustrates the current situation in Taiwan as ‘everyone is so eager and more than willing to embrace the dominant English language and its cultural hegemony’ (ibid., my translation). Chuang (2002) and Liu (2004) argue that although Taiwan was never a colonised region of the British Empire or the United States, it is evident that for some reason Taiwan has also experienced the post-colonial syndrome. Liu (2004:25) takes directly from Yukio Tsuda’s view of English hegemony as neo-colonialism. He criticises that the MOE, as the national education policy making institution, is a vivid case of Tsuda’s neo-colonialism. For example, in assessing the academic achievement of higher education professionals the MOE has made law that only articles published in the three English language academic indexes, the Science Citation Index (SCI), Social Sciences Citation Index (SSCI) and Engineering Index (EI), are to be accredited as academic contributions (Liu 2004:26). Although this policy could be seen as simple as a tactic the government uses in striving for international recognition through working in the academic field, it results in a neglect of the academic contributions published in Chinese language. Moreover, this governmental decision also lowers the status of Chinese language to English language and causes a favoured discrimination towards English language among Taiwan academics.

Chuang also thinks that the Englishisation of highly-educated people has made Taiwan ELT lack reflection of local culture and values and further put the next

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<sup>2</sup> My translation of ‘Englishised’ from the Chinese phrase ‘英美化’, means ‘being Britishised and/or Americanised’.

generation in a danger of losing their identity through learning English (Chuang 2002:11-12). For example, the application of the whole-language pedagogy in children's English education has made the next generation confused about their identity attached with Taiwanese culture. With a whole day school instruction of English culture and language, children in Taiwan are westernised through their NS teachers and foreign textbooks. They are socialised by western folksongs, history, values, and customs (ibid.). Both Chuang and Liu suggest we apply Robertson's concept of glocalisation to Taiwan ELT. Taiwan should learn from the post-colonised nations' experience of resisting English by first breaking the myth of acquiring the 'standard' English (see 3.1 for my view on this issue), then using the language to have Taiwan's voice heard (Chuang 2002:12).

Together Chuang and Liu provide a discussion which is seldom considered by the general public, policy makers, and most of Taiwan ELT practitioners. Even so, since the neo-colonialism perspective takes English globalism as the only cause for the formation of English fever, ironically, it has merged into a kind of 'anti-neo-colonialism' point of view and has become too limited to be utilised in analysing the phenomenon of English fever in Taiwan as a whole.

In sum, all three perspectives discussed bring out a fact, whether reckoned implicitly or explicitly, that there is an 'indigenous' kind of English hegemony happening in Taiwan. This English hegemony is due to the prestigious status of English language in Taiwan and is generally seen as English fever. I argue that in order to deal with this English fever, it is important to understand how Taiwan people perceive English and why.

### **2.1.3. In Taiwan, English is...**

#### **a relatively culture-politically neutral language**

Because of the historical ethnic conflicts, English seems to be a neutral language comparing with Mandarin or Japanese. Unlike Mandarin, English does not have the political baggage as a local mother tongue oppressor/killer; unlike Japanese, English was never a coloniser's language, either. Hence, it is hard for Taiwan people to be

aware that English is too a language with its own hidden political agendas and ideologies.

### **a language of economic growth**

English is the language of the world economic dominance and technology of advanced nations, the USA and the UK. Hence, of course English is seen as a language of modernisation and economic growth. Moreover, from the pragmatic perspective, it is for sure a language with employment advantage in this global village era.

According to the survey done by 104 Human Resource Bank in 2004, English is the most popular class for on- the -job training or for personal lifelong learning. The survey also reveals, 53 percent of 240,000 job vacancies require the applicants to have foreign language skills; 95 percent of these jobs ask particularly for English proficiency (15-10-2004, 104 Human Resource Bank Report, web access on 06-06-2006). Surprisingly, these job vacancies are provided mostly by local corporations in meeting their large demand to serve the global market; but not the other way around.

### **a trendy language, a social elites' language**

As said, to Taiwan people, the acquisition of English is like a passport to a better material life. Therefore, not only the native English speakers are seen as the members of the better-life club; people who can speak English are of course the people who hold the key to the same club.

In Taiwan people's view, if one can speak English fluently, it means two things – either she is very talented<sup>3</sup>, or she is from a wealthy family background which provides her plenty of resources for English learning. As a result, she is a member of the social elites. English then represents one of this social elite's language.

Of course, people have their different motivations of learning English, but some, like some of my students, may consider learning English just for what the language has been portrayed in the society:

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<sup>3</sup> In Chinese tradition, talented people are looked high in the society and normally are expected to play important roles to serve the society, e.g. academics, politicians or policy makers.



其實一開始都嘛是因為趨勢呀。因為大家都學呀，覺得自己不學好像會跟不上潮流...就覺得英文真的還蠻重要的吧。而且會講英文感覺還蠻屌的...It is all started because of *the trend*. Because *everyone's learning (English)*, I'd *feel left-behind* if I don't learn it...then I just consider *English as truly very important* and I'd *feel very esteemed/cool for being able to speak English...* (RH:4 & 86, 2006; my interview data, my emphases)

RH's view not only echoes that English as a language belonging to the social elite groups; but also supports Liao Posen's (2006) argument that English has become a luxurious consumer product that Taiwan people want to possess just for showing off their social status.

### **a world lingua franca and the ultimate foreign language**

This perception, of course, is coming from the world recognition of English as a global language. Hsin Shih-Chang (2000:28) points out two myths in Taiwan society: The general public consider (1) learning foreign language = internationalisation = acquiring international vision; (2) foreign language = English. Many Taiwan people consider 'foreigners' (especially people who have the Caucasian looks) are for sure native English speakers (RH, JS, my interview data, 2006); regardless of the fact that 'the foreigners' may actually come from a non-English-speaking European nation or any other places around the world.

This is closely linked with the fact shown in Chapter 1 that 'English connects the World' has long been the slogan used by the government in the national policies. Therefore, as mentioned earlier, this sort of criticality view of English as the world's second language actually narrows, limits and less-internationalises Taiwan people.

### **a school subject**

The successful propaganda of the importance of globalisation has made Taiwan people consciously recognise and highly regard English as a channel of communication with the world. However, it is a fact that in reality English is not a language of communication used in the general public's daily life. Yet it has been made a compulsory subject included in the national curriculum at all school levels.

With the Chinese tradition of rote learning and force-feeding education assessment, Taiwan ELT has emphasised training grammatical knowledge and the testing of reading and writing (Tsao 1999, Tse 1987, also supported by my interview data). Therefore, realistically speaking, English is regarded by many as only a compulsory school subject not a living language. Students describe their English learning experience at school as:

...蠻死板的,基本上就是背單字,然後背文法,然後就是出個題考試...  
quite rigid, basically it is vocabulary memorization, grammar memorization,  
and tests...(KW:8, my interview data, 2006).

This way of teaching and learning English can also have bad consequences for citizenship education. For example, from my past teaching experience and my research data, it is evident that by learning English through just ‘讀課文 reading the textbook’ and ‘考試畫重點 underlining the key points for exams’, students who are not good at memorisation have no choice but to ‘做小抄 make cheating notes’ (KW, SJ-1223, my research data, 2006) in order to get good/passing grades.

### **someone else's language**

Taiwan people, historically living in a multicultural and multilingual society, have already been used to acquire at least two languages for their own uses in local communications. However, English, as a prestigious language which has practical economic and political functions included in the national education curriculum for years, has never been considered a local language but someone else's. The reasons are varied. A major one may be their general perception of English language as exclusively owned by native speakers of Inner Circle countries<sup>4</sup>. As my student RH declares:

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<sup>4</sup> Kachru (1992) divides World Englishes into three concentric circles, respectively the Inner Circle, the Outer Circle, and the Expanding Circle based on the ‘types of spread, the patterns of acquisition, and the functional allocation of English in diverse cultural contexts’ (1992:356). The Inner Circle is where Kachru refers as ‘the traditional cultural and linguistic bases of English’ and the result of the first diaspora of English, involving the migration of mother-tongue English speakers from the British Isles to North America, Australia and New Zealand. People in the Inner Circle speak English as a native language (ENL, or English as a Mother Tongue, EMT). The Outer Circle is the once-colonized countries in Asia and Africa such as India or Nigeria, where the second diaspora of English took place during the British colonisation period; English here is usually spoken as a second

...反正講英文的就是外國人，英國腔和美國腔我也分不太出來呀 No matter what, English speakers are foreigners, I can't really distinguish between British accent and American accent (RH:90, my interview data, 2006).

RH confirms not only the fact that the general public in Taiwan consider English as 'the' foreign language but also their perception of English language as owned exclusively by the British or the American. Therefore, when Taiwan people learn English at school, they consider themselves learning a language of others. They are afraid of making mistakes and very cautious of following grammatical rules when they have the chance to use the language.

Although as said it is a fact that English has not yet a daily language used in Taiwan; it is also a fact that globalisation and the democratic political state have for sure made Taiwan more open to the world and made English, as a global language (Crystal 1997), more accessible and utilisable nation-wide. A group of my students compared their perception of Taiwanese/Minnayu and English in their group learning journal that:

如果在一般的時候，英文能像台語一樣，動不動就來個兩三句，這樣應該也不錯。It should be not too bad if [we] can speak English as the way we speak Taiwanese in which we usually mix two or three sentences [in our daily dialogues] whenever we feel like to (gp1-1125).

The above quote shows that English has never been considered as a language of Taiwan people's own. No matter how the students **long for** using English as their 'local/own' language, how 'the world' and the government have advertised English as the world's second language, or how it is forced to be learnt at all levels of schooling, so far it is merely a 'foreign' language in Taiwan.

### **a powerful/superior language**

The above perceptions reflect the roles English language plays in Taiwan people's life in many aspects of needs, namely in political, economic, social, educational, and

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language (ESL). The Expanding Circle includes regions where English is learned and used with various purposes but lack of official status; English is learned as a foreign language (EFL).

personal. Concluding from all of the above, it is evident that English is a language with power and influence in Taiwan; thus, its native/fluent speakers are often seen as the superior others. This perception is hidden but unconsciously accepted by the people. Therefore, I argue that there is a need for dealing with English fever by reforming the perception of English as a language equal to any other language in the world.

## **2.2. ELT in Taiwan**

Now it has been shown that English in Taiwan has long been and still is perceived as a prestigious language according to what it represents and how it links with the specific context of Taiwan. In this section, I want to extend the discussion further to the problems caused by this phenomenon from a language-teaching-and-learning point of view. I will first point out what are the folk theories of English teaching and learning in Taiwan and how they are based on the people's perceptions of English. Then I will focus on how ELT is practised in the context of this research, the technical college.

### **2.2.1. The Myths in Taiwan English Language Teaching and Learning**

#### **Myth 1: English for job qualification and certification**

In 2.1.3, I have illustrated how Taiwan people are bedazzled by the economic benefits English language is assumed to represent. With also the fact that the MOE has set the goal of English education as to train Taiwan people as a world-competitive workforce (see 1.1.3), it is natural for the general public to consider the purpose of English learning is only for acquiring job qualifications. In the 2006 report of 104 Human Resource Bank, the statistics show that the English classes '上班族 the white collar workers take after work are mainly for preparing tests for certification such as TOEIC (Test of English for International Communication) or GEPT (General English Proficiency Test) (26-04-2006, web access). English is then a skill/tool acquired to ensure their competitiveness at work and thus, the teaching of it is required to focus on linguistic knowledge and test strategies.

## **Myth 2: Global first, English first?**

Whereas Myth 1 comes mainly from the pragmatic drive of learning English for career-wise considerations; Myth 2 is reinforced largely by the hegemonic view of English language as the world's second language in the movement of globalisation (e.g. Cheung 2002, Liao 2003, Liu 2004). Along with its long-time existing prestigious status in Taiwan, English has been double-“sugarcoated” with the word “international” (Suzuki 2007:12) or ‘globalisation’ when the government officials, social elites, and the media zealously endorse the concept of ‘English as a global language’ (Crystal 1997) and campaign with the slogan of ‘Global first, English first’. This taken-for-granted link between globalisation/internationalisation and the English language has encouraged the general public to form a folk theory of ‘acquiring English equals obtaining international vision’ (Hsin, 2000:28).

So far, it is noticeable the people's pragmatic attitude is the key to make English become increasingly popular. Nevertheless, the traditional Chinese cultural view of education also helps the growing demand of English teaching and learning. As Tsao indicates:

This general popularity coupled with the general affluence of the populace and traditional Chinese people's emphasis on children's education has induced many parents to send their young children to English language classes, which have mushroomed in the past decade. As this trend has grown rapidly, it has recently pushed the government into changing its earlier policy of beginning English education in secondary school...(1999:)

Note that in the last sentence, it is evident too to see the political environment in Taiwan has changed dramatically. The language policy is no longer under authoritarianism but actually reinforced by the strong public demand.

Hence, English is now included in the primary school level, taught as a compulsory subject in the secondary schools and a key indicator for college entrance in Taiwan. There are over 150 colleges and universities with English language related academic departments and thousands of English language cram schools operating along with the mainstream education system. Ironically, as many media reports have pointed out, the

general public in Taiwan is still not international enough (e.g. Common Wealth Magazine 2004, 2006, 2007; Public Television Station 2005).

### **Myth 3: The earlier one learns English, the better one acquires English**

and

### **Myth 4: Nativespeakerism: the worship of American accent**

Myths 3 and 4 usually come as a package. Krashen (2003) notes that Taiwan ELT is influenced considerably by some folk beliefs supported by the apparent success of foreign experiences, especially the Canadian immersion programmes. Refer to the discussion of English fever in Chapter 1 that many English students and parents are only concerned with acquiring **native-like accent** and **apparent fluency**, the ‘conversational language’. As the result, an early start and massive amounts of exposure to English language become the important factors in Taiwan ELT. The following example may provide a glimpse of the problems caused from the myths:

*‘No Chinese!’* In a *whole-American-English preschool classroom*, a big ‘No Chinese!’ is written on the blackboard. A *native English speaker teacher keeps saying ‘I don’t understand’* to a boy who uses Chinese to ask her permission for going to the toilet (Public Television Station, June 2005, my emphases).

The situation illustrated is commonly seen in Taiwan. It is obvious that many of our children are taught since their preschools that their mother tongue (or their national language), Chinese, is an inferior language compared to American English. Underneath the strict rule of *‘No Chinese!’* in the school, children can easily establish an idea of power imbalance between English and Chinese (Common Wealth Magazine, 2004: 106). In addition, how the native English speaking teacher responded to the boy possibly causes greater damages than it appears. The refusal of the boy’s request to go to the toilet not only shows the dominant status of English in Taiwan preschool but also implies that native English speakers are superior and authoritative. Everything has to follow ‘their’ (the native English speakers) rules. Because of the language ‘they’ speak, it is legitimate for ‘them’ to *not make any*

*efforts to understand* 'us' but to just *ignore* 'us'. It is possible that this childhood incident affects this boy as he grows up.

Moreover, recall earlier that the new government tend to be more attentive and compromise more to the public needs, and this means the urge of learning English and the worship of native speaker model are also to be found in the national policies. There are many new policies made, according to the government, in order to improve Taiwan's national competitiveness. For instance, the government started to sponsor English courses to help service workers like taxi-drivers and tourism industry employees to improve their English in order to better serve the foreign visitors in Taiwan (Chern 2005).

Another example, in January 2003, the Taiwan Ministry of Education (MOE) announced a plan to contribute millions of New Taiwan Dollars (NT\$) in recruiting native English speakers from Inner Circle countries to teach in primary and secondary schools. Therefore, through the government's supporting of native-speaker model, it is easy for the general public to have received the hidden messages of 'English first' and 'native speakers are the best' (The Central Daily 2003, Liao 2005).

It has been argued Taiwan people tend to take the proceeding of language shift from weak to dominant languages as pragmatically natural and beneficial, and there is a possibility that in the future English will dominate any native languages in Taiwan (Gijssen et al., 2005:13).

### **2.2.2. Technical colleges in Taiwan**

As mentioned, with the Han background, Taiwan is a society where education has long been seen as the foundation of the national development and there is a cultural emphasis on pursuing higher education. The context of this research is set in a Taiwan technical college, a higher vocational education institution.

In 1994 the government launched an educational reform, the goal is to develop a knowledge-based society and in the hope of building Taiwan into one of the most competitive nations in the shortest time possible (Taiwan Yearbook 2004). Later, with the belief that 'much of the credit for Taiwan's steady economic growth must go to the

spread of universal education throughout the island' (Taiwan government website, 2003), starting from the year of 1998, MOE has clearly announced the commencement of the educational reform is to assist Taiwan citizens to be 'better prepared' for challenges in the twenty-first century.

Accordingly, amongst the 12 reform mandates, three of them indicate MOE's attempt to prepare globally competitive employees by raising the number of college graduates. The three mandates are: (1) promoting impeccable diversified vocational education, (2) pursuing excellence in higher education and its development, and (3) expanding access to colleges and universities (MOE, 2002). As a consequence, in 2004 alone nearly 60 technical colleges (mostly private-run) have been established around the island. To date, there is a total of 163 higher education institutions in Taiwan and nearly 50 percent of college students<sup>5</sup> are studying in vocational education system ([http://www.edu.tw/files/site\\_content/b0013/b.xls](http://www.edu.tw/files/site_content/b0013/b.xls), 2008-04-07).

However, given the fact that Taiwan too has the problem of gradual decline of domestic birth rate; the springing-up of technical colleges, on one hand, provides more opportunities for students to receive vocational training in higher education institutions, on the other hand, causes the problem for new TCs to recruit enough students per academic year. Thus, in order to survive, TCs in Taiwan have had to celebrate and combine concepts of globalisation and lifelong learning and to develop part-time recurrent education programmes in order to enrol students who missed the opportunity to receive higher education when there were limited college entrance accesses.

Most of these non-traditional TC students are adults who have working experience, age from early 20s to early 50s, have left formal school education for some time, and are normally in a need of qualification for higher position at work. According to MOE's statistics, in 2004 alone there were over 420,000 Taiwanese people studying in technical colleges and nearly half of them are part-time students. They are the main makeup of the general public in Taiwan. However, because Taiwan is deeply influenced by the Confucianism-dominant Chinese culture, technical colleges with the focus on vocational (= not academic) training have long been looked down and

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<sup>5</sup> In School Year 2007, there is a total of 1,326,029 college students in Taiwan and a total of 660,771 TC students ([http://www.edu.tw/files/site\\_content/B0013/overvicw01.xls](http://www.edu.tw/files/site_content/B0013/overvicw01.xls)).



regarded as second-rate education institutions, as have their students (Chang Tian Jing, 2004:49).

### **2.2.3. The current situation of ELT in technical colleges**

ELT is regarded very important in technical colleges. Among all of the educational reform policies in improving the quality and promoting refinement of technical and vocational education, MOE has put a lot of attention on its foreign language (=English) education. In the 2003 National Technical and Vocational Education Conference, seven strategies and 30 tactics have been discussed in strengthening students' foreign language (English) proficiency. Ironically, the government's good intention and full support to assist better teaching and learning in English in technical colleges did not work out well. It is because although the MOE proposed purpose of English education in technical college echoes what Egloff states :

Situating between language learning for general purposes in schools and language for specific purposes in industry, language learning in vocational education and training covers the contribution languages make to the *professional development and personal growth* of (young) adults. It sees language learning as an important phase of a lifelong educational process and, at the same time, introduces work-related tasks which arise from the challenges of vocational qualification process (Egloff, 2004:667, my emphases).

the policy makers' over-enthusiasm in preparing global-competitive employees have led to a neglect of English language education for personal growth and only for professional development of 'human capital'. However, TC students are in need of personal growth and in demand for solving their learning difficulties in English and other subjects. Chen and Chang (2004) find that a high percentage of Taiwan college students are experiencing English learning difficulties. The anxiety of learning English well causes learning difficulties such as obtaining low grades, having a hard time with classroom learning, and exhibiting poor development skills. Dong (1994:29-31) points out in her research that in spite of the fact that the technical college students are comparatively more mature than the general university students, these so-called non-traditional students constantly lack self-confidence and have low

motivation in academic learning. They tend to spend less time on assignments, prefer oral assessments than written examinations, lack concentration in classroom lectures, quit easily academic tasks under time pressure, and like blaming others such as their teachers or the school for their poor performance in academic work.

Another issue of ELT in TC is that the government officials do not consider English fever as a serious problem to tackle. On the contrary, as shown in 2.2.1., they not only embrace the local formed folk beliefs about English language but also back them up. In the outline of the 2005 MOE Grant for improving technical college students' foreign language ability<sup>6</sup>; it is evident that the so-called supports for technical college student's internationalisation are only limited to holding all kinds of English proficiency tests and supplementary classes, building up a 'whole-English-speaking campus' environment, and recruiting native speaker English teachers (<http://epaper.edu.tw/080/important.htm>, MOE, 2004).

Taking consideration of the issues discussed above, LY's experience may provide a glimpse of how problematic the current situation of ELT in technical colleges is:

...之前有一個外籍老師，他嫌我們視傳系的英文程度好差。然後他覺得我們視傳系就是素質不是很高呀... We had a native speaker English teacher once. He despised us, the students of Visual Communications Department, for our poor English. Then he regarded us as very low-achievers in every aspect...(LY:74, 76)

Note that, the native speaker English teacher in the passage is not the main problem for ELT in technical colleges, but the confused belief of English proficiency is everything. It is also revealed that having not been able to identify and tackle the myths mentioned in 2.2.1., the MOE's educational reform for ELT in technical colleges is doomed to failure. It inevitably reinforces a pseudo-superior status of native English speakers and therefore strengthens the spread of English fever. Moreover, it makes no help but damage to TC students' interests in learning English as well as their self-esteem and self-confidence as a whole person.

For example, in his analysis of Taiwan ELT in the mid-70s, Tse (1987) finds that Taiwan ELT at that time had emphasised training in (1) learning skills and writing, (2)

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<sup>6</sup> 教育部技專校院提升學生外語能力(獎)補助計畫, my translation.

grammar and translation, (3) tests focused on reading and writing. Today, these problems are still to be found in Taiwan ELT whereas English teachers' education training has greatly improved over years, (Tsao 1999:353, also see my interview data later in this thesis).

During the analysis of the collected research data, I have found my students long to use English for intercultural communications, instead of for economic gains. Take WY and KW for example. Both of them were comparatively low-achievers in English learning; both were **afraid of** learning English but still **hope to** learn it well.

...學好...和人家對話和聽...出國玩...還有宣教 I want to learn English well...in order to **have conversation with** and **listen to** others...to go abroad...and to do missionary work (WY:38, 40, my emphases).

...打電動呀,看電影呀...懂英文的話感覺就會差很多.可以捉到...翻譯出來我們不能夠理解的笑點...比較能夠融入這部戲吧...when playing computer games, watching movies...it makes a lot of difference if I understand them in English...I can catch the points of something not translatable...I can also be more into the stories (of movies) (KW:14, 16, 18).

WY shows his willingness to use English communicating with people from other cultures while KW reveals his desire to understand the current English-dominant pop culture deeper.

### 2.3. Putting things together

In this chapter, I have shown the complex nature of conceptualising English in Taiwan. From the above discussion, it proves that English language is socio-political in nature. English fever in Taiwan can not be analysed from only one single perspective, nor dealt with regardless of its specific context.

Taiwan people's perceptions of English have shown that (1) English is mainly seen from a pragmatic perspective with emphasis on the economic gains and 'internationalisation/globalisation', and thus the fact of English as a hegemonic language is often neglected; (2) English language education in Taiwan is problematic

due to the government's handicapped foreign language planning and political considerations concerning the protection of nationalism; (3) English relates to one's social identity; a fluent English speaker or a NS usually represents a superior image in the society; and there is a fear of losing Taiwanese identity by learning English (4) There is a lack of discussion of learning English for deep understanding of others/other cultures in the society.

ELT in Taiwan, particularly in technical colleges, focuses highly on the view of 'keeping personal competitiveness through acquiring English' and has made the learners struggle a lot in learning English, 'the other tongue' (Kachru 1992), well. Therefore, I propose to design a new ELT pedagogy which addresses the issues of the misperception of English as an international language, the identity of English speakers, and English education, to ease this authentic English fever in Taiwan.

## Chapter 3 Researcher's educational philosophy

### 3.0 Introduction: What ought to be done?

In Chapter 1 and 2, I have shown that the ever-increasing English fever in Taiwan is a fact of **English hegemony**. But this English hegemony cannot be seen as being caused only by 'external' forces such as globalisation and the rapid growing uses of English as a world lingua franca; but also by 'internal' forces which involve the local people's economic, political, and socio-cultural considerations. Therefore, the English hegemony in Taiwan is an **indigenous** one, particular to the context, and needs to be dealt with **in context**.

Hitherto, the core problems of the English fever have been illustrated – Taiwan people's long-time over-positive perceptions of English language and the folk theories in teaching and learning it. However, there is a much deeper issue which requires ELT educators' immediate attention – the negative identities of Taiwan people as learners and non-native speakers of English. It is because, as discussed, the romantic notions of English language (see 2.1.3) are inevitably leading to **fantasised** projections over proficient English speakers; thus bringing a power imbalance between the privileged/proficient English speakers<sup>7</sup> and the general English learners in most English-speaking discourses or in competitive English-as-the-determinant situations.

It is my intention to develop ELT pedagogy to ease the English fever in Taiwan. The purpose of this chapter is pragmatic in nature: to provide an account of what I consider ought to be done with the English education, particularly in the Taiwan higher (vocational) education institutes. In this chapter, I want to tackle the problems in Taiwan English education by taking three actions: (1) to 'regulate' learners' perception of English as an international language; (2) to help learners to 'recognise' self positively as a whole and not just as handicapped English speakers in the language learning processes; (3) to 'reform' the purpose of foreign/English language education in Taiwan. The actions suggested include three aspects: (1) '**what English ought to be taught**' (language), (2) '**who we are as English speakers**' (identity), (3)

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<sup>7</sup> The Inner Circle native speakers and/or the exceptional near-native like English learners.

**‘the purpose of teaching and learning English’** (education) in the contexts of Taiwan and of the world community.

In regard of the above, I have come up with ‘The Three Axioms for Taiwan English Education’ as my theoretical/philosophical foundation:

Axiom 1: Teaching English as an international language (EIL).

As Chou (2004) argues that English learners and users in Taiwan have more chances than ever to come into contact with not only native speakers but also non-native speakers of English, it is suggested to develop English learners’ abilities for ‘understanding’ and ‘producing’ internationally intelligible English. That is, Taiwan people should not only be aware of the variability of EIL but also replace the unrealistic learning objective of achieving a perfect native-like competence. By reconceptualising EIL, I want to develop an operational definition of what ought to be taught in my classroom. This definition of EIL will be linked directly to the global reality of the existing users of ‘world Englishes’ (cf. Kachru 1985, 1992; Strevens 1992; and McArthur 1987) and of the ever-increasing numbers of English speakers-to-be (Crystal 1997; Graddol 1996, 1997, 2001, 2006). Furthermore, it will also discuss the issue of English learners’ ownership of English (Canagarajah 1999).

Axiom 2: Teaching English as a third place language.

The concept of a third place language should not be examined separately but comes from the need for learners to explore individual identities in foreign language learning processes. This view is in accordance with Kramsch (1983) and Byram (1989) that language learning is a cognitive learning process and should lead to the awareness and exploration of self and others. Learning English as a third place language reflects a personal learning journey, a context-based and relational state of mind, and a reality of global complexity.

Axiom 3: Teaching English as an intercultural language.

Foreign language teaching and learning ought to serve educational purpose. It has been shown in chapters 1 and 2 that in response to the globalisation, Taiwan MOE has viewed its people as ‘competitive’ human ‘capitals’ rather than human ‘beings’ (Lai 2007) and explicitly set the aim of foreign language education for cultivating workforce, the ‘instrumental’ aim. I take intercultural understanding as the ultimate aim/purpose of teaching and learning English, which is however not incompatible with the instrumental aim. This view linked closely with the other two axioms, because if I teach English as an international and intercultural language, the identity of the learner projects from the course should be self as an intercultural speaker rather than as human capital.

My intention here is not to look at my educational philosophy separately in three principles, rather, to integrate the three concepts as a whole. This chapter is divided into three other main sections only for the purpose of explaining how these three concepts come together into one pedagogical proposal.

### **3.1 English as an international language**

The concept of English as an international language has been widely and significantly discussed, linguistically and pedagogically, in the last two decades. It is also evident that in Taiwan English has long been positioned as a language which ‘connects the world’ (see 1.1.3 and 2.2.2). In order to develop pedagogy, it is essential for one to think of ‘**what to teach**’ as a starting point. Therefore, I propose to look at English under the concept of EIL for this research.

Nowadays, EIL is a term used broadly and interchangeably by different scholars in describing different uses of English in different international contexts. Some scholars take the number of international English users and learners as the major indicator and credit English with being the ‘global language’ (Crystal 1997; Graddol 1997, 2006). Some focus on the historical and political dispersion of the language and call for attention to ‘world Englishes’ (Kachru 1985, and the journal called *World Englishes*). Some stress the practical functions and uses of English and consider EIL as ‘English for specific purposes’ (Widdowson 1997). Some are concerned with the pragmatic issues of EIL in the contexts of international communication and refer to EIL as the

world lingua franca (ELF) (e.g. Jenkins 1998, 2000; McKay 2003, 2005; Modiano 1999; Seidlhofer 2001, 2003).

Although hitherto there has been no coherent voice on what EIL is, in general, it is a concept closely connected to the fact of globalisation (see e.g. Graddol 2006) and has been developed/derived from the recognitions of the ‘internationalised’ **users**<sup>8</sup> and **contexts** of English language, in Braj Kachru’s (1986) term, the ‘sociolinguistic realities’ of English use around the world.

Braj Kachru and Larry Smith were amongst the first to be concerned with the study of English within a comprehensive global framework of analysis during the 1980s (Bolton, 2005). Kachru’s three-circle model of World Englishes (see footnote 5 in Chapter 2), though with many criticisms (see Jenkins 2003:17 and Pennycook 1995, 2007), is hitherto the most influential model of the spread of English. His advocacy of dealing with English with the socio-political underpinnings of sociolinguistics has not only moved forwards the legitimacy of new English varieties (particularly in the Outer Circle) but also served as a starting point of a paradigm shift in ELT to international uses and users of English. Being aware of its limitations, I will still use Kachru’s categorisation of three circles of the Inner Circle, the Outer Circle, and the Expanding Circle for referring to people in different countries around the world.

### **3.1.1 EIL: the fundamental principles**

Smith (1976, 1981, 1983, 1992), in accordance with Kachru, also recognises the ever-increasing ‘diversified’ users of English in this new globalisation era. However, unlike Kachru’s interests in legitimising the Outer Circle (and, later, the Expanding Circle) English varieties, Smith focuses on the linguistic uses of English for cross-cultural communication in international settings. He uses the term ‘English as an international language’ to differentiate between their two positions. Smith (1976, 1983) sees English as:

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<sup>8</sup> In the field of ELT, English has long been categorised by its users. There are native speakers of English (NSs); people who use English as their mother tongue/native language (ENL). There are non-native speakers (NNSs) of English; people who use English as a second language (ESL) or as a foreign language (EFL).



...an international language (...) which is used by **people of different nations** to communicate with one another (...) (and an) auxiliary language (...), other than the first language, which is used by nationals of a country for **internal communication**...(Smith, 1983:1, emphases mine)

Regardless that in Smith's definition there are actually two Englishes — one is used by any speakers of English (ENL, ESL, and EFL speakers<sup>9</sup>) in the world community and the other is practiced within one particular national community (among national ENL and ESL speakers)—I agree with Schnitzer's view that

Smith's intention is to point out the prevalence of English as a *common* language throughout the world, and lead to concerns over intercomprehensibility among the diverse cultures that use this medium' (Schnitzer 1995:228, original emphasis).

Smith's view suggests the majority English users are now no longer in the Inner Circle but in the non-Inner Circles (see Smith 1983). This claim is a wakeup call for the Inner Circle people, the traditionally-called native speakers of English, to examine their linguistic chauvinism, as well as an acknowledgment to all the non-Inner Circle English speakers as legitimate users of English. In addition, it is worthy to note that by regarding English language as a 'shared' medium for all to not only 'interact with' but also 'understand' the others in the world community, culture learning has become an essential part in English language teaching and learning.

Smith's concept of EIL provides some breakthrough grounds for later EIL and ELT discussions at least from four perspectives: variety of English, ownership of English, standards of English, and cultures of English.

- (1) It concerns the linguistic use of English in the contexts of international/cross-cultural communication (EIL as a newly emerged variety of English)
- (2) It recognises non-Inner-Circle speakers' needs and rights in using EIL (ownership of EIL and the identity of EIL users)

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<sup>9</sup> See footnote 8

- (3) It raises the pragmatic issues of the teaching goals of EIL (standards and norms of EIL)
- (4) It points out the relationship of English as an international language and its culture (the culture of EIL)

### **3.1.1.1 One new variety of world Englishes**

As pointed out, Smith focuses on not only the increasing number of international users of English but also on the function of English used in cross-cultural communication. This dual-focus view of EIL is intrinsically complicated and leads to the inconsistency and contradictions in understanding the EIL concept.

On the one hand, due to the growing population of English users (English speakers in all three circles), Smith assumes that English is 'the' language used by the international community as a common language (= the world lingua franca). There is **one 'new' variety** amongst World Englishes which has emerged called EIL. Like other NEW Englishes (the Outer Circle varieties), this new variety of English is derived from the Inner Circle Englishes (mainly British and American English) but with 'internationalised' rules and features. EIL in this sense is an independent variety with its own rights in terms of language development. This view of variety is fundamental and well-taken amongst EIL scholars. It is close to Crystal's (1997) concept of English as a global language and leads to others' (e.g. Jenkins 2000; McKay 2005; Modiano 1999; Seidlhofer 2001) interpretation of EIL as the world's lingua franca (ELF). Alternatively, EIL would be a variety of English which eventually replaces all other Englishes in order to be used in the globalised domains of contexts.

On the other hand, as for the purpose of communication, Smith also points out that EIL is used internationally and locally. EIL actually functions just like American English or Singaporean English which is used in two domains of contexts. It is, according to McKay (2005), the international language in both a global and a local sense. However, this view contradicts the view of EIL as ONE independent language but indicates that EIL should be a big umbrella term which covers all English varieties in the world.

I will come back to this issue in 3.1.2.1.

### **3.1.1.2 World-shared ownership of EIL and the identity as native EIL speaker**

The idea of EIL as a world language leads to the issue of the ownership of EIL. In Smith's view, EIL should not be claimed to be owned only by geographically- and genetically-bounded NSs but shared by the international English speaking community. It is echoed in Graddol's (2006) recent comment made in his book *English Next: Why Global English May Mean the End of "English as a Foreign Language"* that in the future every one will be an English speaker and the line between NS and NNS is going to disappear. Therefore, it is under this prediction that people who speak EIL are the native speakers of this global language. In this sense, EIL has to be an 'independent language' (Widdowson, 1994).

How did this situation come about and what are the implications for ownership? Based on Kachru's model, Brutt-Griffler (2002:135) argues that the current 'spread of English' is not through speaker migration (distribution) but rather by many individuals in different speech communities acquiring the language (social macro-acquisition). Thus, the 'origin' and 'result' of ELF/EIL acquisition and use are social processes, which arise out of the socio-historical conditions of language spread and may lead to language change. Brutt-Griffler and others then take the view that it is now a fact of life that English is a language used for communication involving no NSs, the situation of speaking English as an international lingua franca is thus natural. Therefore, the primary input of language change is not coming from NSs but from a group of speakers who can be characterised as sharing a multilingual habitus and multilingual communicative competence and NNSs should be acknowledged as 'agents of language change' who play a crucial role in the development of EIL (ibid.).

The problem with this view is that it overlooks the role of NSs in EIL development [you need to say what this role is and then you can go on with the next bit] which contradicts her claim about macroacquisition theory as 'social processes'. In addition, her view of NNSs' dominance in multilingual community looks like a shift of the centre of power from NS to another centre, that of NNS. Her view may be best seen as a proposal similar to Graddol's (1997, 2006) futurology of English.

In a more nuanced way, Pennycook (1994) has long been arguing that language plays a central role in how we understand ourselves and the world, and thus all questions of language control and standardisation have major implications for social relations. I take the view with Pennycook's (1994) argument that language is always political never neutral. It is impossible that EIL, as a concept derived from the politically controversial English language is an ideology-free language. Therefore, it is dangerous that the development of EIL tends to take the spread of English as a natural, beneficial, neutral way regardless of the cultural politics of English.

### **3.1.1.3 The abandonment of near-native-like standards**

Considering the implications of the question of EIL and control by NS and NNS for ELT, the question of what to teach as the authority/standard model comes as a central issue. Smith highlights the importance of intelligibility and grammatical acceptance in EIL. One way to consider this is to refer to 'Standard English' (SE), in Strevens' (1982, 1983) definition, as a dialect of English and as not necessarily associated with a certain accent. It is only one part of English: 'the grammar and the core vocabulary of educated usage in English' (Strevens, 1985; cited in Jenkins, 2003:31). SE is valuable especially for the teaching and learning of the language in that it provides a norm to be observed and followed. Smith, in accordance with Strevens, stresses that SE can be spoken with any accent and 'the use of EIL doesn't lower this standard' (Smith, 1983:8). EIL in this sense is neither a new form of BASIC English nor English for specific purposes (ESP) (*ibid.*:vi); but 'SE with different local features'. Thus, Smith takes a stand that EIL speakers/learners should not and do not have to adopt the Inner Circle NS model (normally the British or American English) in order to reach certain intelligibility among all English speakers. Does this viewpoint mean that the criteria for EIL correctness have changed by asking: Is the meaning communicated? Is the register used appropriate for the situation (Smith 1983:5)? Jenkins (1998, 2000) and Seidlhofer (2001, 2003) take Smith's 'EIL = SE + local accent/features' perspective further and suggest the need for establishing a standard

EIL linguistic corpus<sup>10</sup> not only for better communication amongst people but also for better teaching and learning of EIL.

#### 3.1.1.4 International Cultures in EIL

Smith's concern for successful cross-cultural communication calls great attention to social appropriateness and intercultural understanding in EIL context. It is suggested, as he posits EIL as a medium of international communication, that **all** EIL users (people from all three circles) share the same responsibility of making the meaning across from one to another and vice versa. To do so involves one's respect, sensitivity, and understandings of his/her interlocutor's cultural background. Therefore, EIL brings a modification of the goals for ELT, from imposing the Inner Circle cultures (especially the American and the British culture) to appreciating the cultures of non-Inner Circle countries.

However, there are problems with Smith's view which he formulates thus for NNSs:

English is a means to communicate to the rest of the world their identity, culture, politics, religion, and "way of life". One doesn't need to become more Western or change one's morals to use English well in international situations (...) no one needs to become more like native speakers in order to use English well (...) It is the widespread use of English which makes it an international language (...) The spread of English is not a homogenizing factor which causes cultural differences to disappear, but the use of English offers a medium to express and explain these differences (Smith, 1983:9-11).

The problem is that this leads to a debatable claim that 'English can and should be denationalized' (ibid.:9). Although the above proposal stands on the ground for advocating the equality in the English speaking international context, it is argued convincingly by McKay (2003: 3) that despite the reference to 'denationalisation' the assumption is based on the notion that 'English must be linked to the cultures of Inner Circle countries and be based on native speaker models'. Taking this point further,

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<sup>10</sup> Jenkins (2000) has proposed a new approach to teach EIL pronunciation, in which the goal is mutual intelligibility among NNSs, rather than imitating NSs. Seidlhofer (2001), on the other hand, has been working on an ELF corpus (the Vienna-Oxford ELF Corpus) which should describe different NNSs' uses of English in international settings. Both of them take the view of EIL as ELF and focus on NNSs' acquisition of EIL.

McKay (2003, 2005) becomes one of the advocates for using local culture as authentic teaching materials. Nevertheless, it is still important to consider that, in the early 80s, the respect towards non-Inner Circle English learners/speakers was very much neglected and there was an extremely imbalanced power relationship between the Inner Circle NSs and the English learners.

What does all this mean for pedagogy? Pennycook is right that ELT has been insufficiently aware of pedagogical theory – and too focused on applied linguistic and second language acquisition (SLA) theory. Even though it is impossible to learn a foreign language without being influenced ideologically, politically, culturally, etc., ELF scholars seem to stand on the solid basis of justifying the NNS's authority and linguistic rights of English language through identifying the ELT paradigm shift from EFL and towards the cross-cultural role of EIL in intercultural communication and language awareness (e.g. McKay 2003, Seidlhofer 2001). On the other hand, their keenness to de-link English from the culture of Inner Circle countries (McKay 2003:19) has limited EIL to what Modiano (2001:344) calls 'simply a utilitarian communicative tool, one which allows the non-native users to retain, to the greatest degree possible, their distinctive cultural characteristics' and also has restrained the development of EIL pedagogy within the linguistic corpus formation (Jenkins 1998, 2000, Seidlhofer 2002). This led Modiano to claim that:

the teaching and learning of a geographically, politically, and culturally 'neutral' form of English, which is perceived as a language of wider communication and not as the possession of native speakers, is one of the few options we have at hand if we want to continue to promote English language learning while at the same time attempting to somehow 'neutralize' the impact which the spread of English has on the cultural integrity of the learner. This is because the use of a 'core-based English', as opposed to a variety based on the nation state, impacts less negatively on the culture and language(s) of the non-native speaker. (Modiano 2001:344)

This view is criticised by Pennycook, who argues that to see EIL pedagogy as 'just teach the language' is not only untenable but also undesirable because it is too parochial in a sense of educational purpose and deprives the learners of the opportunity to make rational responses to the knowledge of NS cultures. EIL has

become another ideology which is set against traditional NS model based ELT pedagogy and at the same time implies that language and culture are de-linkable and are better de-linked. What Pennycook proposes as an alternative is to teach EIL with critical pedagogy (e.g. Giroux 1981, see 3.3.1).

In fact, many EIL scholars on the one hand try to sanitize the Inner Circle cultures in EIL; on the other hand they can not deny the culture in English and take the concept of intercultural communication as a teaching approach. Pennycook's proposal for critical pedagogy is a better position because it does not ignore this and deals with it in a positive way. This will be significant in my own Action Research.

### **3.1.2 Problems of applying EIL into ELT**

With this understanding of the basic principles of EIL, now it is time to come back to my first question of **what to teach** in my classroom. This leads however to a number of dilemmas in practice.

#### **3.1.2.1 EIL cannot be taught as a variety of English**

When applying EIL to teaching, the interpretation of EIL linguistically always comes first and incurs numerous debates. As discussed, if we take EIL as a global language, it should be an independent language which developed in its own right. However, so far, regardless of Jenkins and Seidlhofer's efforts in establishing appropriate frameworks for EIL<sup>11</sup>; there has not yet been established a 'worldly-approved' corpus of EIL (Seidlhofer, 2001, 2002, 2003; Seidlhofer & Jenkins 2003). On the other hand, if taking EIL as a compound variety of English, it should include all linguistic uses of world Englishes. Hence, in terms of teaching it, which variety of world Englishes can be representative of all? Or is it possible to teach all world Englishes at once?

From the above discussions, it is apparent that EIL is not a concrete language but more like a conceptual term without unitary definition and linguistic descriptions (Seidlhofer, 2001, 2003:8-9). It also seems that, if we focus on teaching EIL linguistically, it is easy to lose sight of the spirit of EIL (see 3.2.1). Moreover, it may also indirectly suggest learning English is an inevitability. Although it might be a fact

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<sup>11</sup> See footnote 10.

that today English is unavoidable all around the world (e.g. Pennycook, 2001), it is dangerous to assume EIL as one common language for all and to view English as the international language *par excellence* (McKay, 2005:5), or in other words, to take English as the world's second language for granted. This is to overlook people's right (especially those who are in the Expanding Circle) NOT to learn English as an additional language and this can be seen as the result of the hegemony of Native-speakerism (Holliday 2006) and should be made evident to all EIL practitioners (teachers, learners, and users).

Therefore, I would like to argue that EIL cannot be perceived as a linguistic language but a conceptual language. This perception of English is important to how English should be taught and learned (more in 3.1.2.3). By meaning a conceptual language, I am saying that EIL is NOT a 'sugarcoated' ENL<sup>12</sup> variety (Suzuki 2007:12) but any ENL which should be perceived as what it is, then is taught, learned, and spoken with critical examination of the culture(s) that particular ENL variety represented and understood, or in other words, with intercultural communicative goal and practices (see 3.3). Thus, there can be equality amongst people in any English-speaking international encounters when people happen to have their 'own' English as (one of) their 'common' language(s) and choose it as (one of) their communication medium(s), regardless of their varied levels of linguistic proficiency in English.

### **3.1.2.2 The shift of ownership of English**

Taking EIL as a linguistic-centred language, it is extremely difficult to address the issues of international English speakers' ownership of EIL and their identity as native speaker of EIL (Norton 1997, Widdowson 1994, 1998).

In his book *The Native Speaker: Myth and Reality*, Alan Davies (2003) makes the point that the native-speaker boundary is one as much created by non-native speakers as by native speakers themselves. According to Davies, based on the premise that one is 'born to be' a native speaker, the common-sense view of native speaker is as:

people who have a special control over a language, insider knowledge about 'their' language. They are the models we appeal to for the 'truth' about the

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<sup>12</sup> See footnote 8



language, they know what the language is ('Yes, you can say that') and what this language isn't ('No, that's not English, Japanese, Swahili...'). They are the stakeholders of the language, they control its maintenance and shape its direction (ibid.:1).

This native speaker concept has long been referred to in both the process and the product of language learning. Though inadequate and problematic as Davies suggests, it is still important and has practical implications for our discussion of ownership of EIL from the perspective of the identity of the native speaker. It also relates to the earlier discussions in Chapter 2 that there is a myth of worshipping native-speakers in Taiwan English teaching and learning. Therefore, I take the same stand with Davies that, in order to help the second language learners feel more confident about their knowledge, their communicative ability and their intuitions; it is necessary to clarify the concept of native speaker first (ibid.:9).

#### The 'born to be' membership of EIL?

As Widdowson (1994:382) once pointed out, the NSs' claim of ownership of English is indeed a matter not only of communicative transactions but also of expressing social identity. By asserting the same position that one can use language she speaks to identify herself as a group member; Davies (2003) wants to address the fact that membership is a matter of self-choice not of something being given. He further makes a major point that nowadays with the situation of everyday global mobility and the development of EIL, the identity of a native speaker can shift by **proactive adoption** (ibid.: see particularly vi-x, 65-71), by which he means that once a person is willing to acquire and later to prove she has enough insider knowledge of a certain social community through speaking the common language of that social community, she is regarded as native speaker of that language. Therefore, being a native speaker is a social construct, a choice of identity and a membership determined as much by attitude and symbolically as by language ability and knowledge (ibid.:11). In this sense, the native-speakership of EIL can legitimately be proclaimed by any English users within the international communication context. When applying EIL teaching, I think it is particularly important that learners are informed of this.

It is also necessary to acknowledge that in the spoken language there are many different native speakers – with different accents and spoken varieties – who share to a substantial degree a standardised written language. This distinction between spoken and written language is often overlooked by those who defer to ‘the native speaker’.

### Nativespeakerism in EIL

As discussed, the ownership of English is very closely linked to self-identification as native speaker. In contrast, according to Holliday (2005b:8), Nativespeakerism is the ideology ‘based on the assumption that ‘native speakers’ of English have a special claim to the language itself, that it is essentially their property’. It is to my understanding that with the suffix –ism and the case of English language, the term Nativespeakerism denotes an ideology or a bias which takes English language as exclusively owned by Inner Circle native speakers – and in accordance with what has been said about self-identification, owned by those who say they are native speakers – as a fact which is taken for granted by everyone. Furthermore it assumes the acceptance of the attachment of the Inner Circle cultures with English language as true for all. Therefore, it indirectly implies a premise of an evil and aggressive nature of the Inner Circle cultures. That is how in his book *The Struggle to Teach English as an International Language*, Holliday (2005b) has observed very different views are expressed by ‘the periphery’ ELT practitioners from that of some EIL scholars, e.g. Jenkins (2000), when he attempts to explore how ESOL educators feel about the shift in the role of English in terms of ownership and identity.

Although it is not to doubt that Jenkins and other EIL scholars actually aim to abandon unrealistic notions of achieving ‘perfect’ communication through ‘native-like’ proficiency in English (e.g. Seidlhofer, 2003:22) and to promote a more ‘cross-culturally democratic’ variety as opposed to the ‘prestigious’ NS variety (Jenkins, 2000:4). It is their good intention to liberate NNSs’ from being oppressed by ‘traditional’ NS model and to justify NNSs’ ownership of English and their identity in EIL communication. However, their enthusiasm of providing pragmatic linguistic cores for EIL teaching may be, as Holliday says, by itself ‘another ‘Center-led’ definition of what English should be’ (2005b:9). As Holliday sees it, practitioners still defer to the native speaker. He then makes the major point that Nativespeakerism is an

ideology that is deeply rooted in the TESOL psyche and it is very difficult to eradicate it (ibid.:9).

### **3.1.2.3 Which model should be taught?**

#### The model of the 'truth' about EIL

Davies points out it is confusing when measuring the level of proficiency under the concept of EIL (ibid.:71). This is because in the context of EIL, the standard of the language is more of a concept of 'EIL = SE + local accent/features' (see 3.2.1). In accordance with EIL scholars' call for abandoning near-native-like standards, Davies also suggests a focus on achieving communicative competence in language learning.

However, when it applies to actual teaching, it is necessary to have a SE model to follow. To the expanding circle English teachers and learners, the selection of a model may be the hardest or the simplest task as can be. This is because the notion of the relationship of language and identity indicates that the acquisition of certain 'standards/model' of English can in fact be an expression of language users' 'club membership'. Therefore, one has to think of two domains when selecting the model to be taught: (1) the international acceptability, currency, and intelligibility (Davies 2003:6-7) of a certain model; and (2) the individual's freedom of choosing one's own 'club'.

I would argue that, although it is the heart of EIL that one learner should/need not achieve the traditionally-defined 'native-like' standard; the selection of the model is based on the context and/or personal interest and should be regarded as a totally separate issue. Therefore, there should not be any condemnation if one chooses an Inner Circle English as the learning model. For example, in Taiwan's case, due to the government policy and the market demand (see Chapter 2), American English has to be selected as a model to teach. However, as mentioned, taking EIL as a conceptual language, it is possible to take American English as the SE and teach it as EIL.

### **3.1.2.4 Which culture(s) should be included in EIL?**

#### The special control and insider knowledge of EIL

By ‘insider knowledge’, Davies refers to the culture within the speech community. As discussed earlier, the culture(s) within EIL only emerges when international encounters occur and it is very personalised. Therefore, an EIL speaker has the special control and the insider knowledge of what he has reflected and created through the processes of intercultural encounters. By this notion, I am suggesting that there is no fixed culture to be included in teaching EIL but it is useful to have a target culture for the learners to reflect on, compare with, and contrast with their own culture. And this can be one of the countries and cultures associated with international English.

In other words, I am saying that although the culture within the EIL speech community is hybrid and dynamic in essence and is created and recreated by the individuals who are involved in the speech discourse, the culture of EIL develops from at least two ‘big’ target cultures as a mirror to each other. The culture (the insider knowledge) of this ‘international speech community’ is only a consensus of those striving for intercultural communicative understanding (see 3.3). This view is different from either a focus on learning (about) an Inner Circle country and from the idea of having a culture-neutral language because it also gives every participant within the speech community the opportunity for critical comparative analysis and reflection (the third place, see 3.2).

### **3.1.3 Redefining EIL for this research**

To conclude for this section, it is evident through the discussions of EIL that ELT under English fever involves a fundamental problem, namely that the English language we have been teaching and learning for decades has been polluted seriously by the ideology of **Nativespeakerism** (Holliday 2005b). Moreover, as also shown in Chapter 2, it has also been clear that ELT is not only related to how the language is perceived but also to how the language is a reflection of its culture(s), ideologies, and the identities of its speakers in the teaching and learning processes. Therefore, it is very important for English educators to be critically aware of and to deliver a ‘healthier/less-polluted’ view of what English is in the classroom. I suggest teaching English as EIL and will take it as the starting point for designing ELT pedagogy.

Generating from the analysis above, my operational definition of EIL is encompassed by the following points:

- (1) **EIL is NOT** to be perceived as a newly-merged/majority-agreed variety of English (VEIL) for all, but a **conceptual language (CEIL)** which is practiced with sensitivity and respect to every use of English in the contexts of international/cross-cultural encounters.
- (2) **CEIL is owned by every individual who uses it to communicate with others.** A CEIL native speaker should identify self as a member of the international/world community which uses English as ‘a’ lingua franca. However, the above fact does NOT necessarily mean that CEIL native speakers (owners of CEIL) are native speakers of any variety of world Englishes, e.g. American English NSs, Indian English NSs, etc..
- (3) **The standard and norm of CEIL is a choice of any existing variety of English.** Although the selection of a model variety is complicated in nature, it is worth noting that the selection is very much depending on the result of the socio-political struggle in each context. Therefore, it is hard to judge which decision is right or wrong in regard to the selection of model. But it is not to say, regarding ELT, that there is no standard linguistic rule to follow. On the contrary, the chosen model/variety of English should have a principled set of linguistic rules which is more or less similar to other varieties. Nevertheless, the ultimate teaching aim of CEIL is to provide a common ground for effective and positive communications amongst diversity, not to reinforce near-native like proficiency of certain English variety.
- (4) **CEIL is NOT a culture-free language.** CEIL must be taught with its culture. The culture of CEIL is changing in nature but not socio-politically neutral. It **reflects ‘the world’** we are in, an international speech community. Therefore, it is diverse and as unique as it reflects a person’s individuality; in the meantime, it also conforms to several sub-communities (e.g. Taiwan, Canada, Brazil, or European Union) and the world as a whole. There is no way to teach ‘the culture of CEIL’ for it is participatory in nature. But through acquiring intercultural communicative skills, the learners can then ‘gain-and-create’ the ‘insider knowledge’ in the speech community of CEIL.

## 3.2 English as a third place language

Continuing from the discussion of what English language ought to be taught for ELT in Taiwan, I would like to bring up the issue of learners' identity. Thus far, it is evident that teaching and learning of English is not only about linguistic rules and forms but also what it represents and how it is used. In the previous chapters and the last section, it is clear that which/how English one speaks can determine one's social status/roles/self-identities in context and vice versa. Therefore, I believe it is important to consider the existence of 'third place' which addresses the recognition of identity in the language learning processes. In this section, I will firstly explain what 'third place' is in my own terms, then examine the concept in foreign language education, and finally come to a definition of English as a third place language for this research project.

### 3.2.1 My Third Place

Before coming to a definition of English as a 'third place' language, it is worth mention that my first recognition of 'third place' is not from reading any theories about 'thirdness'. Rather, it came 'naturally' when I was reflecting on my personal studying-abroad experience with Young Yun Kim's (1988) model of communication and cross-cultural adaptation.

Although Kim's theory of deculturation and acculturation in the adaptation process (ibid.:53-54) did not appear persuasive to my own knowledge of cross-cultural adaptation<sup>13</sup>, it serves as my starting point for this research project, as well as for my philosophy of teaching English as a third place language. From the cross-examining

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<sup>13</sup> In 2003, after reading Kim (1988), I conducted a small-scale research project on the current 'global sojourners' cross-cultural adaptation experiences'. These 'global sojourners' belong to a growing population in Taiwan. They are the 'Taiwan people' who were, in 2003 in their twenties (the generation of 1970-1980), having studied/lived in more than one foreign countries for at least five years, then back to Taiwan for re-settlement. The research is an analysis of five interviews, plus my reflection of own personal experience. The findings show that instead of the deculturation and acculturation of 'original cultural elements' and 'host cultural elements' (Kim 1988), the 'strangers/global sojourners' actually internalise both cultural elements and come up with their 'new and individualised cultural elements'. These new and individualised cultural elements can not be categorised or defined; nor to be seen as part of or non-part of the other two cultural elements. The research conclusion of the uniqueness created by each individual's cross-cultural adaptation leads to my proposal of teaching English as a 3<sup>rd</sup> place language.

process (compare and contrast) of my own life stories and the other's (Kim's theory), I have come up with my own interpretations of what 'third place' is:

- (1) 'Third place' is **I**, a 'self-conscious' identification of individual uniqueness.

In Kim's (1988) theory, when one has encountered two cultures (original and host culture), it is only possible for one to adapt either/or values from each culture (see Figure 3-1). This view of course is later criticised and proved over-simplified with respect to the complexity of the global reality we are in nowadays. However, it leads to my other research (see footnote 5); and its findings that in the case of six global sojourners, there are new cultural elements created in each individual (see Figure 3-2). The new elements created are different from one another's. Although because of similar experiences, many cultural elements/experiences seem almost the same and can be understood and shared by others, I argue all of the elements created are very personal and can not be categorised as the same. Using the above findings, it recognises every individual's 'third place' as one's 'translation/internalisation' of cultures and the identities of self are unique, individual and can not be duplicated (see Figure 3-3).

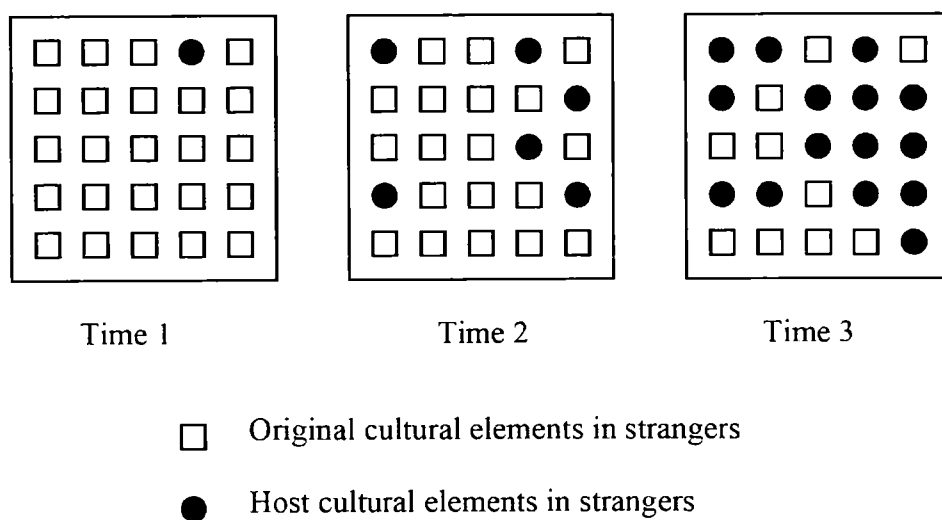


Figure 3-1 Kim's Deculturation and acculturation in the adaptation process (adapted from Kim, 1998:54)

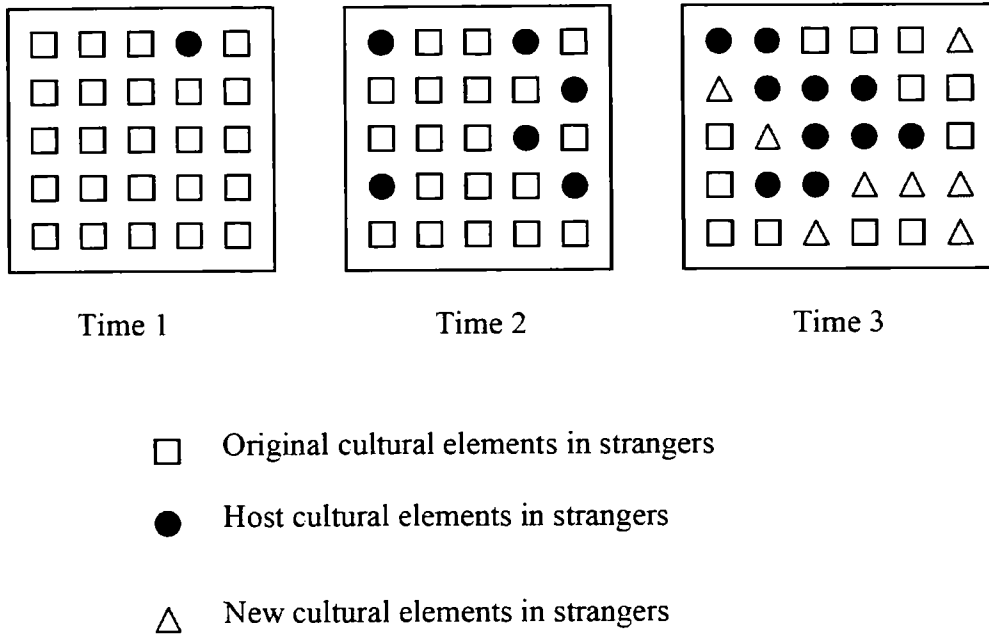


Figure 3-2 Jessie's Deculturation and acculturation in the adaptation process (adapted from Hsieh, 2003:8)

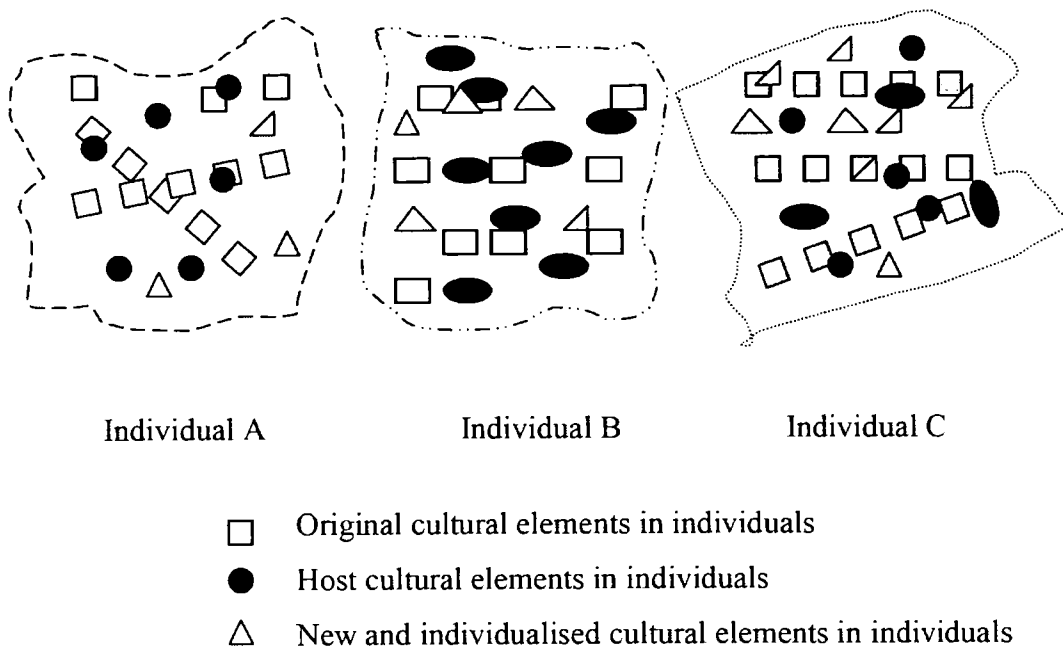


Figure 3-3 Third place as individual(s)

It is apparent that my first interpretation of third place focuses on the individual level, with a special concern for one's recognition of self (see Figure 3-3). Later, I have



found that there is a very important element involved in one's internalisation of cultures — time (see Figure 3-1 and 3-2). People encounter new people, new knowledge, new cultures as time goes by. People also change not only from one place to another, from meeting one person to another, etc., but also from time to time. With the consciousness of 'time', third place for an individual also needs to be looked at as a lifelong process of adaptation/re-adaptation of cultures and identification/re-identification of self in contexts. For that reason:

(2) 'Third place' is **my life journey**, a never-ending process of cross-examining one's self and the relationship with others.

It involves not only 'I', but all the people 'I' have encountered from time to time, context by context. This is not a fixed stance which only happens at a certain point of time. Rather, it is a life-long learning process for finding out the relations between self and self, self and others, and self and the universe. This process of reflection is continual, repetitive, accumulative, and most importantly self-proactive.

Figure 3-4 is my attempt to illustrate my points made. My intention is to show that within one's lifelong journey time frame, 'change' of identity is constant and relational to the outer world (e.g. time, place, and people). A person may consist of more or less alike individualised cultural elements at a given time; however, the 'boundary' of presenting oneself under certain time and context is not fixed. There are always 'renewed' cultural elements created. These renewed cultural elements are not necessarily the replacements of the old ones and lead to maturity in one person.

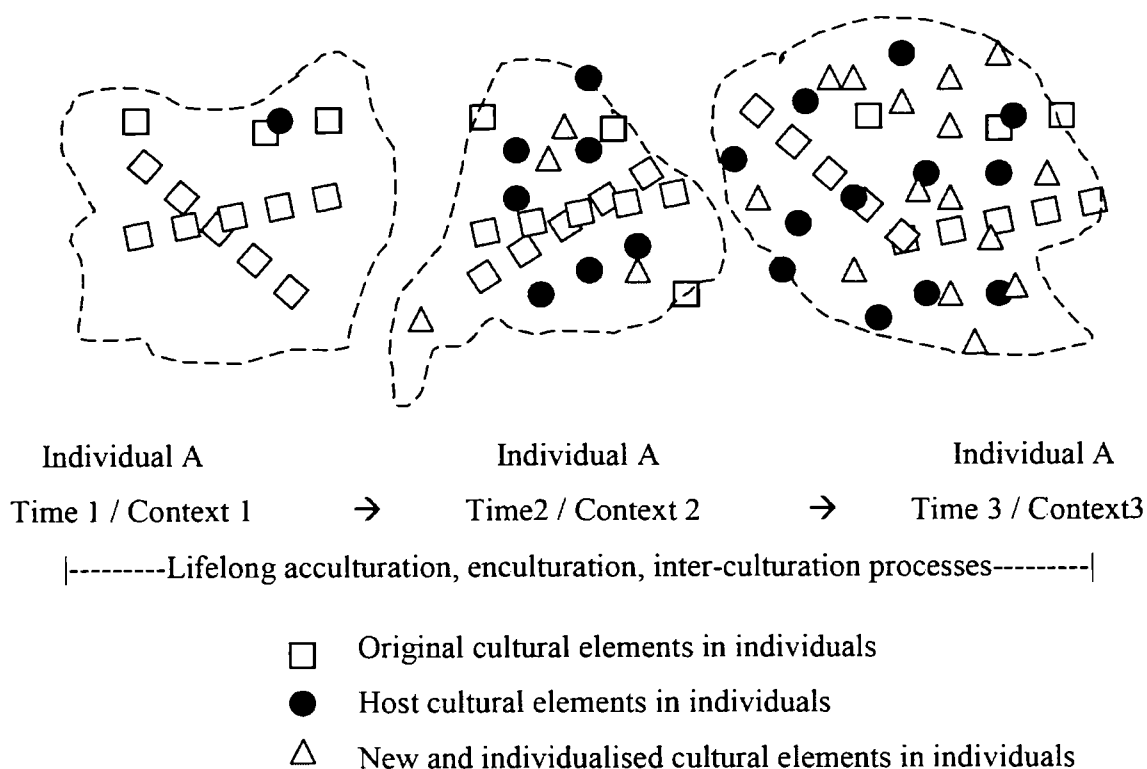


Figure 3-4 Third place as one's life journey

### 3.2.2 On defining third place in foreign language education

I have found the concept of 'third place' is not a novel idea in foreign language education and it derives from many different disciplines of social science and humanities. This term, as Kramsch (1999) points out, is connected to the theories of 'thirdness', e.g. Charles Peirce's 'Thirdness', Mikhail Bakhtin's 'Triadic Dialogism', or Homi Bhabha's 'third spaces'. Amongst many, Bhabha's (1994) concept of 'third space' and Kramsch's (1993) 'third culture'/'third place' are adopted most by modern foreign language educators.

#### 3.2.2.1 Third place as 'self-negotiated' identities

Taking up the concept from the perspective of cultural studies and colonialism, Bhabha (1994) argues that there exists a genuine, new-created hybrid culture (Third Space) through people's continual negotiation and creation of identities in a multicultural setting. Third space is a place where identity is negotiated (constructed and re-constructed) and becomes neither this nor that but one's own (ibid.). This

notion of third space, as McLaren (1994) points out, opens up possibilities for new structures of **authority** and for new interpretations of identity as contingent, temporary and fluid.

Applying Bhabha's third space concept to language learning allows us a look at the cultural ambivalences in real life and acknowledges the identity of learners as fluid not static. In language courses where people share their experiences through another set of linguistic rules, language learners are expected to negotiate, contest, and challenge the assumptions behind the cultures/worldviews presented with the language learned. With this perspective, in the classroom, language learners are no longer to be seen merely as passive knowledge receivers or people with few identities as students, non-native speakers, etc.; but are 'allowed' to be recognised as sophisticated human/social beings and social actors in others' and **their own** terms according to contexts. However, note that, by using the term 'allowed', I want to point out that by taking his starting point in an analysis of colonialism, Bhabha's third space theory naturally takes an oppressor-and-oppressed relationship as a de facto situation for all multicultural contexts. Thus, it seems to me that Bhabha's third space is a utopia. Because in fact in that third space, nobody has full control over the negotiation of their own identity; the negotiation inevitably involves and depends on all the participants, and the control is shared. That is why it is important to ensure that all participants in a multicultural context, say a language classroom, respect each other as equals; or there will be no 'fair' **negotiation** of any one's identity taking place.

Nevertheless, Bhabha's spatial metaphor inspires many language educators to look at and practice language teaching in this 'third/fluidity of constructing and reconstructing of identities' perspective (e.g. panel papers presented in *Interrogating Third Spaces in Language Teaching, Learning & Use*, Conference at University of Leicester 2005; Holliday 2006; Jenkins 2006). It also calls people to acknowledge the equality amongst people in discourses as it raises the issue of authority of traditionally reckoned inferiors (for this research, the English language learners).

### 3.2.2.2 Third-place person as ‘privileged’ social-being

Similar to Bhabha’s third space theory, Kramersch (1993, 1998, 1999) is concerned with how people, especially language learners, reconstruct their identity in discourses. However, there is a fundamental difference between Bhabha’s and Kramersch’s thirdness theory. As a foreign language education practitioner and a proficient multilingual, Kramersch has developed her theory of thirdness by first questioning nativespeakership in discourses instead of challenging the context of discourse.

According to Kramersch, as global mobility increases, there are around the world an increasing number of global sojourners who she also calls ‘culturally “displaced” persons’ (1993: 234). These global sojourners are not like tourists who come and leave places without changes; but are third-place persons who encounter and recognise differences and negotiations in differences. Third place is not accommodation but encounters of differences (Kramersch 1993, 1999; Lo Bianco et al. 1999). In ‘difference’, one does not only understand, discover, and relate between oneself and others, but between one’s personal and one’s social self. This realisation of difference is conflict in nature and can be a very troublesome and painful experience which also leads to a feeling of being a stranger (Simmel 1908/1971). However, in an effort of striving for an appropriate point amongst differences/conflicts, third-place persons can ‘grow into one’s own’ by making the familiar foreign and by understanding the foreign as familiar in context. Hence, they become people who have the ability to cross social boundaries appropriately, and this position is privileged (Kramersch 1998).

In Kramersch’s view, foreign language learners are naturally the prospective third-place persons/global sojourners. As she claims, because learning a language is learning to exercise both a social and a personal voice, it is both a process of socialisation into a given speech community and the language learned can be used both to maintain traditional social practices, as well as to bring about change in the very practices that brought about this learning (Kramersch 1993:233). Therefore, as foreign language learners have more chances to be involved in cross-cultural interaction, exploration, hybridity, as well as to experience difference, identity, negotiation, and the unknown product through learning another tongue; they are entitled to create multiple possibilities for expressions of self in the language of communication, regardless of

the way the language might be used by others, including native speakers. In this regard, foreign language learners as third-place persons are privileged in the sense of language creation/change/development as well as personal development. This perspective overturns the traditional view of non-native speakers as underprivileged; in other words, challenges the perception of native speakers as superior.

### 3.2.2.3 Third place as a person's 'state of mind' and the Holy Spirit

From the above, it is apparent that Kramersch (1993, 1999) sees language learners as cultural beings. She believes language itself is culture so it is impossible for people to learn a language without learning its culture and without re-constructing their cultural identities through the language learned. Hence, 'third place' in Kramersch's view is **one's 'own' place** at the intersection of a language learner's 'multiple' first/home and second/target cultures (Kramersch 1993:257). To be more specific, in Kramersch's terms, 'third place' is defined as '**a state of mind**', as a positioning of the learner at the intersection of 'multiple social roles' and 'individual choices' (1993: 234, *emphases mine*). This 'third place' is not about which culture a person is 'in', but, is in essence '**a self-raised inquiry of who I am** with the awareness of today's multicultural societies' (Kramersch 1999, *my emphasis*). It echoes cultural studies scholar Soja's (1996) call for a 'critical thirding' of self through the trialectic of the individual, the social, and the relational (Kramersch 1999:57). Therefore, instead of taking 'third place' as some 'space' that many share/create at a period of time, third place is, as has been presented in 3.2.1, 'I', a continual change of an individual's being and their identity in communication and interaction with others.

What is more, in a personal interview with Kramersch, she explained her third place concept to me with a religious term – 'the Holy Ghost/the Holy Spirit' (Kramersch 2006, *my interview*). With the analogy of the Holy Spirit, I understand third place is not a restless state of mind which aimlessly searches for the meaning of self. Instead, it is a self-denial state of mind which reminds one not to live for oneself but live unto a life principle of righteous love and peace in this multicultural world community. In other words, third place is a life-long journey of critical self-examination which aims to equip oneself to live as a relationship mediator in the context of the world community (see my second interpretation of third place in 3.2.1 and more discussions related to

this concept under the section of 3.3 when I illustrate the concept of intercultural speaker and of intercultural citizen).

### **3.2.3 Defining English as a third place language**

In supplementing my claim for teaching English as CEIL, English as a third place language reflects concerns about the ever-increasing English language learners today from a humanistic perspective as opposed to a pure applied linguistic perspective. This view sees language and culture as inseparable. It acknowledges English learners as independent cultural beings and salutes their identity as privileged English speakers. Regardless of their linguistic proficiency, English learners as cultural beings have creativity and authority in making uses of English for their own purposes. It is only in this perspective that English learners can be looked at 'neutrally' as who they are; so that the learners are not to be labelled or judged in the frame of Nativespeakerism.

Taking together my own interpretation and the existing theories of third place, teaching English as a third place language addresses English learners' identity as:

- (1) Social and cultural beings: who are influenced by the world and vice versa and have independently negotiated identities according to context
- (2) Global sojourners and privileged speakers: who are capable of understanding differences and solving conflicts in multicultural contexts because of their experiences of encountering and confronting cultural differences through language learning process
- (3) Intercultural relationship mediators: who regard themselves as proactive members of the world and are willing in initiating and maintaining positive relationships in the world community

It has been shown that the teaching of English as a third place language is concerned with how one identifies self and others within the uses of the language for successful intercultural communication. In the next section, I am going to propose a look at English as an intercultural language as the educational purpose for ELT in Taiwan.

### **3.3 English as an intercultural language**

Hitherto I have argued EIL should not be seen as a prestigious nor a newly-merged variety of English language (VEIL), but a conceptual language (CEIL) which is used in the international context for intercultural communications. Moreover, I have also pointed out that in a speech discourse, foreign language speakers are privileged speakers in terms of their abilities in understanding, interpreting, and solving conflicts between cultures, and this ability is a state of mind called the 'third place'. The perception of CEIL and the recognition of the third place are extremely important because both determine the educational purpose for ELT.

Referring back to 3.1., the concept of EIL is initiated and founded on a ground of promoting positive international communications and a consensus for human rights/equality within the global community. Thus, English education should not be only a response to the increasing global mobility and cross-cultural encounters; but also a concern to the people who use English as a world lingua franca. In this sense, English education should focus on making senses of the language, its users, and its adherent social, cultural, economic and political contexts; rather than simply the training of language proficiency. As a result, the teaching of English language should serve a general education function which aims to develop a social being as a whole in the context of world community.

The above idea echoes the views of some language educators', particularly of those who are interested in teaching language/English with critical pedagogy (e.g. Pennycook 1994, 2003; Norton and Toohy 2003) and of those who are practicing foreign language teaching through intercultural/culture studies approaches (e.g. Byram 1989, 1997a, 1997b; Byram & Fleming 1998, Byram & Morgan 1994; Corbett, 2003; Guilherme 2002, 2005; Kramsch 1993, 1995). Therefore, I want to examine and see if I can utilise the two existing pedagogies as the ground in developing ELT pedagogy for Taiwan.

#### **3.3.1 Critical pedagogy approach**

Critical pedagogy is an educational praxis, theory and practice, and derives from the works of critical educators Freire (1972), Giroux (1981) and Apple (1982). It

concerns transforming the education and society through critiquing existing educational institutions and practices. In other words, it is a teaching approach aiming to help students proactively question and challenge dominant beliefs and practices. In Guilherme's (2002) term, critical pedagogy is a 'pedagogy of action' which takes a stand of 'condemning' any **inequalities of power**. Amongst ELT scholars, Pennycook is a strong advocate of adopting critical pedagogy approach in ELT.

### 3.3.1.1 ELT with critical pedagogy

Recall in 3.1. I have shown that Pennycook condemns the applied linguistic perspective of taking EIL as a culture-free language. He argues most ELT practitioners take uncritical views of English as modernisation and development and inevitably escape from their ethical, political, intellectual, and social and cultural responsibilities.

Although Pennycook does acknowledge the emergence of various 'critical' perspectives in applied linguistics, he criticises that some forms of critical applied linguistics are groundless and not so critical (2004:784). According to Pennycook (ibid.:801), there are generally four forms of the critical in applied linguistics; namely critical thinking, social relevance, emancipatory modernism, and problematizing practice. He attacks most the critical thinking approach because it generally lays claim to political neutrality and takes normative politics rather than promotes a particular political vision of what is meant by critical. In Pennycook's opinion, such a view lacks an element of self-critique and only concerns the developing of critical thinking 'skills'. Thus, its vision of what it means to be critical is actually uncritical and limited to relating the language to broad social contexts (ibid.:800).

In accordance with Canagarajah (1999), Pennycook's main concern in critical ELT is to make explicit a political understanding of the global role of English and a means to understand contextually how English is used, taken up, changed. He suggests a concept of 'postcolonial performativity' which acknowledges the significance of linguistic ecology/imperialism/rights perspective and the notions of appropriation and hybridity (Pennycook 1999). Through the understanding of the sociologies of English in particular contexts, the using of English is seen not so much in terms of some inevitable commonality but as something performed rather than pre-given (ibid.). In



this sense, ELT with critical pedagogy grounded on a self-reflexive position, which he calls the 'postmodern-problematizing' stance, and the notion of appropriation, which means using English for local purposes (also cf. Kramsch & Sullivan 1996), is crucial (Pennycook 2004).

Hitherto it seems that Pennycook's claim is a mid-way (or in Canagarajah's (1999:174) term, a 'third way') of ELT debates. It is not as radical as Philipson's (1992) unrealistic claim of rejecting English language for its 'linguistic imperialism'; nor innocent enough to consider English as a neutral and beneficial international language. However, I argue when applying Pennycook's critical pedagogy approach to CEIL teaching; there are two major problems, which link to the concept of VEIL and to the notorious Nativespeakerism (see 3.1). I will come back to these issues in 3.3.3.

### **3.3.2 Intercultural language education approach**

Intercultural language education (ILE), as the name indicates, aims to assist people from different cultural backgrounds to communicate successfully through acquiring an additional language. The proposal of ILE is similar to EIL a consequence of globalisation and increasing international interactions. However, unlike EIL's hidden implication of making English prevalent as a common language in the world, ILE endeavours to see language education as one of the means to facilitate intercultural learning and understanding. It is because language learning, as Kramsch (1983) and Byram (1989) argue, is a cognitive learning process and should lead to insight and increase understanding of the society and culture of speakers of other languages, but also of learner's own society and culture and the relationship between the two.

To make the above point clearer, interculturality, according to Alred et al. (2003:6), is a way to help people to question basic assumptions about themselves and others, and to adopt new ways of looking at themselves and their world. It is concerned with people as social actors and focuses on social interactions. This echoes my earlier argument of teaching language for third place (see 3.2). Hence, when applying the concept of interculturality as part of the purpose of language education, it acknowledges not only the language as a means of communicating information but also emphasises its social functions of establishing/maintaining relationships. In this

sense, under the concept of ILE, language learners are not to be seen as ‘incompetent language speakers’ but as ‘intercultural-speakers-to-be’.

According to Byram and his colleagues, the concept of the ‘intercultural speaker’ is someone who has an ability to interact with ‘others’ to accept other perspectives and perceptions of the world, to mediate between different perspectives to be conscious of their evaluations of difference (Byram 1997, Byram & Fleming 1998, Byram & Zarate 1997; Kramsch 1998). To be more specific, they are people who are able to cope with differences and conflicting experience/views, i.e. able to anticipate ‘conflict’, to explain one culture to another, to distance from own self and culture, to see self and own culture as seen by others, to empathise (Byram 1997).

It is clear that the above description of intercultural speaker illustrates ILE is focusing not so much on developing learners’ ‘linguistic competence as native speaker’ but rather an ‘intercultural communicative competence’ (ICC) (Byram 1997). By describing the characteristics of intercultural speakers as the ultimate aim, ILE portrays language learners as active beings in the international discourse and provides an equal ground to language learners and native speakers in that context. In other words, it perceives every ‘person’ as equal world member who has rights, obligations, and responsibilities.

As Corbett (2003) and other ILE practitioners would see, intercultural language education by itself is a claim for ‘liberal education through language learning’ and goes beyond the widespread ELT goal of ‘teach the language (and its culture)’. This general education purpose of language education, I argue, is like-minded with the fundamental claims of teaching English as CEIL and as third place language in many aspects (I will come back to this point in 3.5). It is also what we lack in Taiwan ELT.

### **3.3.2.1 Perception of English**

Recall in 3.1.2.1 I argue that the problem of taking EIL as a variety of English causes the hierarchy in world Englishes; thus leads to the hegemony of Nativespeakerism. Teaching English with an intercultural approach provides a view of English as a ‘status-neutral’ language, not a superior/inferior one. Note that, this recognition of the ‘neutrality’ of English language is status-wise and not to be confused with seeing

English as a neutral/culture-free language. On the contrary, it regards English as a language as socio-political as any other languages in the world. Based on a FLT perspective, the status of English in ILE is perceived as equal to any other languages in the world. This echoes the claim of CEIL that English should not be regarded as the ‘imperial’ English (Phillipson 1992, Pennycook 1994, 1998, 2001), a ‘neutral’ and ‘beneficial’ language (e.g. Crystal 1997, Brutt-Griffler 2002), nor an international language *par excellence* (McKay 2005:5).

### 3.3.2.2 The Ownership of English

Teaching English with an intercultural approach helps to clarify the issue of language ownership/nativespeakship. As mentioned earlier (see 3.1.2.2) it is extremely difficult to justify the speakers’ ownership of English from a linguistic-centred perspective. Intercultural approach, unlike most of the ELT approaches, stresses that appropriate language use is unavoidably culture specific (Byram 1989:61) and suggests culture becomes a regular focus of the information exchanged in the language teaching and learning processes.

This culture-and-language-integrated view (e.g. Byram 1997; Byram & Morgan 1994; Kramersch 1991, 1993) is based on the use of language as a **sign of willingness for relationship building**; as well as a **medium of making sense of something unfamiliar**. This central idea of teaching language for promoting willingness in establishing intercultural relationship is very important to CEIL teaching and learning because it leads to an appreciation of English language learners’ authority in selecting, creating, and recreating in the use of English words. In other words, as discussed throughout 3.2, it acknowledges English learners as the third place beings who are in Kramersch’s other terms the privileged language speakers or the intercultural speakers. According to Kramersch,

[t]he privilege of the intercultural speaker must be accompanied by an increased sense of personal and individual **responsibility in the use of words** and in the **ownership of their meanings**. (Kramersch 1998:31, emphases are mine).

In this sense, teaching CEIL with an intercultural approach acknowledges the English learner not as a **victim** of Nativespeakerism, but a privileged **owner** of CEIL. Linguistically speaking, CEIL owners do not have to be proficient English speakers. Nonetheless, they have to be willing to use English language as they use their mother tongue. By saying that, I mean they have to be willing to use English in comparing, contrasting, reflecting, communicating etc. with self and others. It is important to note that, in third place theory, the problem may not come from other's acknowledgement of one as a CEIL speaker/owner, but the speakers themselves may not consider themselves as a NS of CEIL.

### 3.3.2.3 Not-NS-centric model

Recall in 3.1.2.3, I argue the main problem of English fever is not so much an issue of which 'standard' model of English to be taught in the classroom, but a matter of an understanding of the choices one can make regarding teaching and learning English. Taking the view that language is never culture-free and it is impossible for anyone to escape from the culture(s) within a language/SE model through the language learning process; the selection of a CEIL model is, as Davies (2003) claims, not of something being given but a matter of 'proactive adoption'. In other words, it is a decision made (by self or group) through **critical evaluations** of the micro/macro environments one is in and indicates the 'club' one (individual or group) wants to be in. Accordingly, from the perspective of language ownership, it is against the spirit of CEIL to reinforce teaching a certain variety of English as a standard model to the learners. Yet, pragmatically speaking, it is extremely difficult NOT to have a standard model to follow in the language teaching or learning processes.

ILE can in a way solve the dilemma. It is true that the culture within a SE model may be the cause of Nativespeakerism for the norm with respect to the grammar and linguistic competence of a certain language may categorise its learners as 'failures'. However, this consequence can be avoided by teaching language for personal development not for language competence. Intercultural language education emphasises the importance for learners to be responsive to the communication context and abandons near-native-like standards. With respect to the success of communication, it can be argued that convergence to the norm is needed to ensure

efficient communication among all speakers of that language (Davies 1991,1996, 2003), just as a standard language is required for native speakers (Byram 1997:21).

ILE focuses on establishing and maintaining relationships and suggests teachers and learners adopt an NNS model which emphasises on analysing the interaction and communication. NNS model allows learners to see their role not as imitators of native speakers but as social actors engaging with other social actors in a particular kind of communication and interaction which is different from that between native speakers (ibid.). This praxis of NNS and NS as equal beings of ILE assists CEIL teaching in educating NNS learners to reckon that they have choices not only in regard to language model selection but also in all aspects of life in the processes of acquiring the ability to understand, relate, and comprehend others and self.

Therefore, with intercultural approach, the ultimate aim of CEIL teaching and learning is more determined as a willingness to understand, care, and love others who speak different languages and come from different culture backgrounds; rather than creating inequality and the condemnation of the inequality in the English speaking contexts.

#### **3.3.2.4 Culture(s) in CEIL**

In 3.1.2.4 I argue if CEIL is 'the' language spoken in the world community, the culture of CEIL must be merged when international and intercultural encounters happen. This view raises a further question that as 'interaction' can only involve a small numbers of people, the 'merged' culture of CEIL is impossible to be generalised and is likely to be self-defined. In other words, the culture of CEIL can not be regarded as one common culture but a conceptual culture which acknowledges the complexity, changeability, individuality, and creativity of each interlocutor in the context of communication (cf. the concept of small cultures, Holliday 1999). Therefore, the teaching of CEIL culture is more like teaching the concept of culture diversity than a generalised existing culture and has to be concerned with the interlocutors in the interactions. ILE provides the approach because it identifies the interlocutors' role in intercultural communication.

Recall that ILE grounds on 'good will' for intercultural/international communication and thus, all the interlocutors are relationship initiators and builders. The interlocutors should be interested in, curious about and empathetic with the others; as well as in bringing their own knowledge of self to the situation. In the interaction between two individuals, both interlocutors should take their turns as the 'host' of the culture each belongs to and as the 'visitor' of the other's culture (cf. Byram 1997:32). It is crucial to note that by taking turns of being the host and the visitor, every interlocutor is considered as an equal social being not as a NS or a NNS. This view brings the equality in the context of intercultural communication through respecting the personalised culture each interlocutor carries. Therefore, it echoes the claim of CEIL speaker as the inherent member in the international/world community which uses English as 'a' lingua franca. Moreover, in terms of language teaching, it also makes a major difference between ILE and communicative language teaching (CLT) approach. CLT is a language teaching approach which emphasizes communication and real-life situations as the means and the ultimate goal of learning a language. David Nunan (1991:279) lists five features of CLT:

- (1) An emphasis on learning to communicate through interaction in the target language.
- (2) The introduction of authentic texts into the learning situation.
- (3) The provision of opportunities for learners to focus, not only on the language but also on the learning process itself.
- (4) An enhancement of the learner's own personal experiences as important contributing elements to classroom learning.
- (5) An attempt to link classroom language learning with language activities outside the classroom.

### **3.3.3 Teaching CEIL: critical pedagogy vs. intercultural approach**

Although it is true that critical pedagogy and ILE share some similar views, ELT with critical pedagogy and with intercultural approach are different at heart. In this part, I want to argue ELT with critical pedagogy is incompatible with the concept of CEIL because two major problems innate—it is language-centred and NS-centric. On the other hand, ILE with its nature of culture-centred and not-NS-centric is 'the' approach for CEIL teaching.

### 3.3.3.1 Language-centred vs. culture-centred

The first problem, as Davies (1999) points out, is that Pennycook perceives **language as a central issue** among the real-world problems. By grounding language as the central problem, critical pedagogy focuses on taking the educational/cultural object – English language – as the subject to be analysed and reflected on; it limits, as well as reinforces, English learners to practice ‘self-critique’ only from an English-centred point of view. Thus, ELT with critical pedagogy not only makes English learners unable to link their linguistic and cultural backgrounds with the English language they learn, but also does not help English learners to recognise themselves as the language owners. This way, English learners have no choice but to condemn the dominance of English language and oversimplify the ‘cultural politics of English’. This over-emphasis on criticising ‘the’ English language, in my opinion, is a result of the recognition of EIL as some variety or a standard form of English (see 3.1).

ILE, on the other hand, ‘equalises’ the perception of English the ‘dominant’ language by taking culture diversity as the key for the world problems. This focus has advantages over critical pedagogy for in today’s world there are more consensuses on the respect for the diversity of world cultures and on the promoting of world peace. In this way, ILE is less likely to ‘hierarchy-rise’ (exalt) one culture over another; and the same with language. In other words, it reminds us that the **status** of English ‘is’ NOT a superior language to be condemned but just a language as other languages used in the world. Note that, this ‘equalisation’ of the status of English language is completely different from seeing English as a neutral language. On the contrary, CEIL with ILE does not disregard the fact that English language is the representation of some dominant worldview(s)/culture(s) but focuses on recognising English as a language as socio-political as any other languages in the world. In addition, by focusing on understanding amongst cultures through English education, CEIL with ILE respects all the cultures represented in an English classroom and in the meantime values all the languages spoken by the learners in the context. Therefore, CEIL with ILE provides a conflict-solving/peace-making ground as the purpose for English education.

### 3.3.3.2 NS-Centric vs. not-NS-centric

The second problem of teaching CEIL with Pennycook's critical pedagogy is, as mentioned, his stand on 'fighting/speaking' for the EIL learners' linguistic human rights (the condemnation of the hegemony of English). Pennycook is right to remind ELT practitioners and learners to always view social relations as problematic. However, as Pennycook's perspective assumes an 'absolute fact' of English as the centre to the inequality problem around the world and condemns it, his argument again seems to 'pre-assume' another 'absolute fact' that NNSs are the 'disadvantaged' and the 'powerless oppressed'. In his view, critical ELT is committed to a particular form of politics and generally brings up three main concerns: questions of disparity, difference and desire.

The first has to do with **access** and **disadvantage**: How to *understand and overcome* inequalities in access? The second has to do with **inclusion**: How to *include and yet engage* with forms of social and cultural difference? The third has to do with **change**: How to *create possibilities* for alternative futures? (2003:351, emphases are mine)

It is evident that this perspective grounds in the resistance of the hegemonic/dominant NS culture(s) of Inner Circle English languages. I argue this view of NNSs as the disadvantaged is in fact patronising and NS-centric and is not going to help bring the equality amongst CEIL speakers. This perspective not only 'strengthens/reinforces' the perception of English as the 'ultimate' world language; but also implicitly endorses the ideology that English is a superior language as acquiring it is surely to help with access, inclusion, and change of the 'disadvantaged' status of NNSs.

As said, this view derives from the previous problem that Pennycook takes the view of English-as-the-centre-of-the-problem-in-the-world. It is obvious that Pennycook is too unconsciously ensnared in his argument in the 'Nativespeakerism' (Holliday 2005b). This claim is supported as Jenkins (2003) also argues that Pennycook has limited himself seeing English as 'the language of "others"' not 'English as the language of "others"' (Jenkins, 2003:43-44).

I take the view in accordance with intercultural language educator John Corbett that:



There is **an understandable anxiety about the moral role taken by English-language educators** in a world where English has become the global lingua franca (...) that in the modern world, teaching English has the ‘potential’ to empower learners by giving them access to broader education. However, by ‘imposing’ proficiency in English as a prerequisite for such access, many learners are denied further education and their sense of pride both in themselves and in their home culture may be diminished (2003:207, emphases are mine).

From the passage, Corbett points out that by seeing self as a language educator, Pennycook is right to call for the concern of our moral responsibilities as English teachers. However, he disagrees with Pennycook’s view of taking proficiency in English language as the panacea to the inequality problem in the world. Moreover, it is apparent that the overdosed prescription of condemning the ‘current’ dominance of English language is actually in danger of re-reinforcing the tyranny of Inner Circle Englishes and the inequality amongst world languages (and their speakers). As Corbett (2003:207) points out, teaching English with intercultural approach may not solve the problems of global inequality but at least solve the ELT educators’ dilemma by revising the goal of ‘mastery’ of English to of ‘interculturality’ as a curricular aim. I argue it is because intercultural approach fits well with the concept of CEIL which is not-NS-centric.

It is important to clarify that a ‘not-NS-centric’ perspective is not an idea counter to the ideology of Nativespeakerism; nor a ‘non-native-speaker-centric’ view which is NNS-centred. Rather, it is a ground which self-exists by not confronting the English learners with the ‘misuse’<sup>14</sup> of the traditional ELT categorisation of English language. The ‘not-NS-centric’ view regards English learners as social beings not linguistic beings. This view can be found in intercultural language education as it identifies language learners as intercultural speakers, mediators, relationship initiators and maintainers, and members of the world.

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<sup>14</sup> By using the word ‘misuse’, I want to argue the identification of NSs and NNSs was originally meant for ELT practitioners as an indicator for developing appropriate teaching strategies. In my opinion, this notion is supposed to be a categorisation of English ‘language’ as some ‘variety’ to be taught in the classroom; not of English ‘speakers’. See the footnote 2 of this chapter.

In sum, critical pedagogy approach takes English language as the central problem in the world and is interested in teaching English to transform/improve the 'disadvantaged ones' through condemning the **powers** in the EIL speaking/world community. ILE, on the other hand, taken from a FLT as general education perspective, considers English language is not the centre of ELT but one of the elements within culture(s) and focuses on establishing relationship among speakers in discourse. I argue ELT with critical pedagogy is incompatible with the concept of CEIL because of its nature of language-centred and NS-centric and its origin from the fear of neo-colonialism (Pennycook 1994). Even so, note that, here, I do not attempt to reject Pennycook's call for being critical and action-oriented ELT practitioners; rather, I want to point out the danger for regarding ELT with pedagogical focus on the cultural politics of **language** but not of the **language education** as a whole. The language-as-centre perspective inevitably strengthens the inequality amongst English varieties, thus can not solve the problem of English fever. Neither do I intend to criticize the hidden Nativespeakerism in Pennycook's argument. Instead, I just want to call for people's recognition of NNSs/CEIL speakers as privileged speakers (Kramsch 1997, 1998 and see 3.2). After all, it is as Holliday (2006) suggests that the moving away from the Nativespeakerism in ELT is very painful and full of struggles.

### **3.4 Putting things together: World Citizenship Education**

It has been shown that ILE and the concepts of CEIL and 'third place' complement each other. Teaching CEIL with intercultural approach not only concretises the claim of CEIL but also carries out the spirit of third place. The integration of the three enables ELT educationalists to look at relationships amongst English language, identity, and education practices and to aim at educating English learners as proactive participants in this global community.

It is worth to mention one important message in all three arguments: Love. This central thesis is crucial for ELT in identifying the roles of English learners and (NS or NNS) teachers as equal social beings; as well as in defining the purpose for ELT as part of personal development/general education. The above claims indicate that English learners in general are people who are able to learn any subjects, which in this case is a language other than their mother tongues, for their own purposes. This view

positions English learners with a status as ‘learners of action’ (that is, learners with their own wills). Second, the claims also demand English teachers as educators who have the responsibilities to develop English learners as ‘active social beings in the world community’; in other words, as world citizens.

### 3.4.1 World Citizenship Education

So, who are world citizens? Citizenship, as Osler and Starkey (2003) state, is a legal sense anchored in the rights and responsibilities deriving from sovereign nation states. It is for the renewal of democracy in a globalised world that Osler and Starkey (2003) propose a perspective of education for cosmopolitan citizenship to prepare modern people living together in increasingly diverse local communities and an interdependent world in the political and social realities of globalisation. As the concept of world citizenship involves migration, it requires individuals and groups to develop multiple loyalties and identities (Osler & Starkey 2004:243); as well as a sense of belonging (Osler & Starkey 1996). Osler and Starkey argue education for cosmopolitan citizenship implies learning to imagine the nation as a diverse and inclusive community as an essential precondition. However, **it does not mean** asking individuals to **reject their national citizenship** or to **accord it a lower status** but to enable learners to **make connection between their immediate contexts and the national and global contexts**. The cosmopolitan citizens will learn to be confident in their own identities, engaging as citizens within their homes and communities (Osler & Vincent 2002, Osler & Starkey 2003). It can be achieved by:

- Accepting **personal responsibility** and recognising **the importance of civic commitment**;
- Working **collaboratively** to solve problems and achieve **a just, peaceful and democratic community**;
- **Respecting diversity between people**, according to gender, ethnicity and culture; and by cultural tradition;
- Respecting the **cultural heritage** and protecting the environment;
- **Promoting solidarity and equity** at national and international levels, (adapted from UNESCO, 1995; citation from Osler & Starkey 2003:246-247, my emphases)

In this sense, citizenship education is essential to enable populations to understand democracy and its basis in human rights; as well as means of restoring confidence in democracy; and enable people from different backgrounds to live together (Osler and Starkey 2003:245). Applying the concept to language education, it is evident that the same educational spirit can be found in ILE.

### **3.4.2 Language education for Intercultural Citizenship**

In the field of foreign language education, Byram (1997) and his ILE colleagues have already called for educationalists' attentions to combine language education and world citizenship education together. Byram argues language education ought to be more than just teaching the language but developing the learners' cultural awareness with respect to their own country and others (*ibid.*:33). Based on his framework of Intercultural Communicative Competence (ICC) model (*ibid.*) and his (1997b, 2000, 2005) experiences in developing European citizenship/identity through language planning, Byram (2005) proposes the idea of education for intercultural citizenship. He echoes Guilherme's (2005) call that as language education is interdisciplinary in nature, it has to take the responsibility of preparing critical citizens and educators for an intercultural world.

Thus, ELT should no longer to be seen as a compulsory training for enhancing the learners' competitiveness in the global market but as part of general education, which contributes to the personal development of the learner, from primary through to lifelong, adult education (*cf.* Byram 1997:23). The design of ELT pedagogy should focus on how to assist one become more interculturally competent than more English proficient. As Corbett (2007) points out, teaching English with ILE in such contexts would acknowledge that knowledge of English is a useful qualification in contemporary society while it would revise the goal of 'mastery' of English as a curricular aim. In other words, it concerns bringing the world together and includes all (no matter what language(s) one speaks) in one world community. In this sense, it helps the learners to form an 'insider/member' identity of the global community; while they are positive in keeping their local identity in their original culture(s). In this way, ELT pedagogy should lead the learners to make sense of the language, its users, and its adherent social, cultural, economic and political contexts as a whole; rather than merely acquiring proficiency in the language. It is concerned more with

how language learners are competent in intercultural communication and relationship building and how to initiate a transformation of learners as world citizens through reflection, analysis and action. Hence, this kind of ELT pedagogy should also assist people find their third places through being intercultural. As Alred et al. state:

Being intercultural, being interested in, curious about and empathetic with people of other groups is not synonymous with being ‘international’, being a constant traveller, being constantly in search of somewhere else. Nor is it synonymous with abandoning one’s own groups and rejecting one’s social identities. On the contrary, it leads to a heightened awareness of these, and of the interaction between ‘own’ and ‘other’ an interaction which, whilst maintaining distinctions, creates a sense of communality, of community (2003: 4)

To conclude, English language education for intercultural citizenship is essential to enable learners to be confident in their own identities, engaging as citizens within their homes and communities and enable people from different backgrounds to live together in the global village.

### **3.5 Applying the three Axioms in practice (How)**

This section will be concerned with how to apply the theories into practices.

Based on earlier discussions of literatures and my educational philosophy, I decide to use Byram’s (1997) ICC model as a framework for teaching English as a conceptual international language, a third place language, and an intercultural language (EITI). The decision is made not only because its theoretical foundation matches my own philosophy (see 3.3) but also because there are three fundamental and practical features of the model of ICC: (1) it proposes an **attainable ideal**, the intercultural speaker, and rejects the notion of the native speaker as a model for foreign language learners; (2) it is a model for the acquisition of ICC **in an educational context**, and includes educational objectives; (3) because it has an educational dimension, it includes specifications of locations of learning and of **the roles of the teacher and learner** (ibid.: 70).

Figure 3-5 provides a look of ICC model as a whole. It is clear to see that within the model, the ultimate aim of teaching and learning of language is the development of intercultural communicative competence not linguistic competence. However, this is not to say that the learners do not have to acquire linguistic competence. On the contrary, it asks the learners to achieve ICC through focusing on intercultural competence **with** sociolinguistic competence, discourse competence, and linguistic competence which can also be achieved hand-in-hand through acquiring intercultural competence. In my opinion, this perspective reflects the reality of intercultural encounters that relationships are built upon willingness of communication rather than linguistic proficiency.

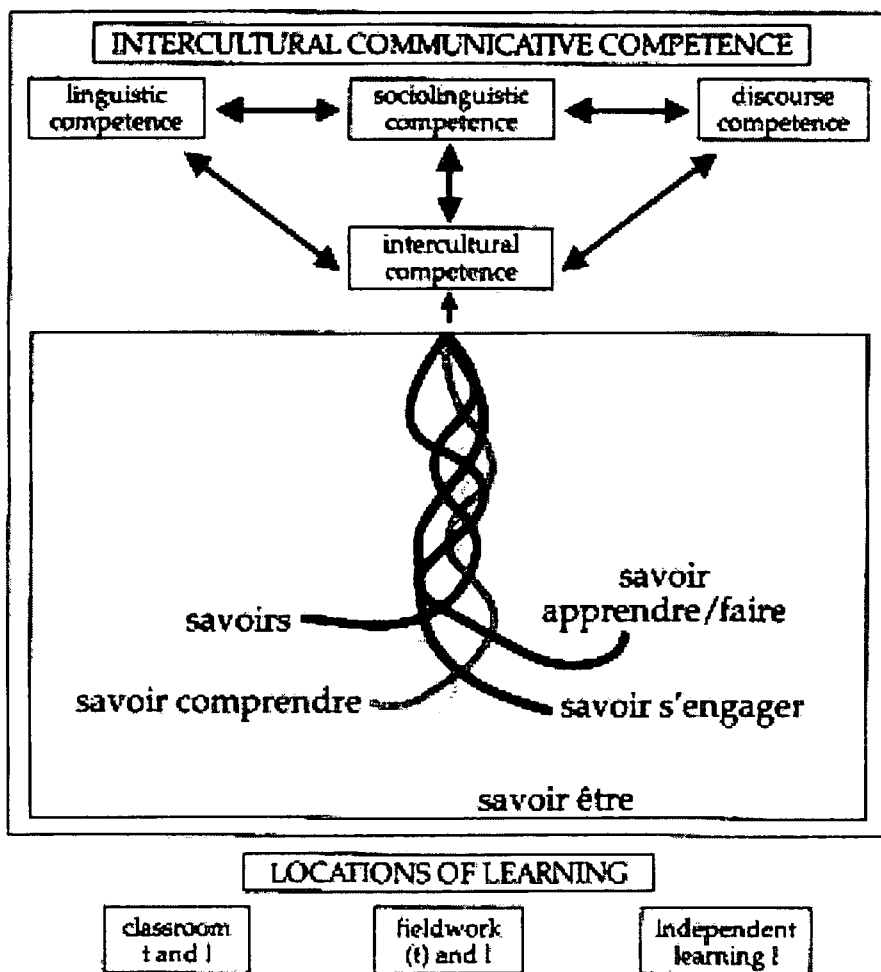


Figure 3-5 Intercultural Communicative Competence Model (Byram 1997:73)

ICC model is also useful in providing a set of observable principles of valuable knowledge and skills world citizens would have in reflection of their personal

qualities. According to Byram (1997), there are five factors (savoirs) involved in intercultural communications. The competence in these five savoirs indicates students' ability to reach a successful intercultural communication which the participants can understand and mediate between the home culture and the target culture. The five savoirs can be specified as follows (also see Figure 3-6):

- Attitudes (*savoir être*): knowing how to be: curious and open to relativise oneself and value the attitudes and beliefs of the other; readiness to suspend belief in own and disbelief in other's behaviours, beliefs and values (the ability to decentre)
- Knowledge (*savoirs*): of social processes and of illustrations of those processes and products: of own and other's behaviours, beliefs and values; of how each is seen by other; of how interaction occurs; of the relationship of the individual to society (comparative methods)
- Skills (*savoir comprendre*): of interpreting and relating information based on existing knowledge and attitudes
- Skills (*savoir apprendre/faire*): of knowing how to discover (in own time or in interaction) cultural information/new behaviours, beliefs and values (learning to learn/know-how)
- Citizenship education (*savoir s'engager*): Knowing how to engage with the political consequences in contexts; being critically aware of cultural information (adapted from Byram 1997:34; Byram, Nichols, & Stevens 2001:4-7; and Corbett 2003:32).

	<b>Skills</b> interpret and relate ( <i>savoir comprendre</i> )	
<b>Knowledge</b> of self and other; of interaction: individual and societal ( <i>savoirs</i> )	<b>Education</b> political education critical cultural awareness ( <i>savoir s'engager</i> )	<b>Attitudes</b> relativising self valuing other ( <i>savoir être</i> )
	<b>Skills</b> discover and / or interact ( <i>savoir apprendre/faire</i> )	

Figure 3-6 Factors in intercultural communication (adapted from Byram 1997:34)

This set of *savoirs* constitutes an intercultural curriculum which expects the learners to accumulate facts about cultures of self and other, to acquire skills of investigation, analysis and interpretation, to build up personal qualities in world citizenship. Deriving from ICC framework, the EITI course design would follow three learner-transforming pedagogical constructs:

- (1) Educating learners as intercultural citizens (to pursue an educational goal of why we learn English)
- (2) Educating learners as ethnographers (to acquire skills of how to investigate culture(s) in the language taught and in context)
- (3) Educating learners as CEIL speakers (to understand what EIL ought to be)

Note that these three constructs focus on educating learners to acquire/make uses of the ‘qualities’ for the different ‘roles’ they play as English speakers; in other words, presenting another set of values of what English speakers ought to be from their current one (cf. Chapter 2). It echoes my research aim of providing an ‘alternative’ perspective of teaching and learning English. Therefore, through the learning processes, the learners are not expected to passively receive what they are taught but are encouraged to critically pick-and-choose and actively internalise what they ‘agree with’ (from time to time throughout their life journey) according to their individual needs and personal characteristics.

### **3.5.1 Educating learners as intercultural citizens**

In designing a course, there is nothing more important than to determine the aim for it. As said, it is my desire to ‘reform’ the purpose of foreign/English language education in Taiwan from developing global-competitive workforce to cultivating world citizens. To put this goal into practice, English teaching and learning should serve as general education with explicit ethical implication. In ICC model, Byram (1997:50) suggests the importance to promote and assess the ‘attitudes’ of:

- willingness to seek out or take up opportunities to **engage** with otherness in a relationship of equality; this should be distinguished from attitudes of seeking out the exotic or of seeking to profit from others;



- interest in **discovering** other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices;
- willingness to **question** the values and presuppositions in cultural practices and products in one's own environment;
- Readiness to **experience** the different stages of adaptation to and interaction with another culture during a period of residence;
- Readiness to **engage** with the conventions and rites of verbal and non-verbal communication and interaction (emphases mine)

Note that, behind these attitudes is a position which acknowledges respect for human dignity and equality of human rights as the democratic basis for social interaction; in other words, values like equality, and the tolerance of difference (Byram et al. 2001:7, Corbett 2003:206). However, these attitudes can not be adapted without 'action-taking' which involves engaging with otherness, questioning self, experiencing adaptation to differences for interaction.

Therefore, the pedagogical concept in classroom here is to design intercultural activities which the learners can proactively take part in. By doing so, it can also help the learners to form a 'participant/insider/member' identity of the international community. For example, in the case of this research project, I propose a theme of 'a visit from our sister college<sup>15</sup> (VSC)' as the goal for learning English. This theme was deliberately set up because the sister college exchanges are the most common intercultural encounters happening in the Taiwan technical college context. The students were asked to choose which sister college they would like to 'host' from the 'existing' list of sister colleges of their own college. This authority in decision-making ensured better willingness and higher interests of the students in engaging in this intercultural activity. The selection of sister college from the existing list also implies and suggests possible intercultural encounters in the near future.

In addition, the role of the teacher is very important in educating learners as intercultural citizens. As Corbett argues, it is the **teacher's responsibility** to foster the values of world citizenship overtly in the language classroom, and bring out these

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<sup>15</sup> Or 'twin college'.

attitudinal changes in the learners (2003:206). The teacher, then, should be more ‘a moral guide than the commercial school teacher (who is ultimately an employee of the learner)’ (ibid.). This perspective is derived from taking language education as general education. It also claims it is not enough to just teach the knowledge of cultures without first developing integrity/goodness in the language learners. As a role model, the teacher has to ‘be’ someone who ‘is’, or at least is trying to become and will be, an intercultural citizen (in other words, a believer of world citizenship (cf. 3.4)). She has to remember ‘it is not the purpose of teaching to try to change learners’ values, but to make them explicit and conscious in any evaluative response to others’ (Byram et al. 2001:7).

### **3.5.2 Educating learners as ethnographers**

Intercultural learning involves an element of ethnography, a deep and systematic investigation of how a community behaves (Byram et al. 1994, Byram & Fleming 1998, Corbett 2003, Holliday 1994, Roberts et al. 2001). The purpose is to have deeper learning and understanding of the ‘target culture’ but not necessarily to assimilate but mainly to mediate (Byram 1997, Kramersch 1993). As applying it to the CEIL community, by using the term ‘target culture’, I do not refer to it as any ‘fixed’ and static culture(s) of others; rather a ‘dynamic and organic’ one which depends on the people involved in the context/discourse and it could be the culture(s) of self, of other, or of all. This view is indicated in 3.2 when I discuss the concept of third place.

The pedagogical aim here is then to teach learners to find their third places; in other words, decentring and looking at themselves differently. It involves teaching ethnographic research skills of data collection, comparison, contrast, and interpretation. The role of the teacher is therefore, as Byram et al. (2001) suggest, to develop skills, attitudes and awareness of values just as much as to develop acknowledge of a particular culture or country, or of different cultures within one’s own country.

For this research, as we shall see later in Chapter 4, for the task of organising a welcome event for VSC, the students were asked to make group presentations. First, they collected data of information about their own college and sister college, their hometown and sister college’s hometown, and cultural topics like food and

entertainment from both countries. During the collection of data processes, the students had to discuss and exchange opinions of what they gathered and made decisions on what to present **for** their audience. This was the first stage of their practices of comparison, contrast and interpretation/mediation. Then, throughout the semester, they compared and contrasted what they presented and what other groups presented with their own knowledge of the two target cultures.

### **3.5.3 Educating learners as CEIL speakers**

As mentioned in Chapter 1 and 2 that due to the phenomenon of English fever, it is urgent to ‘regulate’ the learners’ perception of English language as a world lingua franca. According to the earlier discussions, CEIL has to be taught through intercultural approach which is culture-centred and not-NS-centric. Recalling that there are four aspects of perceiving English as a world lingua franca to be clarified: variety of English, ownership of English, standards of English, and cultures of English; the pedagogical implications of what to be taught thus include:

- Teaching an existing variety of world Englishes as CEIL: As said, when it applies to actual teaching, it is necessary to have a SE model to follow. However, it is important to teach the language for intercultural purpose so that the SE model and the culture(s) attached with it would not be taken as ‘superior’. Hence, it is also necessary to introduce the political agenda within the English variety taught. For instance, by taking Davies’ (2003:6-7), also see 3.1.2.3) suggestions and the examination of the context of Taiwan and Taiwan ELT, I, as the teacher, came to the decision of teaching American English in the classroom. The students were taught the vocabulary and grammatical rules of American English and the reasons why it was being taught (cf. 3.1.2.3). Moreover, with VSC activity, they were able to access and understand cultures within the particular intercultural encounter—for this project, Taiwanese and Japanese culture; for my pilot study, Taiwanese and American culture—through acquiring American English as CEIL
- Encouraging creative uses of the English variety learned: CEIL is a language taught to be owned by the ‘users’. Therefore, the learners have the right to make their own uses of the language as long as the messages

delivered are fully comprehended by all the intercultural encounters in context/discourse. For example, in my classroom, when the students had oral practices, they were encouraged to speak up without worrying about making linguistic ‘mistakes’. Once they successfully delivered their messages to their conversation partners (the teacher or their fellow classmates), they were considered as competent English speakers (the CEIL speakers). If they could not express their views effectively, they were allowed time and given encouragement to use other ways (verbally or non-verbally) for achieving successful communications

- Promoting intercultural understanding through using CEIL: From earlier discussions, it is evident that CEIL speakers are intercultural speakers who use English as their communicative language. As the ‘mission’ of intercultural speakers is to be the ‘diplomats/mediators’ between/among cultures for establishing a peaceful world community; it is necessary for the students to become aware of differences within cultures and conflicts in views. However, when it comes to teaching and learning, it is useful to have a target culture for the learners to reflect on, compare with, and make contrast of their own culture(s). This view goes along with the principle of educating the learners as ethnographers so that through deep-learning one target culture, the learners are better skilled in applying ethnographic techniques in the future. As mentioned, the VSC activity asked the students to actively compare and contrast between Japanese and Taiwanese culture every week throughout the semester by different topic discussed; therefore, it reinforced the students becoming more sensitive to the two cultures, especially the visitor’s (cf. 3.1.2.1, 2, 3, 4).

### **3.6 Chapter summary**

In this chapter, I proposed English ‘ought to be perceived and taught’ as a conceptual international language, a third place language, and an intercultural language (EITI). The reason why is closely connected to the two issues discussed—English fever and Nativespeakerism—in this Globalisation Era. Recall in Chapter 1 and 2 that in line with Taiwan government’s view of its people as ‘competitive’ human ‘capital’ rather than human ‘beings’ (Lai 2007; also see 2.2); the majority people in Taiwan are

educated to acquire English language for personal competitiveness in the world market, politically and economically speaking. I argue this view cannot reflect the use of English in promoting the peace and love for international friendship.

Hence, by illustrating an education philosophy of teaching English as CEIL, a third place language, and an intercultural language; I have come to the conclusion of teaching and learning English for world citizenship education. Moreover, I have also provided pedagogical concepts of how to put these theories into practice.

At last, as a 'traditionally/or some-other-people-defined' non-native English speaker and a 'self-reckoned' EITI speaker, I want to emphasise that the philosophy of EITI can not be a goal which ELT practitioners are striving to attain for shifting away from Nativespeakerism (Holliday 2005b). It is an alternative to ELT but has to be taken as a totally different **mindset** which has been created in its (my) own right, thus is free from the shadow of Nativespeakerism. Through the discussion of my educational philosophy, I have shown that by identifying myself as a world citizen who is able to use English for intercultural communication, I have looked at English as my own language which represents a part of me, and only by then, can I teach my students as EITI-speakers-to-be and serve as a role model to my students in English learning.

## Chapter 4 Research Methodology

### 4.0 Introduction

As Chapter 3 illustrates the educational philosophy and the theoretical framework for this research project; Chapter 4 aims to provide a detailed account of the design of the study and the methods used in the collection and analysis of data. This chapter is divided into three other main parts. The first part justifies the selection of action research as the appropriate research methodology. The second part states the research design and records the fieldwork implementation. The third part describes the rationales and the approaches I used for data analysis.

### 4.1 Research aim and questions

Before justifying my research methodology, it is useful to state the aims and purposes of the research and operationalise them into specific research questions (Cohen, Manion, and Morrison, 2000:73).

#### Aim and purposes

Recall the starting point of this research was a questioning of the current ELT in Taiwan from an observation of the local phenomenon of English fever (Chapter 1 & 2). As an ELT practitioner, I wanted to do something in my classroom in order to ease the English fever. Based on my educational philosophy (Chapter 3), I proposed English ‘ought to be taught’ as an international, a third place, and an intercultural language (EITI)—as the research aim. Accordingly, this research project should serve three different purposes:

- (1) Academic/research-wise: to provide/test an alternative view of teaching English (EITI) in Taiwan as for the problem-solving of English fever
- (2) Education-wise: to help English learners in personal development and growth through the processes of learning English (by EITI pedagogy)
- (3) Teaching-practice-wise: to gain professional knowledge and experiences in developing and practicing new pedagogy (EITI pedagogy)

## Questions

Note that, the research aim and purposes above are leading towards a change/intervention of ELT pedagogy—the EITI pedagogy. Therefore, the main research question is: ‘to what extent can I put EITI pedagogy (my educational philosophy) into practice?’ and in regards of the practicability of EITI pedagogy, two sub-questions must be answered:

- (1) **Desirability of EITI pedagogy:** To what extent and how are the students regarding EITI pedagogy? In other words, ‘Is it desirable to learn/teach English as CEIL, a third place language, and an intercultural language?’
- (2) **Feasibility of EITI pedagogy:** What are the workable and effective techniques for students in the practicing of EITI pedagogy? Or simply put, ‘Is it feasible to teach EITI?’

The first sub-question is fundamental for it determines whether EITI pedagogy is an acceptable alternative for ELT. Recall that the English learners in Taiwan have already mistaken the purpose of learning of English language (see Chapter 2). This question is meant to diagnose and tackle the phenomenon of English fever rather than just serve as a simple and straightforward ‘success or fail’ indicator. The second question is a follow-up investigation which provides further suggestions especially for teachers in transforming EITI concept from theories into practice. Both questions are important indicators to the future development of EITI pedagogy and need to be evaluated through the perspectives from the learners, the teacher, and the researcher.

## 4.2 Research methodology: Action Research

Although there are different views on what counts as a good (reliable and valid) research method, it is agreed amongst many researchers that the selection of research methodology is governed by the principle of ‘fitness for purpose’ (Cohen, Manion, & Morrison, 2000: 73). Based on my research aims and questions, I have found action research is the most appropriate methodology for this research project. In this section, I am going to show how I came to this conclusion.

### 4.2.1 The selection of research paradigm

To start, it is helpful to determine the research paradigm which serves as the main direction, foundation, and framework for this project.

Generally speaking, there are two paradigms of research—quantitative research and qualitative research. In the educational field, both quantitative and qualitative research studies are suggested and have been conducted. In the history of research, quantitative research approaches such as experimental and quasi-experimental design have been widely implemented and contributed to the knowledge in the physical and social sciences, especially in psychology, linguistics, economics, and sociology- and also in education; in the last two decades, qualitative research studies have also been broadly used to gain understanding of some existing phenomena and insights into why things are happening in the social sciences including education (Hammersley 1993, Maxwell 1996).

For the study of language teaching and learning, though there has been much debate about the value of quantitative and qualitative research methods, it is now agreed that both approaches need to be taken into consideration when designing a research (McDonough & McDonough, 1997; Nunan, 1992, 1994). Nunan (1992) in his book *Research Methods in Language Learning* argues with Grotjahn (1987) that the qualitative-quantitative distinction is an oversimplification of research and suggests a mix-and-match of utilising research methods in the execution of research. Nunan later suggests:

Quantitative research is aimed at assessing the strength of relationships between variables, and is based on the experimental method which aims to control and manipulate. Qualitative research seeks understanding by observing phenomena in their natural settings (...) In language research, it seems clear that at present the two traditions will continue to co-exist, and that both will add to our increasingly sophisticated understanding of the complex psychological and sociolinguistic factors at play in language learning and teaching (2004:516).



To look at the two paradigms more closely, Fraenkel and Wallen (2006:15) provide a glimpse of the fundamental differences between quantitative and qualitative research in their assumptions and differences about the purpose of research itself, the methods utilized by researchers, the kinds of studies undertaken, the role of the researcher, and the degree to which generalization is possible. I have excerpted the above in Table 4-1:

	Quantitative research	Qualitative research
Assumptions	Facts and feelings can be separated that the world is a single reality made up of facts that can be discovered.	The world is made up of multiple realities, socially constructed by different individual views of the same situation.
Purpose of research	To establish relationships between variables and look for and sometimes explain the causes of such relationships.	To understand situations and events from the viewpoint of the participants. Accordingly, the participants often tend to be directly involved in the research process itself.
Methods	Well-established general formulations of steps as guide for research work.	Pre-established. Researchers have a much greater flexibility in both the strategies and techniques they use and the overall research process itself. The research designs tend to emerge during the course of the research.
Prototypical study	Experiment	Ethnography
The ideal researcher role	A detached observer	To become immersed in the situations of the research context
Generalisations	Yes, in order to transcend the immediate situation or particular setting.	Rarely.

Table 4-1 Distinctions between quantitative research and qualitative research (based on the descriptions in Fraenkel & Wallen, 2006:15-16)

Holliday (2002) considers it is important and necessary for researchers to distinguish the two paradigms because he believes that the research paradigm one chooses to follow reflects one's own philosophy of reality — qualitative research is in essence interested in exploring the qualitative areas of social life and a belief that reality contains mysteries; whereas quantitative research concerns counting and control and a belief that reality is not so problematic (2002:1-4). Moreover, recalling the earlier mentioned suggestion of mix-and-match utilisation of research methods, Nunan (1992) also points out that it is only applicable to the **execution of research** because there are fundamental differences between qualitative and quantitative research in perspectives of truth, reality and evidence and in seeking to answer different questions.

Since the selection of research paradigm well represents a researcher's worldview (Holliday 2002), by cross-examining both my educational philosophy and the purpose of this research, the qualitative paradigm is adopted. For that I am saying my belief about the world is that it is based on multiple realities and is socially constructed by different individual views of the same situations. Nevertheless, I want to make my point of the selection of research paradigm with Burns' argument that:

neither of these two broad approaches should be seen as superior to the other. They each take a different view of the nature of knowledge and have different goals and functions. The key point is that different methods and procedures need to be selected according to the different kinds of purposes for undertaking the research (1999: 24).

#### **4.2.2 The selection of research methodology: action research**

When it comes to the selection of research methodology, Reichardt and Cook's claim suggests that 'researchers in no way follow the principles of a supposed paradigm without simultaneously assuming methods and values of the alternative paradigms' (1979:232, cited in Nunan, 1992:3). Recalling the earlier mentioned principle of mix-and-match of methodologies, it is necessary for me as a researcher not to restrain myself utilising methodologies under the qualitative paradigm only.

#### **4.2.2.1 The abandonment of an experimental research approach**

I took the experimental research method as a possible approach to be utilised for it has been an effective and efficient methodology when there is a causal relationship to be examined on given measures (e.g. Cohen, Manion & Morrison, 2000; Fraenkel & Wallen, 2006; McDonough & McDonough, 1997).

According to Cohen, Manion and Morrison (2000), an experiment involves making a change in the value of one variable (treatment or intervention) – called the independent variable – and observing the effect of that change on another variable (results or outcomes) – called the dependent variable. Bring to mind that my research proposal is a trial of EITI pedagogy (see Chapter 3 & 4.0.1), applying experiment approach can ensure a direct examination of the effectiveness of EITI pedagogy. In other words, by doing so, I can have straightforward results of the cause-and-effect relationship between EITI learning (the independent variable) and the learners' intercultural competence (the dependent variable).

I was tempted to apply an experimental approach because of its nature of control and manipulation, explicitness and precision (McDonough & McDonough, 1997:155). First, by deliberately controlling conditions of the intervention, I would have exclusive power over classroom, pedagogy, and research management. Therefore, practically speaking, with the fact that experimental method is structured and well-organised, it is relatively for a researcher to carry out. Second, traditionally speaking, experimental method is also known for its high reliability and validity. According to Nunan (1992:14-15), reliability refers to the consistency and replicability of research whereas validity is concerned with interpretability and generalisability of research. As the methodology requires, once I determine and fix the nature of EITI pedagogy in the forms of, for example, methods of instruction, types of assignment, learning materials, rewards given to students, etc; the reliability and validity of the research should be guaranteed.

Nevertheless, I have to reject the experimental method. My reasons share views with Van Lier's (1989) criticisms of experimental method for research on language learning and teaching that: (a) teaching does not necessarily cause learning and (b)

any causal chain in language learning is inevitably long and complex, involving many conditions (in McDonough & McDonough, 1997: 157).

Experiments are designed to answer precise questions and only explain the outcome but not the process. Recall that this research is based on the view that EITI pedagogy 'ought to lead' the learners to become intercultural speakers who have the ability to interact with others, to accept other perspectives and perceptions of the world, to mediate between different perspectives to be conscious of their evaluations of difference (Byram, 1997; Byram & Fleming, 1998; Byram & Zarate, 1997; Kramsch, 1998); it is clear that this research is concerned more with understanding the teaching and learning processes rather than the outcome of the implementation of EITI pedagogy. In addition, the reliability and validity of experimental method are only secured by conducting the research in an isolated laboratory. Language classrooms are in nature dynamic, complex, and a miniature of society (Burns 1999, Holliday 2002). As a result, there is no way to investigate complex social interactions in a situation such as EITI teaching and learning with experiment because the relationship between instruction and learning is extremely complex and indirect in a changeable everyday life situation.

Hence, as Nunan (1992:52) comments, 'experimental research can only provide an understanding of individual pieces of the learning jigsaw, but not the whole puzzle', I have come to the conclusion of abandoning the use of experimental method for this research project.

#### **4.2.2.2 The selection of action research**

Kurt Lewin (1946), who coined the term 'action research', considered action research a process of a self-reflective spiral of cycles of planning, acting, observing, and reflecting (in Kemmis 1988, 1993). This process of combining action and research is based on people's real-world experience. According to Burns (1999:32), one of the core features of action research is flexibility, which must be able to respond to the unpredictability of the micro and macro situation in which it is used. By that, action research approach not only can address things that experimental methods were unable to address (Kemmis 1988, 1993, McDonough & McDonough 1997), but also can

provide practical insights for change and improvement in a particular situation/context (Cohen, Manion, & Morrison 2000:226; Fraenkel & Wallen 2006:13).

In their book *Research Methods for English Language Teachers*, Jo McDonough and Steven McDonough (1997) argue that ‘teaching is a type of action and research is a type of reflection’ and point out ‘teacher-initiated research is in essence action research’ (cf. McDonough & McDonough 1997 Chapter 1 and 2). As this study is proposed to reflect and understand the teaching and learning process of EITI pedagogy in a real classroom, action research seems like a suitable approach to be utilised.

However, the problem with action research is that it has been defined in a number of different ways (Nunan 1992:17). According to their critical analysis of different definitions of action research, Cohen, Manion, and Morrison (2000:229) conclude that ‘action research has key principles’ and suggest Kemmis and McTaggart (1992:22-5) have already provided a comprehensive summary of these major characteristics, such as planning, action-taking, improvement through change-making and learning from changes, problem-solving, collaborative and participatory, situational and context-specific. Yet Cohen, Manion, and Morrison (2000:230-234, 239-241) also argue that in spite of the many agreed principles of action research, theoretically speaking, due to different philosophical stances/ideologies action researchers hold, there are different camps of action research. Nevertheless, action research still serves as ‘the’ appropriate methodology because:

#### ***4.2.2.2.1 It is a combination of theory and practice***

Kemmis points out that action research differs from other research approaches not by technique but in terms of method which he describes as an examination of ‘praxis’ (1988, 1993:177). By the term of ‘praxis’, action research approach indicates a combination of theory and practice, or of ideality and reality. In the same way, ‘praxis’ can also be seen as a reflection and examination of action which based on existing values and interests (ibid.183). Therefore, action research is appropriate for this study in two aspects: (1) in theory, action research echoes my educational philosophy; (2) in practice, action research meets my needs in assessing EITI

pedagogy. These two aspects are to be explained in more details in the following features of action research.

#### *4.2.2.2 It contains critical dimension and transformative means (Burns 1999) through collaborative participation*

Through the examination of action research methodology, it is evident that action research echoes my educational philosophy of language education for intercultural world citizen (cf. Chapter 3) in many ways. Both consist of collaborative and participatory character, democratic and equality belief, and the wish of contributing in academic understandings of the world and social changes (cf. Lewin 1946 in Kemmis 1988, 1993:178-179). These essences are what Anne Burns (1999) refers to as the 'critical dimension' and 'transformative means' of action research.

Recall Cohen, Manion, and Morrison (2000) indicate that there are different camps of action research methodology; amongst all, the camp of action research as an empowerment activity is the most adopted and a debatable one. It is noticeable that much of the writing in the field of action research draws on the Frankfurt School of critical theory which promotes an explicit political educational agenda of emancipation (ibid.:231). This view of action research stands on an egalitarian belief and aims to empower individuals and social groups, especially the disadvantaged and marginalised ones, to take control over their lives within the distorted social framework (cf. e.g. Aronowitz and Giroux 1986, Freire 1970, Grundy 1987, Giroux 1989, Habermas 1976).

In fact, the most quoted definition of action research is, according to McDonough and McDonough (1997), that of Carr and Kemmis: 'a form of **self-reflective** enquiry undertaken by **participants** in **social situation** in order to **improve the rationality and justice of their own practices**, their **understanding of these practices**, and the **situations** in which the practices are carried out' (1986:162, Kemmis 1988, 1993: 177, bold emphases are mine). This definition suggests individuals play an active social participant role which is based on a critical self-reflection on a social situation and all the people in it. Kemmis regards this as a democratic form. This point derives from Kurt Lewin's view that: when participants getting involved in every phase of the action research process, action research could lead 'gradually to independence,

equality, and cooperation’ and effectively alter policies of ‘permanent exploitation’ which he saw as ‘likely to endanger every aspect of democracy’ (Lewin 1946:46, quotation cited in Kemmis 1988, 1993:178-179). Kemmis believes that although action research is often undertaken or initiated by individuals, it is most rationally empowering when undertaken by participants collaboratively (ibid.:187-189). That is why Kemmis and McTaggart (1988:6) argue that action research is essentially ‘a group activity’.

In a descriptive tone, Fraenkel and Wallen (2006:568-570) also state that this type of action research can empower individuals and groups to improve their lives and to bring about social change at some level—school, community, or society. They further explain this view by pointing out that it does not matter who identifies the problem or initiates the action; the intent is to have **intensive involvement of all participants** who function as **equal partners** representing **diverse experiences and viewpoints**, all of whom are focused on the same problem. This view, as Chapter 3 describes, is the fundamental belief of this research. The participants can be, in the classroom, the teacher researcher and the learners as well as, in the global community, the intercultural world citizens (who might or might not be CEIL speakers).

#### ***4.2.2.2.3 It is implemented by the practitioner/teacher as researcher***

As Fraenkel and Wallen (2006:567-568) point out, the most important feature of action research is that such studies are rooted in the interests and needs of practitioners; therefore, an action researcher is a sort of practitioner and often does not require complete mastery of the major types of research. Practically speaking, as a ‘freshman’ researcher, this principle suits me well. However, note that, this feature is not an excuse for being an irresponsible researcher. On the contrary, it means that being a teacher and a researcher at the same time, I can no longer teach only from my own ‘intuitive’ thinking and experiences but have to practice my profession with a ‘systematic’ researcher mindset (Burns 2000).

This is the most problematic feature of action research and I will come back to discuss it in 4.1.2.2.6.

#### ***4.2.2.2.4 It is small-scale and contextualised investigation***

It is obvious that the feature of contextualised investigation has been one of the main attractions to me. For Cohen and Manion (1994:186), action research is ‘small-scale intervention in the functioning of the real world and a close examination of the effects of such intervention’. This principle is best applied to my study for it is initiated in the context of Taiwan ELT and is concerned with ‘how’ EITI pedagogy as my educational philosophy can be implemented in a real-world classroom—my classroom. It also echoes my view of CEIL as a ‘living’ world lingua franca which has to be taught, learnt, and utilised authentically in context.

#### ***4.2.2.2.5 It is evaluation and reflection for continuing changes for improvement in practice***

Action research approach is very practical as Nunan (1992:229) defines it as ‘a form of self-reflective inquiry carried out by practitioners, aimed at **solving problems, improving practices, or enhancing understanding**’ (emphases mine). It is purpose-driven and it functions. Therefore, applying action research with my research, it fits my research aim of examining and evaluating the actual practice of EITI pedagogy in terms of easing English fever, improving learners’ intercultural communicative competence, and enhancing understanding of English as an international language in the local and world cultural contexts.

#### ***4.2.2.2.6 Summary: the pros and cons of utilising action research for this study***

In assistance to the above points, according to Fraenkel and Wallen (2006:573-574), applying action research in educational research has the following advantages: (1) it can be done by almost any one at any context; (2) it can improve educational practices; (3) it helps personal professional development and academic contribution; (4) it can break out of the rut of institutionalized and taken for granted routines, and develop hope for (grass-root) problem-solving; (5) it can build up a community of research.

However, action research is not without criticism. The most debated feature of action research in educational field is, as mentioned earlier, the role of **teacher-as-researcher**. From one perspective, some regard that the conception of teacher-as-researcher as a transformative and democratic agent is too utopian and unconvincing



(e.g. Hammersley 1993). From another perspective, it has been pointed out that although the two professional bodies both share the same interest in an educational problem, yet their objectives and values are different in respective orientations and unavoidably cause conflicts while conducting research (Cohen, Manion, & Morrison 2000:240-241). In addition, in regards of the problem of validity, many (e.g. Winter 1982) have questioned how the teacher-as-researcher can carry out an interpretative analysis of restricted data without subjectivity. Finally, some pragmatic issues such as how teacher-as-researcher deals with problems like resistance to change, lack of support and understanding from other staff and school management level, etc. are issues to be taken into consideration when implementing action research.

But as mentioned, an action research is participatory in nature, its research questions are evolved from the teaching practice and it is implemented to reflect and understand the teaching process. To solve the conflicts, the research implementers need to clarify goals and objectives to serve both interests before, during and after the research. It is necessary for teachers to achieve their teaching aims in order to have genuine results, and meanwhile, it is the researchers' responsibilities to analyse the data objectively. Holliday (2002:13-14) considers any kind of research is in essence an ideological practice. But through *showing its workings* (e.g. choice of social setting, choice of research activities, and choice of themes and focuses) every single time, the validity of qualitative research can still be achieved (ibid.:8-10). Burns (1999:25) also points out that action research parallels the directions and approaches of qualitative research, for example, 'grounded theory' (Glaser and Strauss 1967). With grounded theory, action research practitioners can generate theories of practice from observed behaviours or phenomena and adopt interpretations that are motivated by data derived from the actual social situation rather than by theoretical constructs (ibid.).

In sum, action research is appropriate for this study because it addresses the research questions with 'critical dimension' and 'transformative means' (Burns 1999) by bringing (1) the teaching and learning together, (2) the students and the teacher working collaboratively and equally, and (3) authentic insights which are grounded in all participants' own circumstances and experience in a language classroom.

### 4.3 Research design and fieldwork implementation

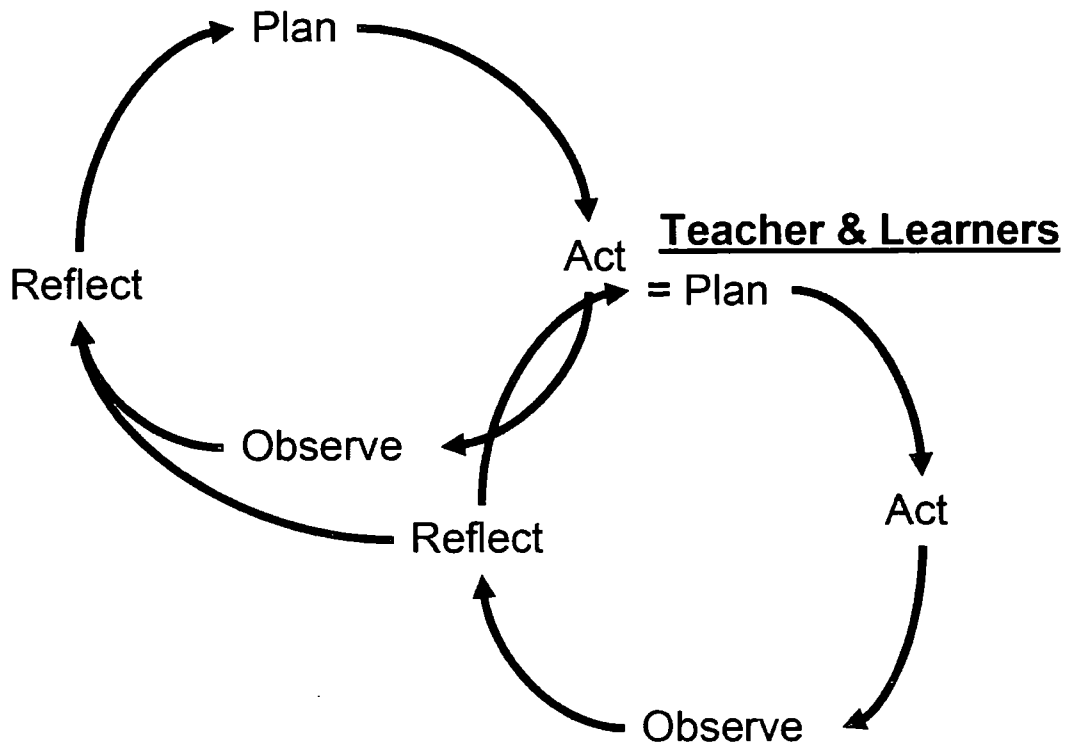
This section describes the design of the study, what and how data collected, and the actual situation of the research implementation.

#### 4.3.1 Research design and procedures

Kurt Lewin (1952:564) described action research as a process in terms of planning, fact finding, and execution (in Kemmis 1988, 1993:178). The procedures for action research can usually be summarised into four steps: (1) plan, (2) act, (3) observe, and (4) reflect (Kemmis 1988, 1993). McDonough and McDonough (1997:26) conceive Kemmis' steps of action research as a self-reflective spiral, or cycle: Initial idea → fact-finding → action plan → implementation → monitoring → revision → amended plan → and so on through the cycle. Based on the collaborative experiences of language teachers in the Australian context, Burns (1999:35-43) considers the four-step model is sometimes too prescriptive and suggests that an action research model should be as a sequence of cycles, more spontaneous, creative, and interrelated involved within the process. She uses an 11-phase model to provide a full picture of the realities of an action research process which is: (1) exploring, (2) identifying, (3) planning, (4) collecting, (5) analysing/reflecting, (6) hypothesising/speculating, (7) intervening, (8) observing, (9) reporting, (10) writing, and (11) presenting (ibid.).

From the above, it can be concluded that no matter how many steps/phases an action researcher can recognise in the research process(es), the main points to follow are action, reflection, and systematic organisation. Thus, once an action research ensures the three elements, there is no one fixed formula for all. Basically, my research design followed the above guidelines. But I would like to address the research intention of bringing about changes not only in the teacher researcher but also the learners through participation in the implementation of EITI pedagogy. Although the teacher researcher was the problem (misperception of English language under the local English fever) identifier and the plan (EITI pedagogy) initiator; during the process of finding out the solution (a desirable and feasible EITI pedagogy), the learners should be regarded as equal partners as the teacher researcher in order to lead all participants 'gradually to independence, equality, and cooperation' (Lewin 1946:46, cited in Kemmis 1988, 1993:178). Graph 4-1 shows the overview of my research design.

## Teacher Researcher



Graph 4-1 Overview of the procedures of my research design

The research was then implemented by the following procedures:

Participant/Role	Phase	Task
Teacher Researcher (TR)	<u>Preparation &amp; Implementation I</u> (1) Observing, exploring, identifying (2) Planning (3) Implementing (4) Observing (5) Reflecting	Problem-defining Design of research Pilot study  Plan revision
TR	<u>Implementation II</u> (6) Acting & planning (7) Observing & collecting data (8) Analysing & reflecting → (6)(7)	Research organisation
Teacher AND Learners	(6) Acting & planning (7) Acting, observing, collecting data (8) Analysing & reflecting → (6)(7)	Course design (T only) Course assignment Lesson adjustment
Researcher/TR	<u>Reporting</u> (9) Analysing & reflecting (10) Writing	Data analysis Putting things together

### **4.3.2 Research implementation**

The research was conducted in a technical college located in Northern Taiwan, which I had been teaching at on and off since 1998. The course assigned to me by the college was a two-academic-unit compulsory elective English Conversation course for year-one part-time students. The class followed the regular school curriculum and an 18-week semester plan. A total of 12 90-minute-length lessons were taught every Friday night from 16<sup>th</sup> September, 2005 to 6<sup>th</sup> January, 2006, including a mid-term presentation and a final examination.

The research was originally designed as a half-term research project which was supposed to be implemented during the first seven weeks of the semester (from 23<sup>rd</sup> September, 2005 to 4<sup>th</sup> November, 2005) only. However, as some uncontrollable events occurred (i.e. the change of the first day of the academic year, the change of the classroom, the poor and inconsistent class attendance for the first three weeks), I had to extend the research period throughout the semester (from 16<sup>th</sup> September, 2005 to 13<sup>th</sup> January, 2006).

This action research project involved 42 first-year part-time Visual Communications majors. There were 16 male and 26 female students with a range of ages from 19 year-old to 31 year-old. These part-time students attended classes every night during the week while most of them had full-time jobs in the daytime. They had mixed but relatively low levels of English language proficiency and came from families of different socio-economic backgrounds. This therefore constituted the 'case' (the general public in Taiwan) to be studied.

#### **4.3.2.1 What I did as researcher**

##### Pilot Study

A five-week pilot study (see Appendix A for the course plan) called 'World Citizen English Class' was conducted prior to the research in order to test the lesson content and teaching approaches. 14 adult residents of Hsin Tien City, Taipei, Taiwan took part in the pilot course every Tuesday from 24<sup>th</sup> May to 14<sup>th</sup> June, 2005. The pilot

study ensured the basic theme of the lessons and suggested the later decision of the using of textbook.

### The selection and uses of research instruments

In order to justify the validity of action research, different research instruments were selected and implemented to build up a rich corpus of data. The corpus of data should represent enough voices for later analysis with triangulation (Burns 1999: 163), which gets and compares multiple perceptions of the same phenomenon (Stake 1994:241, cited in Holliday 2002:76).

#### *Questionnaires and Surveys*

‘Bringing changes’ was the fundamental idea underneath this research project; therefore, a pre-course and a post-course questionnaire were conducted in order to see whether there were changes in the learners’ beliefs, opinions, attitudes, or behaviours in English language, English teaching and learning, and themselves.

The pre-course questionnaire was designed to determine what English language and English learning are to the learners. It looked similar to a self-reported needs-analysis of English learning. The questions asked included the learners’ past experiences in English learning, their perceptions and uses of English, self-evaluation of English proficiency, and their English learning difficulties. The post-course questionnaire was designed to be cross-checked with the previous one. It was designed as an after-course evaluation form. There were multiple-choice questions seeking answers for the two research questions (the desirability and the feasibility of the EITI pedagogy) and open-ended questions searching for personal voices.

During the implementation, the pre-course questionnaire was not able to be carried out. This was because the questionnaires were supposed to be given out on the first day of the class (before the ‘intervention’ started). Unfortunately, that particular day happened to be the first day of the school and a rainy Friday. As mentioned, most of the students worked in the daytime. More than half of the class were absent; among those who attended, some also came in late. The course introduction was interrupted, so was the introduction of the research project. It was impossible to distribute and

collect the surveys. What I did then was ask the questions orally and had random students answer them. This unexpected/uncontrollable incident led to an alteration of the content design of the post-course questionnaires(see Appendix B) and a more-cautious action researcher. As a result, the post-course questionnaires were distributed and collected smoothly. All 42 participants answered and returned the post-course questionnaires.

### *Lesson Observation*

According to Burns (1999:80-85), observation is a mainstay of action research and enables researchers to document and reflect systematically upon the real classroom interactions and events. As the teacher researcher, I observed each lesson as a participant during the semester. I adapted the reflections from the lesson observation to modify further lessons as well as for further analysis. I also videotaped the lessons as a record of ‘what actually occurred rather than what I thought had occurred’ (ibid.) for analysis.

### *Teacher’s Log/Diary*

According to McDonough and McDonough, when a teacher plays the role of observer, she is in a sense a ‘privileged’ observer because she is ‘an organic part of the institutional environment’ (1997:116). Thus she is in the best position to produce ‘thick description’ (Geertz 1973) rather than thin data; in other words a multilayered record of a real-time process of her own classroom in action. But Burns (1999:85-94) also warns that although observational note-making is a flexible tool of action research data collection; it is hard to keep fieldnotes while also teaching. There were a total of 14 teaching logs written after each taught lesson. The most serious problem I encountered was to distinguish the voices from myself as a researcher and as merely a teacher during the whole research implementation period. I was emotionally too overwhelmed by the new role of researcher. Therefore, the mixed voices resulting from the mixed identities of the teacher researcher were shown throughout the teacher’s log entries. The teacher’s log was written more in a form of personal diary than a professional record. The dual voices in the writings also made the log function as the researcher’s observation reflection notes.

### *Learning Journals*

During the course time, the class was divided into groups, each group was asked to submit a group learning journal every week during the semester as part of their course assignment. In order to make this task easier for the students, I had created a web blog page (<http://spaces.msn.com/members/eiincljessie/>) and asked the students to post their comments and learning journal on it. In addition, the students could also choose the language(s) in writing their journals. They were allowed to write them in English, Chinese, or a mix of both. But again, due to their part-time status, the students were not so interested in completing this after-class mission. A total of 46 group journal entries and a total of eight individual journal entries (written by four students, one of them wrote four) were posted on the web throughout the whole semester.

### *Handouts and Assignments*

All course work done by the students were included as part of data. The students were asked to have in-class group discussions and tasks. They were asked to submit what they had discussed to the instructor.

### *Interviews*

A total of six one-on-one in-depth interviews were conducted after the course finished. The interviewees were selected on a volunteer-basis. There were five males (aged 20-, 21-, 22-, 25-, 31-year-old) and one female (21-year-old). I had designed a semi-structured interview based on the questions in the post-course questionnaire. Due to the semi-structured nature, I had chances to probe the real concerns and thoughts of the students by following up their responses. However, the flexibility within semi-structured interview also caused the lengths of the interview time varied. The longest interview time consisted around 35 minutes and the shortest one took only 10 minutes.

#### **4.3.2.2 What I did as teacher**

As the teacher, my main responsibility was to design the course content and select appropriate approaches. During the research period, there were a total of 10 ‘mixed’ lessons taught. By the word ‘mixed’, I refer to the adjustments/compromises made between the ideals (the teacher’s dream) and the reality (the learners’ needs).

## Course design

The course itself was designed as an action research proposal. Deriving from the three axioms of EITI pedagogy (see Chapter 3), this course followed three learner-transforming pedagogical constructs:

- (4) Educating learners as CEIL speakers
- (5) Educating learners as ethnographers
- (6) Educating learners as intercultural world citizens

The aim of the course on the syllabus stated:

This course is designed to equip the students as world citizens through English learning. By providing the training of intercultural communication skills, the students will acquire not only linguistic proficiency but also knowledge of other cultures. After the course, students are expected to be more critical and culture and language aware (the course syllabus, see Appendix C).

Therefore, a theme of ‘a visit from our sister college’ (VSC) was developed as the thread of the course and as the action to be taken by all participants. This theme was set because it is the most common and possible cross-cultural encounters happening in a technical college context. Although the students would not be informed explicitly about solving the problem of English fever, they were asked to complete a mission of a positive intercultural encounter using English as an international language. It not only premised the teaching and learning English for a foreseeable cultural exchange activity but also led to the recognition of using English with speakers from all over the world, not limited to the English-speaking countries. In addition, because the course was designed as a collegial activity, the students were expected to work not individually but in groups for the task of planning an imagined welcome event. By that, through sharing personal views in group and with the class, the students had the chance to have their local intercultural encounters with their fellow classmates who came from different parts of Taiwan and different family backgrounds.

## Description of exercise



At the beginning of the course, the students decided which sister college they would like to have for visit. The sister college was selected from the actual list of their own college. The list included sister colleges in France, Japan, Korea, New Zealand, the United Kingdom, and the United States (see Appendix D). The students voted Beppu University of Japan as their target sister college. The class was then divided into two main groups, the host college (HC) group and the sister college (SC) group. Within the two main groups, there were sub-groups which were assigned to research on different topics in their main group's culture and asked to present their research results to the class. The topics included name, education and school life, hometown, food, and entertainment.

### Lesson topics and activities

Date	Lesson topics and activities
9/16 (Week 1)	'A visit from our sister college'—Greetings and self-introduction
9/23 (Week 2)	Name / Group presentations—Naming in Taiwan and Japan
9/30 (Week 3)	Education, school life and jobs
10/7 (Week 4)	Group presentations—School life in Taiwan and Japan TC
10/14 (Week 5)	Hometown I—Where are you from? My hometown
10/21 (Week 6)	Hometown II— The biggest and the best (geographical facts)
10/28 (Week 7)	Group presentations—Taiwan and Japan
11/4 (Week 8)	Food I—Food in Taiwan / Group presentation—Food in Taiwan
11/11 (Week 9)	Preparation for group presentation: group discussion and presentation skills
11/18 (Week 10)	The welcome event: Group presentations—Taiwan
11/25 (Week 11)	The welcome event: Group presentations—Japan
12/2 (Week 12)	Food II—a restaurant review
12/9 (Week 13)	Entertainment —Do you like rap?
12/16 (Week 14)	(College event, class cancelled)
12/23 (Week 15)	What's your neighbourhood like? —Direction
12/30 (Week 16)	Final Review
1/6 (Week 17)	Final Exam (individual one-on-one conversation)

## Methods of teaching and learning

Raasch (2004:9) points out the aims for adult language learning need to contribute to lifelong learning and should prepare adults in the area of language awareness and in communicative and cultural awareness. In addition, their personal characteristics include independence, responsibility for one's own learning, cognitive insight, capacity for comparison, ability to self-evaluate (ibid.). Therefore, the method of teaching will be focused on initiating students' reflective thinking and critical awareness of culture and language. Participatory in-class discussions were implemented. Multi-media resources such as computer, audio CDs and the Internet and an EFL textbook were used as course supplements. Students were also encouraged to be proactive in learning; necessary skills of learning were introduced upon students' request. Several teaching tactics and techniques were used to assist students learning 'in action' and self-reflectively.

### *Warming up activities and the extra points*

At the beginning of each lesson, a warming up activity was exercised in order to familiarise the students with the lesson topic of the day. It was also used as a review for previous lesson or the related vocabulary and phrases. The students were encouraged to speak out in responding to the teacher's questions in either Chinese or English. The extra points were given at this point for participation.

### *In-class and group discussions*

In every lesson, students were asked to work with others. They reflected and shared their views on a certain topic or issue. They also had to complete in-class tasks, such as commenting on the other group's presentation or composing sentences in order to answer assigned questions, with their group members. There were seven self-assigned groups which were composed with the same members as their graduation project groups<sup>16</sup>. Because the students' levels of English proficiency were varied, as well as their life experiences; it was my intention to have the students 'comfortably' help each

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<sup>16</sup> As one of the core requirements of the Department of Visual Communications, the students had to work on an artwork project for graduation exhibition to earn their degrees.

other in English learning according to their individual strengths through working in group.

### *Group presentation*

As the main composition of the students were adults with working experiences in (visual art design) industry, oral presentation skills were extremely practical and important for them. In addition, by assigning a specific topic for the students to present, the students not only had to research on that topic but also had to organise and present the information 'for their audience' (the assumed counter part of their sister college friends).

### *Oral practice*

As the title of the course was English Conversation, it was necessary to equip the students' with oral skills in English speaking. The students were asked to have either one-on-one conversation with their instructor or a conversation partner for each lesson taught. The teacher was able to ensure the students' understanding of the lesson and to make notes of their difficulties in terms of speaking English. The students were also able to examine their understanding of the lesson and to get used to speaking English with others.

### *Group learning journal*

Group learning journal was assigned not only for the purpose of research (see 4.2.2.1) but also for the benefit of the teacher and the students. The teacher was allowed to receive feedbacks on the lessons during the semester and make immediate responses and alterations for the later-coming lesson plans. The students were given the chances to have their voices heard, take part in lesson planning (although most of them were not aware of this), as well as establish their group learning portfolios. Moreover, with the web-format, the task of learning journal provided a dialogue platform for the teacher and the students and brought them closer in terms of relationship.

In sum, the teaching and learning methods were implemented for part-time technical college students by the two principles: (1) the skills of investigation learned in the class had to be applicable to the students' daily life (e.g. work, social) and English

learning; (2) the ways of English learning had to be more self-paced and self-conducted in the context of teamwork.

### Choice of materials

The technical college authorised its instructors fully in selecting course materials. It was suggested from the pilot study that although Taiwan adult students appreciate tailor-made course materials, they still prefer to have a textbook as a main reference for learning. Therefore, after reviewing some available local and foreign EFL/ESL textbooks, I had decided to use a Cambridge published textbook—Interchange 1—by J. C. Richards et al. as the course supplement. This is an American English textbook and included topics I planned to introduce to the class. I used the Unit 1, 2, 4, 11, 13, 14 in the textbook and also provided handouts and readings to be supplements for the in-class discussions and activities.

### **4.3.3 Ethical issues**

The central ethical considerations of conducting action research, as Burns (1999:71) points out, are ‘questions of whether data gathered during the research compromise professional relationships or exploit colleagues and students who may be the subjects of research’. She suggests three key principles in the ethical conduct of action research are *responsibility*, *confidentiality* and *negotiation* (ibid., emphasis of origin).

As this research was conducted in a natural setting of a technical college and used real learners as the research subjects, I was aware of the responsibilities both as a teacher and a researcher. On the first day of the course and later during the research period, I described the information of the implementation of the study and the use of the collected data. In addition, I also provided participant information sheets for their future reference. I informed the participants the nature of their involvement within the research project and their rights to withdraw from participating at any time. The students were also guaranteed not to be failed the course by refusing project participation. After confirming the students’ understanding of the project, consent forms were distributed, agreed and signed by all the participants. The students were aware of the extension of the research period, as well as the video recording of their in-class activities.

Although it is necessary to identify each student's input and output data during the data collection period, none of the students was to be identified in the report of the finding. No data would be released without the participants' prior consent.

#### **4.4 Data analysis**

The nature of action research is interpretive and qualitative. In his book *Doing and Writing Qualitative Research*, Holliday (2002:69) directly points out that qualitative data are essentially 'what happens in a particular social setting' and signifies 'a body of experience'; therefore, to make a research project valid, quantity and coverage of data are not the major and sufficient criteria but 'working the data appropriately' is.

According to Holliday (2002:99), qualitative data analysis is 'the process of making sense of, sifting, organizing, cataloguing, selecting determining themes', in other words, 'processing the data'. The ultimate aim is to achieve Geertz' (1973) assertion of 'thick description' that a researcher must make arguments and discussions by going deeper to analyse the cultural meaning of acts from different perspectives 'in' social settings. Thus, at the data analysis stage, it is important for the researcher to build a system of interconnected data which enables her to triangulate between different aspects of the same thing.

In accordance with Holliday, I took Geertz' 'thick description' as the main aim, the key principle, and the ultimate goal for my data analysis. This means I used approaches of content analysis, comparison and contrast, and triangulation to establish and support my argument and discussion for this research. Therefore, in order to reach the thick description in assessing the validity of the presupposed argument—EITI pedagogy as an appropriate ELT pedagogy in dealing with English fever in Taiwan—the implementation of EITI pedagogy needed to be analysed and interconnected from at least three different aspects:

- (1) From the researcher's perspective: as mentioned earlier at the beginning of this Chapter, this research concerns with the assessment of the intervention of EITI pedagogy as 'a whole' which included the students' and the teacher's views of desirability and their views on the feasibility of the newly-introduced ELT

pedagogy. The researcher holds a relatively objective stand in assessing the pedagogy and the implementation of it as a whole.

- (2) From the teacher's perspective: as the teacher, it is a fact that I am a biased believer in EITI pedagogy and concerned most about whether my students had 'changed/transformed' into the kinds of people I expected they 'ought to be'—CEIL speakers, ethnographers, intercultural world citizens. I also valued the assessment of the effectiveness of the teaching methods in terms of professional development.
- (3) From the students' perspective: oftentimes the grades and the credits earned from the course were what the students in Taiwan were concerned most about, not the exploration on how they felt about and perceived what they have learned, the course, and themselves in relationship with the subject learned. However, through the writing of learning journals, filling out of the post-course questionnaires, and being interviewed by the teacher researcher; the students were able to reflect and/or to have their voices heard regarding of their perception of English language, the EITI course (e.g. the teaching style and their learning experiences), and themselves, especially their identity as English learners/speakers.

#### **4.4.1 Assessment indicators for analysis**

As Holliday suggests (2002:115, 121), the argument and discussion in thick description is the key of data analysis for it demonstrates the way in which the data interconnect and points out the significance and the relationship between data and theory.

For this research, the philosophy/theory of EITI functioned as the central thread to link the three different aspects of the researcher, the teacher and the learners in answering the research questions. In 3.4, I have discussed the criteria to determine CEIL speaker, ethnographer, and intercultural citizen. Therefore, to form the argument and discussion for this research, I took how my students perceived English language and the culture(s) it represents, how they acquired and practiced the skills of investigation/deep learning, and how they had changed in terms of Byram's (1997) five *savoirs* in ICC model as the key indicators for research evaluation.

#### **4.4.2 The selection of data for analysis**

As mentioned in 4.2.2.1, the data collected from the fieldwork included:

- 12 in-class lesson worksheets
- 54 (on-line) student learning journal entries
- 14 teacher's diary entries (= researcher's observation notes)
- 10 video recordings of classroom activities
- 6 student post-course interviews
- 42 post-course questionnaires

As the nature of action research suggests, being a part of the research procedure, the selection of data and the approaches for data analysis was too a dynamic and changing process of reflection and action. Thus, I didn't select the data at the first place; instead, I chose to let the data speak as I repeated several times the procedure of reading transcriptions, comparing and contrasting for interpretation and categorisation, and writing. Then I came up with the decision of the uses of each element of data.

##### **4.4.2.1 On presenting the students' perspective**

For presenting the students' perspective, I decided to probe specifically in the data collected from the interviews, the post-course questionnaires, and the group learning journals.

The interviews were conducted in a semi-structured form; thus, the interviewees were able to lead the conversation and to reflect what they considered as important not just what the teacher researcher regarded as valuable. In addition, during the interview, the students were able to express their views unconsciously by using a lot of comparison and contrast between their previous English learning experience at school and their EITI learning experience. The comparisons and contrasts were very valuable in illustrating the changes made in the students' feelings and perception of English language, the EITI course (e.g. the teaching style and their learning experiences), and themselves, especially their identity as English learners/speakers. Both features matched well with this research's spirit of promoting 'education for independence,

equality, and cooperation' (see Chapter 3 and 4.1.2.2.2), philosophically and methodologically.

At the beginning of the data analysis stage, there was one time I decided to abandon the use of the post-course questionnaire data. Because, as explained in 4.2.2.1, the pre-course questionnaires were not conducted (see 4.2.2.1), there was no way to make comparisons of the students before and after the course. In addition, the messages elicited from the interviews overlapped a lot with what were shown in the post-course questionnaires. However, after re-reading the students' answers to the open-ended questions, I found the data of interview and post-course questionnaire actually supplemented each other and confirmed and triangulated the arguments being made in the findings.

As to the student learning journals, they were written chronologically. Therefore, they were very useful for the evaluation of the lesson contents and teaching methodologies carried out during the semester as a whole. Besides, as the students were not forced to write the journal in English only, they were able to record their progress in English language learning and self-development in 'interculturality' more precisely.

#### **4.4.2.2 On presenting the teacher researcher's perspective**

The teacher's diary, my retrospective memory as teacher researcher, and my immediate responses and reflections to the findings from the students' perspective are the main data used for presenting the teacher's and the researcher's perspective. As the problems discussed in 4.1.2.2.6 show, the most difficult part of data analysis for this research was to present the teacher's and the researcher's view separately. The evidence can be seen in my data of the teacher's diary that I had shown mixed concerns over the lessons taught and could not detach my role as the researcher from as the teacher, and vice versa.

I should have been able to provide a more objective researcher's view with the video recordings as the source of data; however, it turned out unfeasible because the final product of the video data was not in good quality in terms of illustrating how the lessons were taught completely. Therefore, I had to depend on a lot of my retrospective memory and reflection about what I had been through as the teacher, the



researcher, and both. The good thing was that I had plenty of other collected data that I could facilitate to bring the broken pieces together in support of my retrospective memory.

#### 4.4.3 The procedure of data analysis

As stated above, I have mixed and matched different data for presenting perspectives from the students, the teacher, and the researcher. In this section, I want to show the processes the analysis underwent in making the most of the richness of the data.

##### 4.4.3.1 On analysing the students' perspective

I started the data analysis processes by looking at my students' direct responses towards the course. After several failed attempts to categorise themes from data, I became aware that my students would not have any clue of what I had in mind for them to transform to (as CEIL speakers, ethnographers, and intercultural world citizens). I also learned that I had to focus pragmatically on answering the two research questions I set out—the desirability and the feasibility of EITI pedagogy. Hence, I decided to not only generate theories from the students' comments, in other words, to let the data 'speak'; but also at the same time linked and examined the findings under the framework of the two research questions.

It was found when looking closely at the students' responses to the EITI course (CEITI) that the students used a lot of comparisons and contrasts between CEITI and their past English learning experiences at school (the traditional English course, CTE). Therefore, it was natural to analyse and later present the data in a contrasting manner as it is. Interestingly, only positive words and phrases were used to describe CEITI experience whereas only negative terms for CTE. It is especially valuable when the students also pointed out in what ways they generated these feelings towards the two types of English course.

To make the findings stay relevant to the research questions, I used some font styles—underlined, *italics*, and **bold**—as signifiers to mark out the students' feelings and opinions, and things related to the evaluation of the course. This technique was very

helpful to me in making the 'links' and not getting lost in the vast of information. Take SJ's learning journal entry for example:

很喜歡上週的測驗方式耶.而且老師真的很有耐心,每一位同學都一一指導(覺得很感動又很窩心~呵)雖然上場對話時還是有一點兒凸槌,可是還滿有收穫的.我覺得這學期的英文課很 Nice ㄝ,比較起上學期喔,讀課文,考試畫重點(然後還做小抄)...[I] like very much the format of the test we had last week. Teacher [you are] really full of patience. [You] give one-on-one instruction to every single one of us ([it is] so touching and very sweet, because Teacher [you] never rush to dismiss the class on time~~ho). Although [I] was a bit clumsy when [I] had my turn for conversation [test], [I] **learned quite**<sup>17</sup> a lot. I think the English course of this semester has been *very Nice ye*<sup>18</sup>, in comparing with [what we had] last semester [that we] just read the textbook, underlined the key points for exams, (and made notes for cheating)...(SJ-1223).

Note that in the above passage, there are three areas which were most appealing to the students in telling the differences in CEITI and CTE, namely the teaching as a whole, their evaluations of self (how they observed they had changed through the two learning experiences), and the teacher's role in a course. I underlined texts which represent SJ's references to the teaching methods and course content, made the *italics* standing for her feelings or views towards the two courses, and used the **bold** to indicate her self-evaluated learning outcomes.

The students' realisation of differences in the two kinds of courses in a way answered the question of their attitudes to the desirability of CEITI. To answer the next question of feasibility of EITI pedagogy, I just examined the course contents and the teaching approaches directly from the students' comments.

Basically, I analysed only the original data which were mainly written and spoken in Chinese language. The English translation was added later for the purpose of

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<sup>17</sup> Throughout the chapter, 'quite' is interpreted as it is used in American English, emphasizing the later adjective in a positive way

<sup>18</sup> ㄝ, is a Chinese phonetic symbol and pronounced ㄝ as 'ye', it was used commonly by young females in Taiwan at the end of a sentence to make stresses in an innocent childlike tone, no meaning

presenting findings. This was when I added or modified the words in the original Chinese text to make the meanings of English sentences complete. In the above example, () brackets are used either in original texts by the students, e.g. (and **made notes for cheating**); or to identify the source of the quotes, e.g. (SJ-1223). [] brackets are used as supplements to make a translated sentence complete. Words in the {} brackets were added to make the meaning in the quotes fully understood.

#### **4.4.3.2 On analysing the teacher researcher's perspective**

As mentioned in earlier sections, the conflicts in interests of teacher and researcher made the evaluation of the course implementation extremely difficult. Hence, when analysing the data, I had to consciously remind myself as the researcher in order to assess myself as the teacher objectively.

Although the teacher's desirability of implementing EITI pedagogy was without doubt positive, in regards of assessing this particular CEITI implementation, a central question of 'Has the teacher met her expectations?' has been investigated.

After reading through the selected data and a process of recalling my own memory of the course experience, I found the teacher had two expectations. One was the expectation in herself as being a professional teacher and researcher, and the other was in achieving the pedagogical aims (see Chapter 3).

From the teacher's diary and the recalled memory, it was evident that I had been struggling about whether to see self as a failed teacher during and after the course implementation. Therefore, in order to examine whether my perception of self as a failed professional teacher was true, I used the analysis of the teacher's view on her performance as the main body and made contrasts of it with the students' and the researcher's view. Based on the findings in Chapter 5 and also the raw data of the post-course questionnaires, I compared the students' comments with the teacher's on the same lesson sessions. I also looked for the words and phrases the students used particular in describing the teacher's characteristics in teaching. To illustrate the researcher's view, I went to examine whether the proposed teaching objectives were being met (see 4.3.2.2). I then made my conclusion to the question of the teacher's first expectation through such a process of triangulation.

The second expectation the teacher had was the achievement of the pedagogical aims. I used the three axioms of EITI pedagogy as the indicators for assessment. I then tried to look at the data from the angles of whether the students had turned out to be CEIL speakers, ethnographers, and intercultural world citizens.

By looking at the processes of teaching and the outcomes of learning, I tried to answer the question of what were the workable and effective teaching contents and approaches for EITI pedagogy. During the investigation process, I also found how quantitative figures can assist in evaluating the effectiveness of certain teaching approaches, e.g. the selection of lesson topics (see 6.2.1).

## **4.5 Chapter summary**

In this chapter, I have provided a detailed account of the process in determining the research paradigm and methodologies, the design of the research, and the procedures in collecting and analysing the data. It has been clearly pointed out that this research project followed a qualitative research paradigm which endorses the view of the world is based on multiple realities and is socially constructed by different individual views of the same situations. In addition, by theory and practice, action research was found as the most appropriate research methodology to be applied for this study. It is in its nature of action in a real-life context. Therefore, through developing ‘thick description’, this research enabled the researcher to illustrate a real-life phenomenon of a teacher involving her students in searching of a better solution for English teaching and learning in Taiwan rather than just making justifications for the implementation of some newly-invented pedagogy.

## Chapter 5 Findings I: The Students' Perspective

### 5.0 Introduction

This chapter serves the purpose of illustrating the students' experience of learning English through CEITI. It focuses on exploring what and how the students reflected and responded to CEITI in two aspects: their feelings about and reactions to the course – thus dealing with the question of whether the course is 'desirable' – and their comments on the teaching methods, which helps us to analyse how the course aims and intentions were made possible/feasible – and implicitly whether the methods could be used with other groups in the future. Therefore, this chapter divides into two parts. The first part investigates how CEITI appealed to the students. The second part discusses in detail how the students received each CEITI teaching approach the teacher carried out throughout the course period.

As mentioned in Chapter 4, I will present the students' perspective on EITI course from the data of the students' learning journal entries, the interviews, and the post-course questionnaires. Recalling that the data collected are mainly in the language of Chinese, some in mixed-language of Chinese and English, only a very few of them are in full English; in order to present the findings more accurately, I decided to insert all non-English quotations with both the original texts and translations. This is because there is a problem of giving translations only. A complete Chinese sentence usually consists of many subordinate clauses and thus delivers multiple messages instead of just one or two. Sometimes, a clause does not make any sense unless it is connected with other clauses. In order to tell the students' 'stories' more precisely or authentically, I had to translate the data texts with my own interpretation and punctuations which I felt the most appropriate. Therefore, showing both the original texts and the translations enables the Chinese readers not only to understand the quotes directly but also to examine my analyses more easily.

### 5.1 Desirability of EITI Pedagogy: CEITI versus CTE

In this section, the quotes underlined represent references to the teaching methods and course content, the *italics* stand for the students' feelings or views towards the course, and the **bold** indicates the learning outcomes. () brackets are used either in original

texts by the students or to identify the source of the quotes by me. [] brackets are used as supplements to make a translated sentence complete. Words in the {} brackets were added to make the meaning in the quotes fully understood.

Overall, the students accepted CEITI very well. In the findings, the students used a lot of comparison to describe how they view CEITI with their past English learning experiences at school (the traditional English course, CTE). Although CEITI was not without its flaws in their eyes, the students showed an obvious preference of CEITI over CTE. SJ's learning journal entry is a good example of what the students felt about the two experiences in a comprehensive manner:

So Nice

很喜歡上週的測驗方式耶.而且老師真的很有耐心,每一位同學都一一指導(覺得很感動又很窩心~~呵)雖然上場對話時還是有一點兒凸槌,可是還滿有收穫的.我覺得這學期的英文課很 Nice ㄝ,比較起上學期喔,讀課文,考試畫重點(然後還做小抄).嗯,這樣有互動的英文課,也許沒有進步很多,可是在聽與說的方面卻大大的向前邁進一步,每次聽老師講課時說英文的那種自信都覺得很棒呢!希望自己也能更認真的把英文學好.還有就是呀,現在在店裡如果遇到了外國客人來買東西,也覺得比較不會害怕開口,耳朵也變得比較靈敏.這是一堂很有趣又實用的英文學習經驗.

[I] *like very much* the format of the test we had last week. Teacher [you are] really full of patience. [You] give one-on-one instruction to every single one of us...([it is] so touching and very sweet, because Teacher [you] never rush to dismiss the class on time~~ho). Although [I] was a bit clumsy when [I] had my turn for conversation [test], [I] **learned quite a lot**. I think the English course of this semester has been *very Nice* ye, in comparing with [what we had] last semester [that we] just read the textbook, underlined the key points for exams, (and **made notes for cheating**); um, [through CEITI] such an interactive English course, [we] might not have made a lot of progresses, but [we] **made a big big step forward in terms of listening and speaking**. In every class time, I admire Teacher's confidence in speaking English very much!! **Hope I can be more diligent in order to**

**learn English that well.** Moreover, now [I think] if [I] encounter foreign customers coming to shop [at where I work], [I] **am not that afraid of opening my mouth {talking} to them and become more attentive in hearing [English words].** This course has been a *very interesting* and *practical* English learning experience (SJ-1223).

Note that in this journal entry, SJ not only described how she ‘覺得 thought’<sup>19</sup> about CEITI and CTE in general that CEITI was comparatively ‘*very Nice ye*’; but also clearly stated the reasons why she came up of this conclusion in terms of the teaching styles and methods that CEITI was ‘*interactive, very interesting and practical*’ whereas CTE was all about ‘read the textbook’ and ‘underlined the key points for exams’. Interestingly, SJ also included how the teacher played her role as part of her evaluation of the course. What is more, SJ clearly pointed out that she liked CEITI better because, through her own ‘reflection’, she had found that she made ‘**a big big step forward**’ and overcome her fears of learning and using English. Many of these points will be addressed in more detail as this chapter progresses.

SJ was not the only student who came to the conclusion that CEITI was a better course than CTE. The questionnaire data revealed that all of the students had come to the same conclusion as SJ’s. What is more, it is evident that the students would voluntarily evaluate the two different courses through comparing the teaching, the teachers, and their own learning processes. Therefore, in this section I intend to demonstrate their feelings about CEITI in a contrastive manner, just as the students did. I will show the evidences in detail with SJ’s learning journal entry as the main text and the other data as supporting materials.

### 5.1.1 The teaching

As in SJ’s journal entry title, CEITI was ‘So Nice’; the students used different positive expressions to describe their feelings toward CEITI such as ‘很喜歡 like it very much’, ‘很棒 great’, ‘很實用 very practical’, ‘蠻特別的 very special’, and ‘挺有趣的 very interesting’. When the students were asked in the questionnaire about the

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<sup>19</sup> The Chinese expression ‘覺得’ has multiple meanings of ‘feel’, ‘personally think’, ‘consider’, and ‘in someone’s point of view’.

speaking part they said it makes the course ‘more fun and practical’ because they can learn the language then use it in their everyday life.

SJ listed what she liked about CEITI: the format of the test (conversation), the one-on-one instruction, the interactions in the class, and the practices of listening and speaking. On the contrary, when she thought about CTE, SJ directly linked it to: reading the textbooks, underlining the key points for exam preparation, and, the worst part of all, making notes for cheating (SJ12-23). I will discuss the teaching methods in the later section in details. Here, I will focus on discussing how the students identified the differences in CEITI and CTE teaching in three aspects: the aims of English learning, course atmosphere/the culture in the classroom, and the teacher-student relationship.

#### **5.1.1.1 Aims of English learning: communication vs. certification**

M1 makes a general distinction between CEITI and previous courses which refers interestingly to what the student seems to think is a ‘Taiwan’ way of teaching:

其實差別在於，以前的課程，老師所強調的點並不一樣，以往的教學方式非常的“台灣”，就是老師講，學生聽，懂不懂就不是那麼追究了，同學往往也都抱持著得過且過的學習態度；而現在的課程強調在人與人之間，用英文這語言一來一往，增強學生的英文聽力的程度。Actually the distinction of {CEITI and CTE} is that the course in the past (CTE), {CTE} teachers focused on a different point {from CEITI}. The teaching style in the past is very ‘Taiwanised’ which means ‘teacher talks, students listen’; and it is not that important to find out whether the students understand [the lesson contents] or not. The students usually also tend to hold a ‘just-pass-the-course’ learning attitude. However, the course now (CEITI) focuses on {building up} interpersonal [relationship], [it] uses the language of English for {interpersonal} interaction, and strengthens the students’ English listening proficiency (M1-Q29).

From the passage, it is apparent that the so-called Taiwan method is teacher-centred and exam-oriented, and has no interest in students’ understanding; whereas CEITI concerns on how students establish interpersonal relationship with others.



CTE is quite rigid, rather boring, and crammed. The main difference, as the students point out, is how the courses have been taught. SJ points out that CTE is about ‘讀課文 read the textbook’, ‘考試畫重點 underlined the key points for exams’; others also consider CTE is:

蠻死板的,基本上就是背單字,然後背文法,然後就是出個題考試...  
*quite rigid*, basically it is vocabulary memorization, grammar memorization,  
and tests... (KW:8)

比較乏味吧,因為老師都是照本宣科呀,然後上課就很容易讓人昏昏欲  
睡這樣,所以學的東西我覺得好像都沒怎麼用到生活上這裏,所以很快  
就忘記了 [CTE is] *rather boring*. The teachers read out whatever in the  
textbooks, and it makes us heavy-eyed. **What we have learned in the class**  
**is inapplicable into our life so we forget it fast.** (RH:8)

像我以前學英文的時候,背嘛能背就背,背不起來的話就想辦法作弊,這  
是很正常的,然後因為老師是用對話的方式吧,說真的,想要作弊好像也  
不太可能,應該是讓我有對英文有一層更深的體驗吧. Like in the past  
when I was learning English, I tried to memorise as much as possible, when  
I couldn't memorise all the material covered for test, I just made every  
opportunity and effort to cheat, it is very normal. But because Teacher {you}  
used the approach of testing through having conversation, speaking of the  
truth, it is impossible to cheat even if [I] would have the heart to do so.  
[This {EITI} pedagogy] certainly made me experience something deeper  
about English language. (KW:97)

The reaction of students to the teacher-centred and exam-oriented method is this to memorise and to cheat, which is the opposite of understanding. The task in the CEITI course on the other hand does not allow cheating and this student at least sees this as the beginning of a different, deeper kind of learning.

### 5.1.1.2 Classroom 'atmosphere': cooperation vs. competition

Recalling in 2.2.3 it has been shown that TC students tend to have anxiety in English classes. The reasons are many and the main fear is from the previously mentioned pressure of rote learning teaching style which aims to prepare the students for tests. In CEITI, students' anxiety reduces. One of the main reason is that they are encouraged to interact with their teacher and fellow classmates.

這樣有互動的英文課...現在...也覺得比較不會害怕開口...[through CEITI] such an interactive English course, now [I have found that I have already] **become less afraid of opening my mouth {talking in English}** (SJ-1223).

Another important characteristic of the class which reduces anxiety is group work. Under the big umbrella of VSC, group work is the core to EITI learning. According to the interviewees, group work is about *sharing*, *peer-support*, and *teamwork*. Although the feeling of lack of English proficiency seems to be the biggest barrier to most of the interviewees for effective group learning, JS and RH think learning English through group motivates and encourages them overcome the barrier.

我覺得英文這方面突然變小組我覺得真的還蠻特別的...為什麼?因為以前都自己讀呀,那我自己不會讀的時候我就放棄呀,我就反正擺在那邊...可是一旦分小組的話大家就會忽然間分享,就會分享說:吔這段該怎麼說怎麼說.於是呢就自己也會想把東西拿出來跟同學分享,那藉由分享,你就會學習到很多很多欸...某些之前已經快要某些自己已經不想去觸碰的地方這樣子我覺得就是我看...我想小組分享有助於讓我們平常不想讀英文的人跨出那個領域,對,一個開始吧,那我覺得那個開始蠻有幫助的對呀至少至少你在讀英文的時候以前讀英文啦一個人不會你絕對不會說很有...沒有那個推力沒有那個壓迫讓你去一定要去讀英文可是你已經在在於那一個團體當中藉由分享你會也很想分享對而不再只是悶著不講話這樣子對 I think it is very special [to study] English in a group. Why? [I think it is] because in the past learning English always seemed to be an individual and personal task. So when I was stuck, I gave up. I'd just

put it aside... But once we were assigned to a group, we would share, start to share, about how to put this and that word into sentences, then I would start to like sharing what I have already known with others. And through sharing, you can learn a lot and a lot. Like something, something you have almost wanted to leave behind and not to think of it anymore... I think group sharing helps people like us who did not want to study English make a step forward, yap, [it's like] a new start, I'd say, and I think that new start point is very helpful. At least, when you were studying English on your own, in the past, you didn't have that push, that {positive} pressure to force you studying English. However, when you have been in a group, through sharing, you would like to share, and not just passively learning and not saying a word [in the class]. (JS:81)

What is particularly noticeable here is the number of times '分享 share/sharing' is mentioned and the fact that it is seen as a cause of learning 'through sharing'. It is also important to notice the importance of peer group in overcoming problem which in the past would have been abandoned, and the distinction between learning because there is pressure – which is seen as passive learning and a willingness to learn because of the sharing.

GR shares the same point of view with JS, but he also points out the group members' seriousness in the tasks and their belongingness with their group make a difference in group learning.

有因為我們這一組還是有蠻認真的同學所以在討論英文方面還是有學習到...單獨做的話可能就不會有這麼大的影響力了...比方說有些同學英文爛的話那如果單獨做的話可能就想說是不是等一下就可以靠同學那如果是小組的話大家就比較有團結的力量然後聚集在一起討論 I think [group discussion] helps [me learning English]...in my group, we have some quite serious members so I did learn English through group discussions...it might not have such a big impact if [we didn't have group discussion but] only individual task. For example, some classmates are not very good at English. If [the teacher] only assigns a task for individual, they might just try to get help from other classmates. But in the case of group

task, people would form a bond and discuss the task together (GR:61, 65, 69, 71).

The last point GR makes suggests that groups are not a place where the weaker students can 'hide' but in fact learn to work together with the stronger ones.

However, WY, LY, and KW take quite a different view of group with the other three. They think group is a way for them to get around with the course easily. As GR mentions in the above quote, it may be the students' lack of confidence in their English proficiency which leads to their unwillingness of group participation.

對就是可能交給別人處理之類的吧,因為自己對英文這堂課還蠻害怕的  
[When we had group discussion I] usually handed the tasks to others  
because I was sort of scared of English class. (WY:30)

有沒有參與呀,參與是一定會有啦只是可能再他們聽起來好像是沒有意義的胡說八道沒有意義的參與 [In-group] participation?! I surely did some participation [in the group], but I think it [must] sound like some nonsense ideas [to my group members], a meaningless participation. (KW:47)

如果單對英文的話是有,如果對討論的題目就沒有,因為我們懂英文的程度不是那麼高,所以用英文討論這件事情的時候就會局限比較小  
[In the group, I have learned] English the language but not the topic we were assigned to discuss, because our English proficiency level was not high enough, so there were some limitations when we [were asked to] talk about some particular issue using English (KW:49)

KW then goes on to say that such students benefit from others' work and in a sense do so unfairly because they remain 'idle'

因為分小組的話,礙於同學之間都會互助的關係,有一些人可能像我這種人,對英文十分的不了解,然後就很努力的把問題推給同學,自己就在旁邊坐享其成,大概就是這樣 based on the mutual help relations among the classmates, some people, like me, who do not understand too much of

English might just sit idle and enjoy the fruits of others' work, and that's it.  
(KW:67)

LY points out that where the members of a group are all equally weak, there is no progress – unlike GR above who said that stringer helped weaker students:

因為你想不會英文的人在一起還是不會英文呀 Because when (You group) people who are bad at English together, they are not going anywhere.  
(LY:18)

對呀可是大家英文都爛呀,單字也大家都不會都不會.很清楚呀對呀,就算有人拿電子字典來查好了,可是...就算查到了你也不會套到句子裏呀  
None of us (in the group) are good at English and not to mention how many vocabularies we have, it is very crystal clear. Even when somebody took out the electronic dictionary and found some words, we still had difficulties to put them into sentences. (LY:20)

This then leads to unproductive chatting when the teacher is not paying attention to a group:

對呀所以其實我覺得那個沒必要呀,組和組的真的沒什麼必要...你聊的是別的話題啊,老師你也管不到呀 That's why I think it is not necessary to have group discussion... {because} Teacher you can't control what we are talking about in the group. (LY:136)

對呀你就是晃來晃去晃來晃去,然後看這組怎麼樣怎麼樣,這組又開始在聊天了,我們就是呀 When {Teacher} you were coaching other groups and not around us, we would start to chat (instead of discussing the task you assigned). (LY:138)

In contrast, when LY tries to show the problems of grouping the low-achievers together, he actually points out something positive coming out from it: these students were forced to brace themselves up and to make some use of English.

我覺得組跟組之間的吧,我覺得會覺得要分組那就可能那一組要有一兩個英文比較好的,要不然可能大家就會說大家好朋友聚在一起,但到時候大家英文都差,然後老師問的時候其實也回答不出來,就硬著頭皮硬上然後就...In my opinion, each group needs to have one or two members who are better at English. Or once a group which make up by good friends, since none of them are good at English, then when being asked questions, no one [in the group] is able to answer and [at last, the group members then] have to force and brace themselves up [to answer the questions]...(LY:82)

KW was forced to make his own presentation because of the group pressure. Surprisingly, on the way round, this kind of ‘forced-to-do’ provided him a chance to become interested in learning English.

那真是讓我求助無門,因為其實我的生活圈子裏面讓我對英文可能沒那麼興趣的原因也是懂英文的人可能也不多,當我知道要做這個報告的時候,我真的很努力的想辦法弄出來.到處找人幫忙又找不太到,只好想辦法拼湊拼湊 .that [mid-term group presentation] really gave me a headache...When I learned that [I had to make] this presentation [partially on my own<sup>20</sup>], I tried really hard to make it happen and looked for help from others. But [it was] so hard to find [somebody]. [I] could only try my best to make pieces together. (KW:101)

In sum, group learning works most effectively when students have positive and open attitudes towards the activity and themselves. It may be a way for low-achieving students to get away with the course for some time; however, the peer pressures do bring positive outcomes in learning.

### 5.1.1.3 Teacher-student relationships: assisting vs. top-down

Although the students did express how they disliked being given tests, CEITI is not a course which excludes assessment. The students do not refuse being tested in CEITI, as long as they know that they gain something from the assessment process.

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<sup>20</sup> Cf. previously quotes: KW:47, 49, 67

很喜歡上週的測驗方式耶。而且老師真的很有耐心，每一位同學都一一指導...雖然上場對話時還是有一點兒凸槌，可是還滿有收穫的。[I] *like how we were examined last week very much. And Teacher is really full of patience, giving guidance to each one of us...* Although [I] was a bit clumsy when having my conversation [test], [I] **learned quite a lot...** (SJ-1223)

From the above, it is important to note that the students change their attitudes toward tests when they sense the teacher is very supportive and guiding. Teachers of CTE are often considered distant and authoritative to the students because:

...也許說從以前到現在就是要有壓力去逼學生，可是現在大家都屬於那種說你不要逼我做，這樣然後我可能就會心裏就覺得比較輕鬆然後就會開始去學...it has always been that [teachers] need to force students to learn by giving pressures. But nowadays we students are more motivated to learn when we are feeling relaxed and not being forced. (LY:120)

In contrast, in CEITI, ‘老師和同學的互動都非常好 Teacher and the students interact very well’ (GR:20, e.g. SJ-1223) and it makes the students:

不會很緊張呀，心裏很輕鬆，緊張也在於說後面回答那個跟老師對話那方面 not feeling anxious but very relieved. [We] just feel excited when we have to have individual oral practice with Teacher at the end of each class. (LY:120)

The teacher-student relationship helps. The students actually embrace the CEITI evaluation for how it is delivered and what they have gained from the assessment.

They feel secure to take challenges and make mistakes. Although some might like SJ feeling a bit clumsy when they have tests, at the end, they focus more on the fact that they have ‘learned quite a lot’ through the process (SJ-1223).

親切老師會令同學有想常常來上課的好心情，英文還是不要太嚴肅的好，這樣比較有趣，也比較好吸收 *Friendly teacher* would make students have a good mood to **attend class more frequently**, English {teacher} should

not make the language too rigid, that way {students would consider **English learning is} more fun, and easier to acquire. (F23-OC)**

印象最深就是幾乎每一次老師耐心一對一的對話練習,幫助很多,也不會有壓力,很開心:D [I am] deeply impressed by *the patience Teacher had* when we practiced one-on-one conversation {almost} every single time, [it] **helped [me] a lot and did not create any pressure [in learning English], [I had] a very good time** :D (F12-OC)

謝謝老師,雖然我聽不懂英文,但是對於我可以在全班面前念出一篇英文文章覺得很不可思議 Thank you Teacher, although I don't understand English, but **it is amazing to me that I can read an English article in front of the class.** (F6-OC)

### 5.1.2 Self-evaluation: 'confident' vs. 'incapable'

Extending from the positive experience in CEITI, the students take actions after class. SJ notes her enthusiasm of learning and using English:

這樣有互動的英文課...在聽與說的方面卻大大的向前邁進一步...希望自己也能更認真的把英文學好...現在在店裡如果遇到了外國客人來買東西,也覺得比較不會害怕開口,耳朵也變得比較靈敏 [through] such an interactive English course {of EITI}...[we] **make a big big step forward in listening and speaking...Hope that I can too make more efforts to learn English well.** Moreover, now [I think I] would be **less afraid of speaking to foreigners and more able to pick up English words by ear** whenever there are foreigners come to shop [at where I work]. (SJ-1223)

JS reflects on his learning in CEITI that:

我敢開口跟老師講英文,那以前的話可能還不太敢 **I now have the courage to speak with Teacher in English**, which is something I did not dare to do before. (JS:47)

And in the next quote the key word of 'threshold' suggests a barrier has been crossed:



在自我的在說話的部分的話,我發現我比以前進步很多,而且我會常我會變的喜歡講,已經跨出那個門檻 I have found myself **making a lot progress** in terms of the speaking part. Then I have become **keen to speak**; I have **crossed the threshold**. (JS:51)

JS realises that he is 'quite different than before' (JS:53). In CTE, he used to avoid English as some other students in the class (e.g. WY:32, gp2-1230):

以前是不太喜歡講,看到英文就不碰了...背我的課本. [I] didn't like to speak. I didn't touch English at all...[I just] memorised my textbook'. (JS:51)

He recalls his rejection of English may caused by the facts that:

第一個可能是怕被糾正,怕自己講的很差,或是講不對,或是很怕自己講不好,還有就是老師可能重點不是在於你講的如何而是在於文法 First, [I] was afraid of being corrected and was scared of speaking English badly, wrong, or not good enough. Second, the teachers might not focus on how I express myself but the grammar [knowledge]. (JS:49)

The contrast between speaking – or fluency – and grammar – or accuracy – is very clear in this conceptualisation which the student sees in the teacher's way of correcting, but after CEITI, JS recognizes his ability to make use of English. Even though he still considers himself as a not-so-fluent English speaker, JS has a strong desire to speak English more and more (JS: 51, 53). He has also become more aware of languages. That leads to his proactive learning in English that:

用中文和人家對話的時候,還會想說英文要怎麼講 When [I] am talking with others in Chinese, I would {naturally} think of how to make the sentences into English. (JS:53)

This suggests then that the fluency will in turn lead to greater accuracy.

### 5.1.3 Teacher's role and characteristics

It is evident from section 5.1.1.3 that a positive teacher-student relationship is important in giving students confidence and motivation, and there are a number of students which reveal how the students characterise the teacher and define her role.

First of all she has affirmative attitudes towards students and their mistakes:

要我講就是要我死,以前從來都沒想過自己要和別人用英文來對話,這實在是很要命,不過其實嗯我們老師算是蠻善良的啦,嗯,她蠻能夠接受我這種胡說八道的英文 Being forced to speak (English) is killing me, (I) had never thought of myself speaking English with others, it is really killing me, but, mm, Teacher is very kind, mm, she received my non-sense English well. (KW:22)

This leads to a string association of teacher with success and motivation:

應該說是我蠻能接受老師的教法.這一位(It) should be put in this way that I can well accept Teacher's teaching approaches, this particular teacher. (KW:28)

那至於覺得不好的地方就是她一定要我講英文 The only bad thing I felt about her (Teacher) was that she forced me to speak English (laugh). (KW:31)

我以後還會不會繼續學英文,那要看是誰教的吧 I'd like to learn English in the future, but it all depends on who's teaching it...(KW:87)

It is also clear that students think that it is important that the teacher is an international English speaker – a factor which hints at the 'English fever' discussed in earlier chapters i.e. that only native speakers or some equivalent are satisfactory:

雖然老師不是外國人,但每次的 one by one 都很讓人覺得像跟外國人對話一樣緊張,因為對自己不夠有自信吧! Although Teacher is not a foreigner, [we] feel as nervous as [if] we are talking to a foreigner every one

by one [conversation practice], it is because we are not confident enough in ourselves! (gp2-1230)

Students also see the teacher as a role model

每次聽老師講課時說英文的那種自信都覺得很棒呢!希望自己也能更認真的把英文學好 In every class time I admire Teacher's confidence in speaking English very much! **Hope I can be more diligent in order to learn English that well.** (SJ-1223)

And a friend

老師真的很有耐心.每一位同學都一一指導...(覺得很感動又很窩心,因為老師都不會急著要準時下課~~呵) Teacher [you are] really full of patience. [You] give one-on-one instruction to every single one of us...([it is] so touching and very sweet, because Teacher [you] never rush to dismiss the class on time~~ho) (SJ-1223).

英文破到不行的我們,竟然還用英文考了老師一個冷謎語,因為臉皮被練厚了嗎?不過很好玩。With our very broken English, to our own surprise that we dare to ask Teacher a brainteaser. Is it because that we are less shameful? But it was so fun. (gp2-1209)

The students identified some other characteristics of Teacher: '親切 friendly', '善良 kind', '可以接受 accepting', '可愛 lovely', '幽默 humorous' and '不會有壓力 comforting'. Also, the teaching style of Teacher is flexible, '互動 interactive', and '輕鬆 relaxing'.

On the other hand there are some students who think that the teacher's approach leads to a style of classroom management which needs to be improved.

我覺得跟學生有互動是很好,但是不要太放縱學生.因為上課嗯如果學生行為會太超過的話,變的場面會有點失控有點混亂這樣子.那如果能夠控制那些情況的話是很好 I personally think it is good to have interactions

with students. But (You are) not (supposed) to spoil students. Because if some students (GR:75)

This suggests that for some students the friendliness is not appropriate in what they think of as a teacher role and that this leads to lack of attention:

坐比較後面的同學或者是就比較不喜歡英文的同學就嗯上課比較不會特別注意去聽.除非老師說交待什麼作業,大家才會又緊張起來嚴肅起來這樣子...some classmates who sat at the back or who did not like English, they tended to not pay attention in the class, unless Teacher assigned some in-class tasks, they would get nervous and serious about the lesson by that point. (GR:79)

The solution is to use methods which are familiar from the previous courses, where teachers use their power to fail students as a means of disciplining them:

嗯學生最怕的就是被當所以拿分數威脅是很好的 It's very good to threaten the students with marks given {and I suggest Teacher try it later} because [all] students fear most to fail courses. (GR:81)

After this overview of feelings about and reactions to the course, including some which were not favourable, but where the main response was favourable and shows that it is feasible to introduce this kind of course despite students' experience of 'the Taiwan method', in the next section I will present examples of the methods which were used and which elicited the reactions of this first section.

## **5.2 Feasibility of EITI Pedagogy**

From the previous section, it is shown that the students prefer CEITI to CTE and this section focuses on presenting how CEITI was implemented and the specific techniques which elicited the reactions analysed above. Here, I am going to use three lessons as key examples to demonstrate the students' views on the content and methods of CEITI.

The three lessons selected were taught in 14<sup>th</sup> October (the fifth lesson; Hometown I, HT1), 21<sup>st</sup> October (the sixth lesson; Hometown II, HT2), and 23<sup>rd</sup> December (the last lesson; Neighbourhood, NH), 2005. The first two were taught under the theme of introducing one's own hometown and the last one was taught on the topic of Neighbourhood. The selection is made because (1) the three lessons are under similar topic subject – their hometown and neighbourhood; (2) they are the most talked about in the students' learning journal; (3) they represent the students' views at the beginning (HT1 & HT2) and at the end (NH) of the course.

Here, the emphases given in the quotes have different meanings from the earlier section. The words underlined refer to what has been taught in the class by Teacher. The words in *italics* represent the students' feelings and their own knowledge. Finally, the words in **bold** stand for some outcomes, results or actions the students made after class.

### 5.2.1 Content

The topics covered in this course are not new from any other normal or traditional English courses. In fact, CEITI follows topics suggested in a ready-made EFL textbook; excepting that it is deliberately put together under a central premise of A Visit from Our Sister College (VSC). The students identify the course contents as better because they are 'interesting', 'widely covered', 'practical', and 'daily-life-applicable'.

#### 5.2.1.1 Interesting: self-related and personal experiences

The students like the course content because it is related to their personal experiences. In the class, they were asked to share their own stories which no one else knows better than themselves. Group 4 (G4) found the content interesting from the fact that the makeup of the class is diverse. Since '班上同學大部分都來自中南部 most of the class come from Mid- or Southern Taiwan', they can talk about whatever they have already known and learned from others about things such as 'fun places and good foods' in different cities.

這次跟老師的對話‘聊’到家鄉，班上同學大部分都來自中南部，老師分小組上台報告，雖然沒有準備的很齊全，不過能和老師及同學們一起‘分享’各城市好玩的地方和好吃的食物...This time we ‘chat’ with Teacher about [our] hometown. *Most of the class come from Mid- or Southern Taiwan*. Teacher divided us into groups for oral presentation. *Although we did not prepare it thoroughly, we got to ‘share’ with the class fun places and good foods in different cities...*(gp4-1014, quotation emphases are mine)

Note in the above quote how comfortable and enjoyable the content made the students, they just ‘chat’ and ‘share’ their stories. In the passage below, we can see that Group 6 (G6) also found the ‘close-to-their-life’ element triggered their discussion about the topic. It invites the students to contribute ideas of their own. By adding their individual thoughts and stories into the course, the students made their course content complete as a whole with their personalities.

我們覺得是挺有趣的,因為主題是很生活化的,讓我們比較容易進行討論然後找單字等等...We found it *quite interesting* because the topic is very close to our life. It makes **easier for us to proceed discussion and look up for words** etc...(gp6-1014)

CEITI content is interesting not only in a sense of self-relatedness but also because of its open and interactive nature; which make great contrast with the ‘boring’ and ‘rigid’ CTE content.

今天的話題是娛樂，老師要我們每個人說出最喜歡的明星，當然包括電視藝人、電影演員、歌手等。其次問我們為什麼喜歡以及喜歡各明星的哪部作品，大家都很踴躍表達自己的意見，也很喜歡這次的題目！Today’s topic is entertainment. Teacher asked us to share with the class who is our favourite star, of course including TV entertainers, movie actors, singers, etc., then [she] asked us why and what we like about the person. All of us were enthusiastically expressing our own opinions and liked this topic very much! (gp4-1209)

In addition, the interactive and open discussion of lesson content also makes the students aware of what they do not know and what they want to know. As G6 made the two points of ‘discussion of content’ and ‘lookup of words’ together, it suggests the students now have the authority over what needs to be learned. The discussion of content provides directions in learning. It enables the students taking initiatives in learning such as looking up for some unknown words.

### 5.2.1.2 Widely covered: interdisciplinary content

Continuing from the above discussion, the students’ contributions have already made the course content interesting and colourful. However, the content is not rich enough. To make the course more meaningful, the students need to learn something new and to be guided to use their existing knowledge. The reasons can be shown through HT1 and HT2. When in HT1, the students were asked to introduce their hometown to their sister college friends. G5 came up with their own introduction of 墾丁 Kenting:

墾丁 {Kenting} is a very beautiful place which is located in the very south point of Taiwan. It's very populous in summer, too. The weather is hot over there. There are beautiful coast line and recreations such as swimming and surfing. Moreover, there are a lot of featuring snack stores, too. I like 墾丁 {Kenting} very much because it is a good place for vacation...(gp5-1014)

It is apparent this is a very general and surface view of Kenting; lacking specific information nor deep knowledge about the town. For example, the students mentioned Kenting as ‘a very beautiful place’ but failed to explain how and why; they pointed out its location at ‘the very south point of Taiwan’ but did not make clear where exactly Kenting is; they acknowledged the ‘hot weather’ but cannot provide factual information like average temperature there; and so on.

In HT2, the students were given a text on the geography background of Taiwan to read and to discuss. Through the reading exercise, G6 identified the lesson content helped them in (1) ‘learning’ about their hometown-Taiwan; (2) knowing **how** to introduce their hometown by using numbers and hard factors; (3) ‘learning’ linguistic knowledge such as grammatical rules and many new vocabulary.

This week we 'learning' about our hometown-Taiwan. The class help me to **grasp how to introduce our hometown for peoples when we to want on anytime**; including the rivers, climate and earthquakes of Taiwan. We can use 1. How big 2. How hight 3. How long 4. How deep 5.How hot 6.How cold to introduce. We try to render don't know vocabulary of an article, *even though it's feel some hard, but we to go through to talk about it* can '**learned**' many new vocabulary. So this week bring funny to dilute with all members on class...(gp6-1021, emphases mine, but I do not make corrections on the original text)

Group 1(G1) also discovered in HT2 that they were learning about their hometown with a broader perspective. They found talking about Taiwan actually can involve

Geography, 地球科學 {Earth Science}, Climate, 還有數學 sq 平方 {and Mathematic square} (gp1-1021)

Hence, by integrating subject contents, the students can learn the lesson topics more in depth and 'hope to learn more' (gp1-1021).

### 5.2.1.3 Practical: hands-on linguistic skills and knowledge

From the above, it is easy to see that CEITI content does not neglect linguistic knowledge. As illustrated in 5.1, the students had refused learning English because the content delivered in CTE was very much linguistic/grammar knowledge based. However, as seen in HT2, G6 talked about the linguistic knowledge they learned from the course and seemed to enjoy having to know how to use it. Although they felt '*some hard*' to '*render don't know vocabulary of an article*', they took it as a challenging task because they practically '*go through to talk about it*' and '*learned many new vocabulary*'.

...We can use 1.How big 2.How hight 3. How long 4.How deep 5.How hot 6.How cold to introduce. We try to render don't know vocabulary of an article, even though it's feel some hard, but we to go through to talk about it can learned many new vocabulary...(gp6-1021)



To the students, linguistic knowledge is not something they do not want to learn but something they need to know how and when to apply in their daily life. According to the students, NH is a lesson of ‘模擬了真實狀況 reality simulation’ (gp6-1223). Take Group 4’s (G4) learning journal for example. With the students’ contribution on places around their neighbourhood, a map was put on the board. Teacher was portrayed as someone who was asking for directions on the street.

老師在黑板上畫了張地圖，地圖上有很多地方，有戲院、游泳池、便利商店、學校等。並假裝是路人來向我們問路，也是一樣用 one by one 的方式對話，一開始大家都覺得怕怕的，不知道老師會怎麼問，不過後來發現其實還蠻簡單的，因為有些東西國中、高中就交過，所以有了原先的基礎，老師的問題就感覺蠻 o k 的。Teacher drew a map on the blackboard. There were a lot of places such as theatre, swimming pool, convenience stores, school etc. She then pretended as some passer-by asking for directions. [we] also had one-on-one dialogue practice as usual. At the beginning, we all felt kind of scary because we were not sure how Teacher was going to ask us. But then [we] realised it actually quite easy. Because [we] have learned some of the same things in high school. Based on our previous knowledge, [we] felt quite ok with Teacher’s questions. (gp4-1223)

Note that the fear of students at the beginning of the conversation practice comes from their uncertainty of their English proficiency, and perhaps from their experience of other teachers correcting their grammar rather than encouraging their fluency as noted earlier. Although they had learned similar things in high school, they did not know how to apply their knowledge in reality. By applying the linguistic knowledge in a real life context, the students gained confidence in themselves and were motivated to learn more linguistic knowledge (gp2-1223, gp5-1223).

#### 5.2.1.4 Summary: VSC

From the above, we have focused on the content not so different from some innovative communicative language courses. However, throughout the course, there was an invisible thread that made every lesson meaningful to the students. That

invisible thread is, as mentioned at the beginning of this section, the premise of using the language for intercultural communication in a personalised way. VSC is an in-class activity as well as the soul of the course content. Through projecting a group visit from another culture, the students started to be aware of the international reality in their everyday life. As in HN, the students quickly linked the lesson content to their previous intercultural encounter in their neighbourhood.

今天上課的內容也是挺實用的像我家附近也有住一些外國人.之前就有被問路過了,但是根本聽不懂,只能看著地圖比手畫腳,也不知道他後來有沒有走錯.今天上課後總知道應該要怎麼講了,但是要講的更精細一點應該還要再學習多一點的單字吧 Today's lesson content is again *very practical*. There are some foreigners living in my neighbourhood. [I] had been asked for directions. But [I] couldn't understand at all. [I] only managed to look at the map and used my body language. [I] don't even know whether he found his way right at the end. After today's lecture [I] finally know how to do it. But [I] should learn more words to give directions in more detail. (gp5-1223)

And some students associate the lesson content to their possible future visit abroad.

...這章教的其實很實用,因為如果有一天,到國外要問路說不定他說的都聽的懂,應該是不會迷路了 This is indeed a very practical lesson. If one day [I'd like] to ask directions in a foreign country and [I] might understand everything told by the person [I ask]. I shall not be lost. (JY-1223)

It is interesting to see the common grounds of the two passages. Both of the groups were aware and expected interactions with foreigners. We can also see the anticipation and the enthusiasm of their upcoming foreigner encounters. Although the content taught in NH was 'practical' in a sense of linguistic understanding, deeper conversation starts from the basics. In addition, as G5 has shown, the purpose behind the anticipation of the next foreign encounter is to provide help to the foreigners who are living in 'a foreign land/the students' hometown'. Also, in the above quote they

stated that they ‘**should learn more words to give directions in more detail**’. This is evidence that the good will can further push the students to learn the language better.

In short what the students want in their course content includes involving the students, using other subjects with some interdisciplinarity, linguistic knowledge which comes from practical needs; and most importantly a willingness to engage in intercultural communication.

## 5.2.2 Methods

Before we take a closer look at what students perceived the teaching methods to be, it is worth noting that this is a very challenging task to discuss an integrated course design in segments. The methods discussed below come from the interviews and the students’ learning journal.

### 5.2.2.1 VSC

As JS described, to him, the VSC project is *pretty special* and brand new method for studying English. He pointed out the method was a success because it allows the students to investigate on other countries in a different language and to fulfil their curiosity of other countries.

你已經跳脫出自己國家,你在研究別的國家了,然後是用另一個語言來研究國家...我覺得蠻特別的啦,是以前沒有遇過的事情,沒有嘗試過用這種方式來讀英文...重點是蠻開心的,在學習上的話不會是一種負擔啦...不是用被迫式的或者是填鴨式...因為我們常留在台灣嘛,對別的國家都有一些想法呀,喜歡什麼國家... you have already made yourself out of the national boundary and investigate on other countries, and [you] look into other countries in a different language. That’s why I consider [it] *pretty special*, and it’s *something I’ve never had before*, yap, *never used this way to study English* and the point is [it makes me] *very happy*, in terms of learning, it is *not a burden...not forced-to-do nor crammed*...because often time we stay in Taiwan, but [we’d] have some thoughts about other countries, countries [we] fancy...(JS:55)

It is also important to note that he contrasts this with being forced to learn or cram. This kind of learning is participatory in nature. It involves a lot of group work such as team-researching, group discussion, and oral presentation. The students were not crammed with some country/cultural information in the textbook. Instead, they were enabled to contribute to the lesson content. They decided what to look for and what to present to other classmates under some general themes, e.g. food.

In addition, by dividing the class into host and guest groups, the students were also given a chance to investigate their own culture. As LY affirmed the advantage of VSC below, he appreciated learning about his own culture from other groups.

...因為大家都是不同組嘛,那報告的時候可能就是他一個主題可能飲食呀,這邊是文化什麼之類的,我覺得不只就是說跟姐妹校他們說一些台灣的事情呀,自己也會聽到,也覺得哦還有這些地方什麼之類的...because we did it in groups. When we were assigned to do presentations, there might be one topic about the Food, another topic on some other cultural issue etc., I think it was **not only about telling the sister college [friends] something about Taiwan, but [meanwhile] we also heard something [local but we had not known]** and noticed that ‘oh, there is something like this [in Taiwan] etc.’ (LY:34)

However, some cautions need to be made. Although the concept of VSC is borrowed from the real college life, the teacher should not assume all the students understand the meaning of it. To KW, throughout the semester, he did not grasp the meaning of sister college nor VSC. Later, it made his course experience limited to language but not cultural learning.

對於我來說,從來沒有姐妹校這種東西的存在,應該說有點不能接受吧 [To me], there was nothing called sister college ever existed [before]. [I] should say that I can't quite accept this [idea]...(KW:35)

我覺得英文方面比較多,日本的特色好像比較沒有出來 I think [this activity helps us to know] more about English language than Japanese culture. (KW:42)

And as to RH, she did find VSC interesting at the end of semester. However, as she mentioned in her interview that she *felt lost* in the class from time to time because she was unclear about the concept of sister college.

其實一開始還蠻不太能適應的,但是上了一個學期之後就覺得其實還蠻有意思的...只是有時候真的就會覺得無所適從不知道要從何下手  
In fact, [I could] not get with it at the beginning of the course, but after a semester, [I have found it] *very interesting*...but there were times that I would *feel lost*, and *had no idea of how to start with* [the in-class tasks].  
(RH: 72, 74)

In fact, the students never raised any questions about sister college concept until some of them were being interviewed. Therefore, a full orientation and discussion of ‘sister college’ is worth providing as well as a constant re-confirmation of the understanding of VSC.

#### 5.2.2.2 Group presentation

The group presentation task was in the students’ words as an opportunity for ‘deep learning’ and this came from the need to investigate and gather their own materials:

因為報告的關係,然後會特別去找,所以才會有機會去深入了解,要不然平常可能就是就我們平常的印象這樣去想 because of the task of oral presentations, [we] were provided an opportunity to investigate and to gain **deep understanding** {of a certain topic}. Otherwise we’d just use our previous impressions to think about [that topic]. (RH:145)

Furthermore the need to investigate was related to the interest in offering something new in their presentation to other students – they had to go deeper if they were to do this since the topic of Japan was not new:

因為我們看完以後有發現語言的命名名字的命名方式呀已經跟跟著時代變遷不一樣了,當我們在照資料的時候,我們會找...比較古老以前他們命名的方式,因為這命名的方式對我們來講會比較陌生,那這樣...介紹給同學了解的時候他們會比較喜歡想要聽...而且日本對我們來講...不是

一個陌生的國度啦,但是在命名方式的話...大家也會比較喜歡那個起源  
Because after our group looked through [the information about ways of Japanese naming], we found it has changed as time goes by. When we tried to present it, we tended to search for its origin. Because to us, it'd be something new to the classmates...Especially, Japan is not an unknown nation to us at all. (JS:67)

The deep learning was also connected closely to group work.

而且日本的命名方式還蠻奇怪的,後來才知道不然.其實一開始就一聽就覺得日本的名字怎麼那麼怪,可是後來也不會覺得會去想,因為有了討論的機會,所以還是有去找了,以後就會發現原來...嗯提供一個機會吧  
Besides, actually [I had thought] the ways of Japanese naming were somehow strange. [Though we eventually] learned them later [through the preparation of our presentation]. In fact, [I] had once thought that Japanese names were really odd when I first heard of them. But I'd never bothered to make an effort to figure out [why Japanese names were like that]. [However, I think it's] because that [we] were given a chance to discuss over the topic and went investigating into [it], then [I] found out...It has provided a chance [of deep learning]. (RH:147)

And in this case the student thinks there is a causal link between discussion and deep learning, as the word 'because' indicates.

In contrast, some students who did not participate actively in their groups, the presentation task did not mean anything but a report, and the contrast with deep learning is evident from the statement where no learning took place:

我覺得...這個報告它就只是個找到資料講一講就完了,可是你其實自己也沒有學到什麼 I think it was just a report. [We just needed to] find some information [about the topic] and read it out, and that was it, but you didn't learn anything from doing so. (LY:32)

### 5.2.2.3 Oral practice

很喜歡上週的測驗方式耶...雖然上場對話時還是有一點兒凸槌,可是還滿有收穫的...比較起上學期喔,讀課文,考試畫重點(然後還做小抄).嗯,這樣有互動的英文課,也許沒有進步很多,可是在聽與說的方面卻大大的向前邁進一步...現在在店裡如果遇到了外國客人來買東西,也覺得比較不會害怕開口,耳朵也變得比較靈敏.我想學語言應該就是要這樣多聽多說才學得快吧!...這是一堂很有趣又實用的英文學習經驗 [I] *like how we were evaluated last week very much*... Although [I] was a bit clumsy when having my conversation [test], [I] **learned quite a lot**... comparing with [the one we had] last semester, [last semester we] just read the textbook, underlined the key points for exams, (and **made notes for cheating**); um, [but through] such an interactive English course {of EITI}, [we] may not make a lot of progress, but [we] **make a big big step forward in listening and speaking**... now [I think I] **would be less afraid of speaking to foreigners and more able to pick up English words by ear** whenever there are foreigners come to shop [at where I work]. I think learning language should be like this—hear more, speak more so that [we can] learn fast!...This is a *fun/very interesting and practical* English learning experience...(SJ-1223)

In the quotation at the beginning of this chapter repeated here for convenience, SJ emphasis the importance of being able to use the language to speak to foreigners and to ‘pick up words by ear’ Oral Practice (OP) is for many students the most recognizable difference from the courses they had experienced earlier and the highlight of the ‘fun and practical’ element of CEITI. The students identified the two usages of OP in the classroom: assessment and language contact. In terms of methodology of CEITI, the students perceive OP from two perspectives—teaching and learning. In SJ’s journal passages above, she points out :

1. OP is a preferred way to assess their learning (很喜歡上週的測驗方式 *like how we were evaluated last week very much*).
2. OP makes an interactive learning experience. (有互動的英文課 an

interactive English course)

3. OP increases their contact of the language and helps them drill in using it. (在聽與說的方面卻大大的向前邁進一步...我想學語言應該就是要這樣多聽多說才學得快吧! **[we] make a big big step forward in listening and speaking**...I think learning language should be like this—hear more, speak more so that [we can] learn fast!)
4. OP establishes their confidence in speaking the language with others. (現在在店裡如果遇到了外國客人來買東西,也覺得比較不會害怕開口,耳朵也變得比較靈敏 [I think I] would be less afraid of speaking to foreigners and more able to pick up English words by ear whenever there are foreigners come to shop [at where I work].)

According to the students, they preferred to be assessed through OP because (1) OP allows them to make mistakes. As SJ notes, ‘雖然上場對話時還是有一點兒凸槌 although [I] was a bit clumsy when having my conversation [test]’ (SJ-1223); the students felt encouraged of being evaluated, as JC describes:

你也不會刻意說你那段話講錯了,你的前後文句對調幹嘛幹嘛,你的文法上怎樣怎樣...所以我們就放膽的說一直說一直說,然後老師聽的懂我們覺得也 ok. {Teacher} you didn't deliberately say we were wrong in speaking. You didn't ask us to rearrange the order of the sentences nor pick on our grammatical errors...so we just kept speaking and speaking without any hesitation. By the time when Teacher understood us, we felt ok as well. (JS:105)

From the above, it is worth noting that (2) the objective of OP, (3) the content of OP and (4) how the teacher delivers OP make the approach of assessment well-acceptable to the students.

To the students, the objective of OP assessment is not to succeed in memorization but in communication (老師聽的懂 **Teacher understood us**). From their point of view, CEITI aims to assess for learning (雖然上場對話時還是有一點兒凸槌,可是還滿有



收穫的 Although [I] was a bit clumsy when having my conversation [test], [I] **learned quite a lot** whereas CTE aims to learn for assessment (cf. 5.1.1.1).

What is important here too is that communication is rewarded in the examination:

[老師]蠻能夠接受我這種胡說八道的英文[Teacher] can well accept my free-style English. (KW:22)

And as another student put it, one's own way of speaking was accepted if the communication of the meaning was successful:

你不會說,你還是要用自己的口語話去講呀 you [knew that you] were not able to speak [English] but still you got to use your own way to speak it...(LY:114)

OP is thus implicitly contrasted with textbook based teaching:

這學期...老師都是用口頭去說...每次上完課之後還是會對話...比較說你上課...就現學現賣的...比較有那種實用性 This semester... Teacher does not read from the textbook... After every lesson [we are asked] to have conversation practice...it's more like you **learn-then-use**... *more practical*...(LY:2)

And with the only kind of OP they had known before which was based on worksheets:

其實除了在對講的時候講出題外話,基本上還是在單子裏面的問題 except when doing oral practice that we'd inevitably talk about something else, basically (we) were asked questions from the worksheets only. (KW:84)

#### 5.2.2.4 Learning Journal

Only one interviewee talked about the online group learning journal task. As per his personal opinion, he thinks that a task like writing learning journal is a burden for part-time students who have less time than full-time students.

我覺得部落格哦...如果是日間部還 ok 可是如果你是上夜間的話大家白天要上班晚上要上課時間其實不多對呀而且還有作業吔我們最近在忙畢製就忙到很晚可能兩三天沒睡對呀部落格其實有時候也不一定就是說你掛在線上可是你不一定會有時間去看別的東西對呀就算我在家在閒我也是掛網我並不會說一直都用電腦這樣子 I think [writing] blog, for full-time students that's ok, but if you are studying in the evening class, everyone is working in the daytime, going to the school in the evening. [we] seldom have much time left, yap, plus we have other assignments [for other subjects], like recently, we are busy for our graduation project production, working very late in the night, probably not sleep for two to three days...[in addition, it's like] even when you are online [all the time] it doesn't mean that you have time to browse things on the net...and there are some times, when I am at home and not occupied by anything, I'd be online but doing nothing, not feeling like playing around on the net. (LY:162)

Despite this problem there were some contributions, once the question of which language was expected had been clarified:

那個學習日誌是要寫英文喔?中文也可以啲? [We needed to write] our learning journal in English, didn't we? [I didn't know that written in] Chinese was fine too. (LY:156, 158)

And we find some of the points made earlier were first experienced though the on-line journal. For example, the need for grammar learning arose from the need to communicate as this group showed in their feedback:

我們的小組學習日誌 Hi, Jessie: This week we learning about our hometown-Taiwan.The class help me to grasp how to introduce our hometown for peoples when we to want on anytime ;including the rivers,climate and earthquakes of Taiwan.We can use 1.How big.....2.How hight.....3. How long.....4.How deep.....5.How hot.....6.How cold.....to introduce. We try to render don't know vocabulary of an article, even though it's feel some hard, but we to go through to talk about it can learned many new vocabulary. So this week broing funny to dilute with all members

on class. 以上是我們這一週的小組學者日誌(we try to use English post learning journal this week.請老師多多指教) (pg6-1021)

Finally it is worth noting that there was evidence of self-reflection in learning:

Hi!老師: 上禮拜的問路對話練習,我們一開始都還挺擔心如果不會說怎麼辦.緊張的不敢先去和老師對話...然後 LS 就說:沒關係,老師很好,都會一個一個教過,有了她的一句話大家就比較不那麼擔心了,我們常常會對自己沒信心說.而其實我們都是做得到的... Hi! Teacher: About the conversation practice last week, we were very worried about what if we did not know how to give directions in English at first. We were too nervous to have conversation practice with you...Then LS said: 'it's okay, Teacher is very nice. She teaches us one by one.' After her encouragement, we became less anxious. *We [found] that oftentimes we have no confidence in ourselves [in speaking English], but in fact we are all able [to do it]...*(gp6-1223)

對我大幫助的是,整個學習的大方式有沒有完全改變了,以致於對英文的觀念想法也改變了...以前都是為了要考試而讀英文,沒有想說為生活. [it] helps me greatly for first changing my ways of learning English completely, then changing my perception of English as well...[I] used to study English for tests not for daily uses...(JS:109)

### 5.3 Conclusion

The purpose of this chapter was above all to present students' responses to the course. I have done this first in terms of their feelings about the atmosphere in the classroom, created by teacher-student relations, by teacher attitude to errors, by the emphasis on communication instead of cramming and memorising for examinations. I have then analysed the ways in which the students who benefited from the course reacted to particular techniques tithing this methodology and shown that they in particular responded well to oral practice which emphasised fluency as much as accuracy, and a project which made it evident to them how the English lessons can be linked to their practical needs and to the discovery of something about themselves and about a

country – Japan – which they felt they knew already. They thus begin to appreciate the ‘deep learning’ they have experienced.

All this is made clearer when contrasted with the reactions of students who did not feel they benefited from the course. They did not engage with the group work especially if they were in a homogeneous group of low achievers, and thus did not benefit from overcoming the difficulties in a group which they could not solve as individuals. Similarly they did not have a sense of learning anything new or ‘deeper’ about their own country or Japan. Some students also felt that the teacher’s approach allowed students to be undisciplined and not to pay attention – and their suggested solution was to use the power and threats of failure which the teacher has. This seems to be what one student called ‘the Taiwan method’.

It is clear from this contrast that though the methodology proved to be feasible for most students, not all were involved and there are lessons to be learnt for the future such as ensuring that groups are heterogeneous – not necessarily friendship groups – so that they can learn from each other.

In the next chapter I will present an analysis from the teacher-researcher perspective of the process of the action research project and its outcomes.

## **Chapter 6 Findings II: Teacher Researcher's Perspective**

### **6.0. Introduction**

The purpose of this chapter is to evaluate CEITI through probing the teacher's point of view on practicing EITI pedagogy. Given the nature of this research involves the teacher as researcher (TR) (see 4.1.2.2.6 and 4.3.2.2), the findings in this chapter are inevitably presented with the teacher's other acting role of researcher (R). By clarifying the fact, it is hoped to make the assessment of CEITI complete as a whole, as all of the course participants have their say.

This chapter consists of three major sections. The first section answers the research question of the teacher's perspective on the desirability of 'practicing' EITI pedagogy. The second section evaluates what are the workable and effective EITI teaching approaches in the research context. The last section summarises the previous two sections and will lead to the final chapter of discussion and conclusion. The findings in this chapter are based on the analyses of the original lesson plan, the course syllabus, the lesson handouts (worksheets), the teacher's diary, TR's memory, and the findings shown in Chapter 5. I will use a third-person's tone in attempting to present the findings more objectively.

### **6.1. Desirability: Has T met her expectations?**

Given the fact that it was the teacher (T) who first initiated this research project, T's perspective on the desirability of EITI pedagogy is without doubt positive and has been clearly stated and justified in Chapter 3. Therefore, for not repeating what has been said, this section is going to discuss the practical issues related to T's perspective on the desirability in implementing EITI pedagogy. To do so, we can try to look at it by answering the question of: Has T met her expectations?

T had expectations in two aspects: (1) the meeting of standards of professionalism and (2) the outcomes of EITI pedagogy implementation, in other words, whether the students (S) learnt what T planned.

### 6.1.1. Being a professional teacher

As discussed in Chapter 4 that EITI pedagogy is in essential a practice of an action research which aims to solve the problem T has observed in Taiwan ELT. EITI pedagogy is never meant to be ‘the best solution’ but a proposal of a ‘possible’ solution to tackle the specific problem of the indigenous English fever in Taiwan. For this reason, it is a must for T to practice EITI pedagogy as a TR.

#### 6.1.1.1. From T’s point of view

With seven-year’s teaching experience, it was not a surprise that T once had ‘full’ confidence in playing well the role of an experienced teaching professional during the project period. In addition, even though T was a ‘freshman’ researcher, T thought she had prepared for the task. She was sure to manage the role of T and of R just fine because she had done some studies and learnt beforehand that the researcher’s role would inevitably have effects on the actual EITI teaching (cf. 4.2).

However, the plot did not go as what T expected. In reality, the pressures from being a researcher almost struck T down. The T’s diary provides a vivid example of this situation. First, T should have known that she had to keep a ‘teacher’s log’ which recorded her EITI teaching experience; yet, it was not until the data analysis stage that TR realised T was in fact writing a ‘teacher researcher’s diary’. In T’s first-day diary entry, over 90 percent of it was written in the researcher’s tone. T wrote:

Today is a big disaster!!!...Oh, I am so discouraged now. Am I going to survive and *carry out my research just as I planned?* Plus, I just did a bad introduction for both the course and the research. No pre-questionnaire was distributed...I can’t tell whether the students got the idea of what I want them to do for this sister college activity~ didn’t know what I was talking about, or maybe it’s the discouragement when seeing such a poor attendance today, just couldn’t cheer myself up...*just felt that it’s so embarrassed to ask the students to sign the consent forms for me and tell them “hey, btw {=by the way}, I’m here not only to teach you but also to take you as my research subjects so that I can finish my Doctorate study”*...Anyway, the good thing about today is that at least I had my first

done, and got sth {=something} from it. When I asked students why they wanted to learn English, they responded— (1) for travelling (2) for entertainment, watching movies, listening to the music, (3) for connecting to the world, (4) for it's a world trend, (5) for English is a world language, and, a bit out of my expectation, they also mentioned they'd love to learn the lang {=language} for (6) understanding other cultures. Hum...it seems like I stereotyped my students and assumed that they just wanted to learn English for “pragmatic” reasons. Hope next week We can do better. Argggggg... (T-0916, sections highlighted here and in later quotations indicate the important elements to support the point being made)

T was obviously overwhelmed by taking up the responsibilities of R. She was very concerned and upset about what she did not do well as R, i. e. the distribution of pre-questionnaires and a 'good enough' introduction of the research project. This frustration extended to T's judgement on her own teaching. T thought she did a bad course introduction. Even worse, she not only 'can't tell' whether the students comprehended the idea of the newly introduced VSC activity, but also 'didn't know' what she was talking about. T panicked and started to be intolerant of every little thing which was not in the plan:

Class delayed by their previous course instructor. Lost at least 10~15 minutes course time...Delayed the finish time for 25 minutes, got home around 10.30, exhausted. *Very frustrated and worried* about the videotaping thing, and the course pace, it's so hard to finish teaching all the content I planned within the class time...(T-0923)

When T later read this passage from the researcher's point of view, she blamed herself not being professional enough to manage the class and the research well. The worst of all, she was ashamed and felt guilty to her students because she did not practice EITI teaching as she strongly advocated—learner-centred; instead, self-interest-centred (= how to be a 'technically' successful TR). Fortunately, after ten days of struggling, T decided not to hold on to 'the planned plan' but to follow her 'proposed plan' which allows making adjustments to the teaching according to S's needs. 'Because the students need more guidance and orientation on each topic given' (T-0926). The result of the decision was positive:

The course is carried out better than the previous two today...Students seemed to enjoy asking questions regarding to their sister college's school life. They related the questions to their daily life very well, asked questions like how much the tuition fee is and the quality of the university cafeteria...interesting, I'd never thought of asking those, haha (T-0930).

It seems that T started to enjoy her class and participated with her students in the class after the decision made and implemented. Nevertheless, it is evident that T did not meet her expectations as being a professional teacher. Throughout the semester, the frustration of being an 'incompetent' researcher never went away from T and the worries of not being able to collect effective data also kept haunting her. The evidence can be seen in the letter T wrote to her research supervisor at the end of the fieldwork implementation:

... I was in a mess and have been struggling...I was too caught up by the chaotic situation...*I don't know how to describe what I have in hand right now for my research...rigid, tense, and anxious.* As I remember, I never feel that rigid and tense for teaching before. During this research period, I can't help myself being anxious about finishing all the materials within a certain session, *because I have been too aware of the research...* I can't slow down for my students' needs until weeks later...(statusreport12172005)

#### 6.1.1.2. From S's point of view

On the other hand, as shown in Chapter 5 that S gave very positive feedbacks to CEITI, with respect to their teacher (see 5.1.1.3) and her teaching as a whole (5.1.1). Regardless how T thought of her lessons carried out were so failed, it is interesting to bring out what the students thought about their English Conversation class and their teacher. Take the first two lesson sessions for example, in comparison with T's notes (see T-0916 & T-0923 in 6.1.1) and what Group 4 students recorded:

(初次上課) 這學期第一次上英文會話課, 第一次看到老師感覺非常低親切、年輕也充滿了活力。老師在這堂課, 大概說了一下課程內容, 以及對同學各別做簡單的英文交談, 讓老師了解同學大家的概況等等。(First class) [It's our] first English Conversation class this semester.



[It's also] the first time meeting [our English] teacher; she seemed very nice, young and energetic. In this session, Teacher *briefly introduced the course*, had short English conversations with each one of us in order to know some basic information about us, etc. (gp4-0916).

第二次上課，老師和我們會話，交談有關英文名字的話題。一方面讓老師更了解我們，一方面也讓大家知道自己英文名字背後的意思。對我們來說，老師能夠跟同學大家互動，感覺真的很好！[Our] second lecture, Teacher *had conversation with us*; [we] talked about English names. On the one hand, it made Teacher know us better. On the other hand, it let us know about the meanings behind our English names. *To us, it feels really good that the teacher can interact with the students* (gp4-0923).

T was surprised to learn later that when she thought of herself as a failed teacher, her students, on the contrary, considered T was not that bad. According to the passages, T introduced the course (gp4-0916), had individual conversation practices with each of them (gp4-0916 & -0923), and guided them in discussing the meanings behind their names (the coverage of lesson content) (gp4-0923). While T believed that she did not explain the course comprehensively and clearly 'enough' to S (T-0916), Group 2 students showed the evidence that T not only 'did' what she planned to do, but also 'communicated' the 'means' of her teaching strategies to S successfully:

這天是第一次的 one by one 對話練習，一開始緊張的要命，實際上對話後發現並沒有想像中的困難，（是因為介紹姓名太簡單了嗎？）甚至對英文課信心大增，英文果然還是要常說才會進步呀！課堂中老師偶爾用全英文對同學說話，在我們破到不行的英文程度聽來，還是稍嫌吃力，不過常聽就會進步吧？Today we had our first one by one conversation practice, [we] were nervous to death at first, but found out that oral practice was not that difficult as [we] imagined (was it because introducing our names was too easy?), [we] even gain a great confidence in [surviving in this] English class, after all it is a truth that [the key to] improve English [proficiency] is to speak more! During the class Teacher would speak to us in English occasionally, to such poor English speakers

like us, it is a little over our capability, *however, [we] will improve [as long as we] listen to [English] more often, won't we?* (gp2-0923-1)

As Group 2 students reflected what they had experienced in the class, they found that T's teaching approaches were designed for their own benefits in terms of learning English. The once-seemed-to-be-a-scary-task English conversation practice was 'forced' because '[the key to] improve English [proficiency] is to speak more!' (gp2-0923-1). Even when they had a hard time understanding fully of T when she spoke English in the class, they took it as T did it for training their ears to get familiar with English language, not for embarrassing them as poor English speakers. They welcomed these positive challenges because S regarded T was not only a '親切 kind and friendly' teacher who was willing to know more about them and to interact with them in the class (i.e. gp4-0916 &-0923 in 6.1.1.2) but also a teacher who '認真 took teaching seriously' (i.e. F20-OC, F30-OC<sup>21</sup>) and was very '耐心 patient' (i.e. SJ-1223, ) to students. M18 regarded T a '認真' teacher because:

我覺得老師的方針會配合學生程度很好 I think it is very good that Teacher [you] *would modify [your] teaching goals according to the students' level {of English proficiency}* (M18-OC).

F12 also pointed out that:

印象最深就是幾乎每一次老師耐心一對一的對話練習, 幫助很多, 也不會有壓力, 很開心:D [I am] deeply impressed by the *patience Teacher had* when we practiced one-on-one conversation {almost} every single time, [it] helped [me] a lot and did not create any pressure [in learning English], [I had] a very good time :D (F12-OC).

It is interesting to note that both M18 and F12 considered that T a '認真' and '耐心' teacher because they can feel that T concerned a lot about them as 'language learners' not as 'test-taking machines', in other words, as 'human beings' not as 'human

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<sup>21</sup> '老師夠認真囉!不用再建議或指教嚕 Teacher has taken [teaching us] seriously enough lo! [You don't need [our] comments or suggestions lo' (F20-OC); 老師是認真的老師 Teacher [you are a teacher who takes teaching seriously' (F30-OC)

capitals' (cf. Chapter 2 & 3). And this is one of the main goals T expected to achieve in the praxis of EITI pedagogy.

Finally, recall that T was very concerned with how her role as researcher would upset S (see T-0916); yet, it seems that S did not make any deal out of it as long as they regarded that T had earnestly taught them throughout the semester. S even sent their supports and encouragements ('加油') to T, for example:

感謝老師這學期很認真的指導我們！在此祝老師出國後{完成博士研究}一切順心 [We] thank Teacher for teaching us so earnestly this semester! *We wish every thing's going smoothly* with your {completing your doctorate research} abroad. (gp3-1230, in this quotation, and some others, information has been added from the context)

加油!加油!加油!老師很有耐心,教的 VERY GOOD. Go! Go! Go! Teacher {you are} full of patience and teach VERY GOOD (F16-OC).

You're a great teacher!! ☺ (F19-OC)

With these positive comments, T then felt relieved that she did not totally fail her expectations as a professional teacher.

### 6.1.1.3. From R's point of view

Technically speaking, T 'did' and 'did not' do what she planned just 'as she had expected' (see 4.2.2.2 and 6.1.1.1). It was because, as said, EITI pedagogy and its VSC activity were in nature participatory and functioning in the real world. It was unavoidable for T to make situational modifications during the implementation process. It was a must for T to modify her lesson plans 'for S's needs' (T-0926). Therefore, as Table 6-1 provides an overall view of the changes being made to the course plan, it is clear to see that many previously set objectives were not able to be carried out or achieved (cf. Original Course Plan, see Appendix E). It is worth to note that because the students were found to be very poor in linguistic knowledge and skills of English, the planned lessons were carried out in more sessions (i.e. Lesson Four: Introducing our hometown). Moreover, there were also lessons taught with

more emphases on linguistic skill development rather than culture learning (i.e. Food II, Entertainment, and Directions).

Objectively speaking, as T stated in the course syllabus that EITI course:

...has several strands, including the focuses on **knowledge of self and other cultures**, **positive attitudes towards self and other cultures**, and **language and intercultural skills** development. (Course Syllabus, see Appendix C, added emphasis)

T expected to meet four teaching objectives — (1) Knowledge Objective: to include **knowledge of self and other cultures**; (2) Attitude Objective: to promote **positive attitudes towards self and other cultures**; (3) Linguistic Objective: to introduce and develop the students' **language skills** (in CEIL); and (4) Intercultural Communication Objective: to build up the students' **intercultural skills** to establish positive relationships with others.

*Was Knowledge Objective being met?*

Yes. Through VSC activity, the students researched, shared, and discussed their own culture and the culture of their sister college (Japanese culture). F11, F12, and F22 said that they not only learnt the knowledge of the two target cultures but also noted the differences between the two.

透過上課, 讓我們也將台灣文化更深一步做探討, 也瞭解別組間做的他國文化 through the course, we were allowed to *discuss more deeply about the Taiwan* culture as well as to know the culture of the other country [Japan] which presented by other groups (F11-Q19)

Table 6-1 Teaching Implementation (modified lessons in ***bold and italics***, reasons for lesson modification in *italics*)

<b>Planned lessons</b>	<b>Implemented lessons</b>	<b>Previous set objectives met / Reasons for lesson modification</b>
Lesson One: Introduction	Introduction: 'A visit from our sister college' - -Greetings and self-introduction	1. understand the course objectives, design, task and their responsibilities 2. practice conversation drills on greetings and self-introduction
Lesson Two: Name	Name — Naming in Taiwan and Japan	1. Be aware of self-identity through a discussion of names 2. learn knowledge of naming tradition from other culture (HC & SC) 3. appreciate differences and similarities of naming between HC and SC 4. be aware of self and others 5. practice conversational task: initiating conversation (opening moves) 6. record and reflect their learning process
Lesson Three: Education and School life	Education, school life and <i>jobs</i>	1. learn knowledge of the school life and education system of HC & SC 2. compare and reflect the differences and similarities between HC and SC 3. practice conversational task: stating personal facts 4. record and reflect their learning experience <i>In order to meet S's identity as part-time students, the topic 'jobs' was added. Due to the time constraint, the lesson had to taught in two class time</i>
	Group presentations — School life in Taiwan and Japan TC	
Lesson Four: Introducing our hometown	<i>Hometown I — Where are you from?</i>	1. Re-examine or gain the general background knowledge of HC and SC 2. Be more critically aware of what the students have been taken for granted in their daily life 3. practice conversation drills on small talk <i>S were found lacking the knowledge of the hard facts about their hometown Taiwan and very poor in saying numbers and measurement units in English</i>
	<i>Hometown II — Geographical facts</i>	
	Group presentations — Taiwan and Japan	
Lesson Five: What's on in your hometown?	X	After a three-week discussion on the topic of hometown, this lesson was taken out
Lesson Six: Organizing a dinner event	<i>Food I — Food in Taiwan</i>	1. learn knowledge of food from HC <i>Due to a problem in grouping, no group investigated on Food in Japan</i>
Lesson Seven: The D-Day (Welcome Dinner at Host College)	<i>Preparation for group presentation (orientation in presentation skills)</i>	<i>S asked for a lecture on presentation skills</i>
	The welcome event: Introducing Taiwan	1. re-examine topics covered in the past six lessons
	The welcome event: Introducing Japan	2. become more confident and proficient in speaking English
	<i>Food II — a restaurant review</i>	<i>These three lesson topics were added mostly for S's needs in linguistic training. Nevertheless, it was hoped that the three lessons could touch upon the intercultural communication objective. The context then was set at the welcome event where HC and SC students had conversations about food, entertainment and neighbourhood</i>
	<i>Entertainment — Do you like rap?</i>	
	<i>What's your neighbourhood like? — Direction</i>	
	Final Exam (1-on-1 oral exam)	

知道一些平常沒有的知識,且比較了解當地學習方式...有點訝異...[I]  
have learnt some *knowledge that [we] don't usually have*, and got to know  
more about the ways of learning at SC... a bit surprised...(F12-Q19)

對姐妹校的文化會比較了解,及我們與他們學習環境上的差異[I]  
understand more about the culture of the sister college and *the differences*  
*between our learning environment and theirs* (F22-Q19)

Other evidences can be seen in 5.2.1.1 and 5.2.1.2.

*Was Attitude Objective being met?*

Uncertain. As said, S were allowed to pick and choose a target culture (a sister college) they liked to research on and the chosen sister college was in Japan. As there has been a ‘哈日 Japanese-pop-culture worshipping’ phenomenon happening in Taiwan society (e.g. Chen 2006, Chi 2001, 2002), the students already held positive attitudes toward Japanese culture.

In addition, as discussed in 5.2.1.2, T had observed that S seemed to lack deep and full knowledge of their hometown to appreciate their own culture. As a result, in order to provide a balance view of the two cultures, T slightly modified her focus to promote more positive attitudes/awareness toward S's own culture—Taiwan. In one modified lesson, T set one of the main lesson objectives as

...to make students aware more of what they have been taking for granted about Taiwan through studying the geographical facts...(T-1021)

T even welcomed the students to discuss the controversial conflicts between the two nations in the classroom:

*Some political issues were raised up by the students*, it was fun, like whether the Diaoyutai Islands (Senkaku Islands) belonged to Taiwan or Japan...(T-1104)

As the students have already had positive attitudes toward both HC and SC cultures before the course, there was no direct evidence shown that they have gained better attitudes towards both cultures from having CEITI.

*Was Linguistic Objective being met?*

Partially and gradually yes. Recalling in 5.2.1.3, S considered they were learning hands-on linguistic skills and knowledge of English in the class. However, to T, there were actually two proposals in one linguistic objective—concept and application. On the one hand, the concept of CEIL should be introduced to the students. On the other hand, T had to build up the student's linguistic competence in order to use English as CEIL. Combining the two, S would then take English as their own language.

However, in real practice, there were many constraints in achieving Linguistic Objective within a short period of time. First, CEIL was a completely new concept to the students. The other problem was that the students had mixed but relatively low levels of English proficiency (see 4.2.2 & 2.2.3), it was extremely difficult to teach and cover linguistic knowledge for all. Accordingly, T had to set S's linguistic competence as a long-term objective. She decided to focus on bringing S's interests in learning English and teaching them self-learning linguistic skills.

The first challenge T took was to disarm S's anxiety in learning English. In the post-questionnaires, 17 out of 42 students admitted that they had very negative attitudes toward English language learning before CEITI. F30 would '下意識性排斥 unconsciously reject' (learning) English (F30-Q13), whereas M26 clearly stated that he was used to '討厭 hate' English (M26-Q28,OC). F3 spoke for herself that:

英語其實很小就開始學,但都是為了應付考試,長期學下來考完就忘光光,反而在重新學習時候有心理障礙 Actually [I] started learning English at a very young age, but I learnt it for test preparation, {after} a long period of time like this, [I] forgot everything I had learnt right after finishing tests. Therefore, when I had to learn English again I *would suffer anxiety disorder* (F3-Q13)

As the semester proceeded, T noted that ‘students are more and more relaxed and feeling secure to speak English in front of the class’ (T-1014). They also made creative English sentences to express their thoughts (T-1118, T-1202). As S had become more confident in speaking English (T-1125, T-1223), they worried less about making linguistic mistakes but focused on delivering their message to the discourse participants (T-1209).

JS noticed that T did not teach much grammatical knowledge of English, but a ‘life-applicable method of learning’ (JS:73). He was then motivated to speak English without worrying about making mistakes or ‘non-standard’ pronunciation.

老實說,我沒有學到很多文法之類的功課,但是相對的,我在自我的,在說話的部分的話,我發現我比以前進步很多...我會變的喜歡講,已經跨出那個門檻.以前是...看到英文...就不碰了...現在...即使不太會,發音不太標準,字可能會唸錯...就是有一股慾望想要講...雖然...認得的字很少(JS:51) 我會愈來愈喜歡英文,可能不是說去為了某些事情幹嘛,但是心裏面會想說我蠻已經跟以前不一樣了也...當我用中文和人家對話的時候還會想用英文還會想說英文要怎麼講...(JS:53) In fact, I *didn't* learn a lot of grammatical knowledge {of English from this course}, but on the contrary, I have found myself making a lot progress in terms of personal development and {English} speaking...Then I have become keen to speak; I have crossed the threshold. In the past, I gave up immediately as soon as I saw English...now...even [I] am {still} not good at {using English}, I don't pronounce words as perfect as the standard, [I] might say the words wrong...I just had a desire to speak...although [I] have very poor vocabulary, I like {using and learning} English more and more. [I] am *not learning it for any specific purpose*, [I] just know deep in my heart that I have become quite different than before...When I am talking to others in Chinese, I would feel like speaking English and think about how to make the sentences into English...(JS:51, 53)

Note that when JS said that he was not going to learn English for any specific purpose, he was claiming that he refused to learn the language for any ‘social and economic benefits of the language’ (see 2.1.3), but for his own pleasure.



JY agreed with JS that T was teaching for equipping S for independent learning (see Figure 3-5: location of learning) and too suggested a possibility of continuity in learning English.

上老師的課,感覺認識的東西很廣泛,一些特別的單字之類的,很多東西都很生活.有趣的應該是在說英文,唸文章和單字這樣有增加認識單字的機會,或許以後可能看到不懂的單字,但是卻會唸.不懂文章裡的單字,卻也可以了解文章再說什麼,就像是看中文一樣,但是還要在多看多唸才有可能會順 Having Teacher's class makes [us] know {English} very extensively, like some special words, a lot of them are very close to our daily life. The highlight {of the course} should be {letting us} speak English. Reading articles and words increases the chances for us to know more vocabularies. *In the future, we might be able to read out words we don't know.* [We] might not know {all} the words in an article but might be able to understand what the meaning of the article is, just like reading Chinese. But we still need more practices in reading and speaking {English} out loud to make [the above] possible (JY-1111).

*Was Intercultural Communication Objective being met?*

Partially yes. With the knowledge and linguistic objectives carried out in the class, the students became more open to the opportunities of intercultural encounters which involve communicating through English. Like SJ, she used to be terrified of coming across foreigners at work, but she 'gradually' overcame her fear in interacting with them because she has become less afraid of speaking English.

現在在店裡如果遇到了外國客人來買東西,也覺得比較不會害怕開口 now if [I] encounter foreign customers coming to shop [at where I work], [I] *am not that afraid* of opening my mouth {and talking} to them (SJ-1223).

M27 pointed out, through learning different cultural topics in the class, he had been not only linguistically equipped in interacting with foreigners; but also learnt '讓自己碰上外國人時也曉得他的喜好 how to make [him]self get to know foreigners' interests and customs when meeting them' (M27-Q22).

### 6.1.2. The outcomes: on achieving the pedagogical aims

Another approach to evaluate whether T has met her expectations is to find out whether S learnt what T planned. EITI pedagogy aims to educate English learners as CEIL speakers, ethnographers, and intercultural world citizens (see Chapter 3). These three roles in fact share a lot of common characteristics. To avoid being repetitive, I will examine S by different focuses:

- S as CEIL speakers: S should perceive English as CEIL (cf. 3.1.3), use CEIL as their own language, and acknowledge self as CEIL speakers who are equal beings as Inner-Circle NSs
- S as ethnographers: S should have curiosity in self and others, be able to decentre and look at self differently, and be skilled of data collection, comparison, contrast and interpretation
- S as intercultural world citizens: S should respect diversity between people and anticipate building up/mediating positive relationships with others

#### 6.1.2.1. S as CEIL speakers

##### *Perception of English*

Through CEITI, S learnt that English is **not a culture-free language** but is ‘organic’-attached with the cultures in the world. F11 noted,

透過上課, 讓我們也將台灣文化更深一步做探討, 也瞭解別組間做的他國文化 through the {English Conversation} course, we were allowed to discuss more deeply about Taiwan culture as well as to *know about the culture of the other country which presented by other groups* (Japanese culture) (F11-Q19)

Accordingly, she has learnt that the culture of ‘English’ involves whoever are using the language and is not necessarily attached to the Inner Circle countries. She then realised ‘語言不只是為了應付課堂考試, 而是一種新的體驗 {learning a} language is not to deal with the tests at school, but a new kind of {life} experience’ (F11-Q29).

This view of language turns the perception of English as a school subject to a **living language**.

The students highly regarded the opportunity to apply their culture and knowledge in the English speaking context. F6 and many of her fellow classmates liked the lesson of food the most because

台灣的小吃可以直接翻,很好笑[we] can refer Taiwanese snacks by saying their Chinese names directly, it is so fun (F6-PQ23).

The ‘permission’ of ‘borrowing’ Chinese vocabulary and phrases to EIL opens S’s eyes in looking at English language as their own language and enables S to use English in expressing their views in their own ways. It also breaks the general perception of that the linguistic rules of English have to be made strictly by the Inner Circle NSs. F13 said this perception of English set her free from the constraint of speaking ‘non-standard’ English.

對話沒有標準答案,讓我很自由,很自信的說我的答案!很开心☺哈!  
[the fact of] there are no standard answers {in speaking English} *liberated me* and [made me] speak out my [own] answers with full confidence! [I am] overjoyed ☺ Ha! (F13-PQOC)

### *Ownership of English*

Extending from the perception of English as a culture-attached living language, S started to consider the ownership of English. For example, Group 1 students showed their desire in speaking English as one of their local language—Taiwanese.

如果在一般的時候,英文能像台語一樣,動不動就來個兩三句,這樣應該也不錯. It should be not too bad if [we] can *speak English as the way we speak Taiwanese*, in which we usually mix two or three sentences [in our daily dialogues] whenever we feel like to (gp1-1125).

This desire showed that gradually the students have begun perceiving English as a **local dialect** not ‘someone else’s language’. At the end of the semester, it is obvious that the students have become ‘English speakers’ rather than just English learners.

They cared less about making linguistic errors but focused more on how to express their thoughts precisely in that language.

...Students were happy and actively discussing about their 'idols'. They asked more questions and were eager to learn how to express their thoughts in different ways... They seemed to enjoy using the language more and more and *not be afraid of saying it 'wrong'* ...(T-1209)

#### *Positive perception of self as CEIL speakers*

To S, T was a model of a CEIL speaker. Interestingly, S did not categorise T as someone like them — a Taiwanese and a non-native English speaker — but a 'foreigner'.

雖然老師不是外國人，但每次的 one by one 都很讓人覺得像跟外國人對話一樣緊張 Although Teacher is not a foreigner, [we] feel as nervous as [if] we are talking to a foreigner at every one by one [conversation practice]. (gp2-1230)

This view was echoed by one of the interviewee's claim that

只要他們會用英文的對我來說就是外國人,就是沒有特定說是哪個國家,因為英文是共通語言...這樣講有點怪...As long as they speak English, they are foreigners to me, it does not matter which country they are from, because English is the common language...it sounds a bit odd...(RH:30)

It is apparent that S tended to categorise English speakers as 'foreigners', in other words, 'members of a club S do not belong'. Yet, this 'initial' projection of T as foreigner was not totally a bad thing. As time went by, S had gained confidence in speaking English (see 5.1.2) and developed a closer relationship with T, they started to perceive T as 'one-of-us' and gradually took her as an achievable model for learning English.

每次聽老師講課時說英文的那種自信都覺得很棒呢!希望自己也能更認真的把英文學好.[I] feel it is very nice every time when I see the

*confidence Teacher has in speaking English! Hope I can too make more efforts in learning English well (SJ-1223).*

Hence, having a positive perception of self as CEIL speaker seems to be built upon S's confidence in speaking English, in other words, the gradual recognition of English as their own language.

#### **6.1.2.2. S as ethnographers**

##### *Skilled in investigation*

Given that S were part-time adult students, they were more or less equipped with the skills of data collection, comparison, contrast, and interpretation from their past learning or working experiences. With not much guidance, T found the students had no problem carrying out their group presentations well (e.g. T-1118 & T-1125), except for the using of English language part. For example, Group 2 shared how they prepared and presented their group task, and learnt spontaneously from each other.

...First 很興致勃勃的分工找資料和狂用翻譯軟體及請教英文程度好的朋友，但我們似乎用了太艱深的單字和句子（就連我們本身也不太熟悉的）導致報告的過程讓 classmates feels asleep...不過經過這次有些失敗的報告，和聽過其他組別的報告後，我們大致掌握了方向...First [we] were very excited and *immediately divided the responsibilities* in searching for useful materials. We also *used massively of the {Chinese-English} translation software* and sought out helps from our friends who are proficient in English. But it seemed that we have used difficult words and phrases (which we are not even familiar with) and made the classmates fell asleep during our presentation...however, after this not-so-successful presentation experience and *seeing others' presentations, we have got the ideas...*(gp2-0923-2)

In the passage, it is clearly to see that the students were not only skilled in collecting data but also in utilising resources. Moreover, despite their powerlessness in making uses of English, Group 2 students showed their confidence in making a better presentation in the future.

As one of the interviewee JS noticed, T was not trying to teach the students some new techniques for English learning but to guide them make the most of their existing skills and knowledge.

...老師你在教導的時候你是教我們一個方法,你是教我們一個學習應該是那種蠻生活化的,就是我們在生活中已經開始在應用了 Teacher you are teaching us a method, you are teaching us a {concept} of learning {English} in living, *something we have already been applying in our daily life* (JS:73)

### *Curiosity in self and others & decentring*

In fact, S had already had curiosity in self and others before CEITI. T noted down the enthusiasm of the students in culture learning and sharing.

Students seemed to enjoy asking questions regarding to their sister college's school life. They *related the questions to their daily life* very well, asked questions like how much the tuition fee is and the quality of the university cafeteria...(T-0930).

...presentation on Taiwanese food. The *listeners were more active* in asking questions and challenged the presenter...today's close-up look at Chinese and Taiwanese cuisine generated some heated discussion on local food (T-1104).

The students considered it is very natural to have interests in knowing about other countries/cultures.

...因為我們常留在台灣嘛,對別的國家都有一些想法呀,喜歡什麼國家...because often time we stay in Taiwan, [we would for sure] have some ideas about other countries, countries [we] fancy {to know}...(JS:55)

LY was more interested in knowing more about his hometown.

模擬姐妹校哦它那個感覺好在就是說...不只就是說跟姐妹校他們說一些台灣的事情呀,自己也會聽到,也覺得哦還有這些地方什麼之類的  
The activity of VSC was good...for it is not only about telling the sister

college [friends] things of Taiwan, but it also about letting us hear some [local information which we had never heard of] and *noticed that 'oh, there is something/somewhere like this [in Taiwan] etc.'* (LY:34)

However, it is apparent that if it was not for the class assignment, S would hardly take actual actions to match their passions in exploring self and others' cultures. As also shown in 5.2.2.2, RH reflected:

...老實說因為報告的關係,然後會特別去找,所以才會有機會去深入了解,要不然平常可能就是就我們平常的印象這樣去想...Honestly speaking, *because of the group presentation assignment*, [we] had to make efforts in researching {the assigned topic}, [we] were provided an opportunity to investigate and to gain deeper understanding {of that certain topic}. Otherwise we'd just use our own impressions to think about (that topic)...(RH:145)

Note that in RH's statement, it shows that she had already looked at what she used to believe and herself differently.

### 6.1.2.3. S as intercultural world citizens

#### *Relationship initiator, builder, and mediator*

T believed her students were open to building up positive relationships with foreigners even before her class. WY said clearly that he wanted to learn English for intercultural communication purpose.

去好像新加坡呀,就比較聽得懂他們在講什麼,去美國呀,能跟人溝通吧  
It's like when going to visit Singapore, {if I am able to speak English then}[I] can understand what they are talking about, or to visit the United States, [I] *can communicate with people* [there] (WY:44).

Group 5 students also showed that they had already longed for building up positive relationships with foreigners even before they crossed the language barrier.

...我家附近也有住一些外國人,之前就有被問路過了,但是根本聽不懂,只能看著地圖比手畫腳,也不知道他後來有沒有走錯,今天上課後總知道應該要怎麼講了 Today's lesson content is too very practical. There are some foreigners living in my neighbourhood. [I] have been asked for directions before. But I didn't understand [them] at all. I only looked at the map and used my body language. Not sure whether he found the way or not. After today's lesson I finally know how to give directions (gp5-1223)

The passage hints that the students were looking forward to taking parts in a similar intercultural encounter in the future.

### *Respect for others*

As discussed, it is apparent that S had willingness to initiate intercultural relationships. Nonetheless, T was disappointed with S because many of them were not aware of their social responsibility of paying respect to the others.

The presentations were great. From the contents I can see the improvements and efforts. However, those *students who did not have to present their report today didn't show their respect to the presenters*. Many of them just gave me excuses so that they could get away from the class and carry on their graduation project production. However, they just left the classroom without being courteous to their classmates. I was furious and the students got the message. I am *sad and disappointed* about myself and my students. Even though they seem to become more confident in speaking English, if they do not understand how to respect others and put themselves into others' shoes, they learn nothing from my class. I feel I've already failed this research (T-1125)

From the passage, it is obvious that T cared a lot more with the students' moral education than their linguistic performance. She was not afraid to rebuke and correct the students for their disrespectful behaviour towards the presenters immediately. The result turned out that some students did take T's advices to heart.



...還有這禮拜班上同學上課的狀況不太好,很多人為了其他作業要拍片而在同學報告期間到處走動,對老師和同學們的上課權益很不尊重,真的覺得很抱歉...And the classmates did not behave very well in this week's class, a lot of classmates were preparing for their {graduate project of} video production and walked around in the classroom when there were classmates presenting [their group report on the stage]. [It is] *very disrespectful to Teacher and discourteous to other classmates' rights of having lectures* (gp2-1125).

### 6.1.3. Summary

Did T enjoy teaching EITI (so that she would like to keep her enthusiasm of practicing EITI pedagogy in the future)? The answer is a yes.

Although, hitherto, it has been shown that the plot did not go as what T expected, at last, she followed her heart and carried out the spirit of what she believed 'ought to be done' – EITI pedagogy. In addition, as it is evident that EITI teaching did benefit the students in perceiving and practicing English as CEIL.

對我大幫助的是,整個學習的大方式有沒有完全改變了,以致於對英文的觀念想法也改變了...以前都是為了要考試而讀英文,沒有想說為生活 [it] *helps me greatly for first changing* my ways of learning English completely, then changing my perception of English as well...[I] used to study English for tests not for daily uses...(JS:109)

語言不只是為了應付課堂考試,而是一種新的體驗 {learning a} language is not to deal with the tests at school, but a *new kind of {life} experience'* (F11-Q29).

T would keep her enthusiasm in teaching EITI pedagogy.

## 6.2. Feasibility

After closely examining the collected data and the findings in Chapter 5, T found VSC is a practical and appropriate activity to be applied for EITI pedagogy. Thus, this

section aims to answer the question of what are the workable and effective teaching approaches under the framework of VSC.

### **6.2.1. Content: VSC**

To encourage S's participation in the course, the course content needed to match with the students' interests. As summarised in 5.2.1.4, this kind of course content is a combination of their personal concerns over self and others, the knowledge from interdisciplinary subjects, and the practical linguistic knowledge. On the other hand, T want to include some content which could help to achieve the four teaching objectives—intercultural communication, knowledge, attitude, and linguistic objective. The following points are discussed to be taken into considerations for future practice of EITI pedagogy.

#### **6.2.1.1. The concept of sister college programme**

To T, there were many advantages in applying VSC. The best reason was that it provided English learners with an English learning **purpose**, as well as a **platform**, for establishing intercultural relationships. To S, taking VSC as the theme activity also helped them shift their English learning aim from test preparation to preparation for the establishment of interpersonal relationships (cf. M1-Q29 in 5.1.1.1).

However, it was not until TR interviewed some students after the course, that she knew that there would be students who were total strangers to the concept of sister college programme. T took it for granted that every college student, even if they may not really have the chance to take part in, should at least know of this kind of cultural exchange activity. Therefore, to make this intercultural learning activity meaningful and its purpose explicitly known by students, it is now clear that T should always provide a thorough orientation about the sister college activity and make sure the students gain full understanding of it before any lesson implementation. It is to prevent some students being unable to get involved in the class because of no or limited knowledge of sister college programmes (cf. 5.2.2.1). The orientation of the sister college programme can also encourage students in seeking later involvement in cultural exchange activities.

### 6.2.1.2. The lesson topics

Throughout the semester, there were six main theme topics discussed and taught. When asked which lesson topic was the students' favourite one, interestingly the results not only showed the ranking of the popularity of the topics, but also revealed that on average each student chose more than one topic<sup>22</sup> as their 'favourite' one (Table 6-2). Likewise, when the students were asked which topic they consider as the one where they learnt 'most' about culture, the students did not reply with only one single answer (Table 6-3). Some of them even responded – 'all of them'. Because of that, the statistics of the questions had to be discarded; however, T was surprised to find that what she considered as practical, interesting, and cultural topics were not like what the students voted for.

Q22: 本學期您最喜愛的課程主題為? What is your favourite lesson topic?	
(1) Greetings and Self-Introduction	14
(2) Education, School Life and Jobs	4
(3) Hometown	11
(4) Food	18
(5) Entertainment	11
(6) Neighbourhood (Direction)	12
Total votes/total number of the students	70/42 = 1.66

Table 6-2 Statistics of the answers to Question 22 in post-questionnaire

Q21: 本學期讓你學到最多文化的課程主題為何? Which topic do you consider is the one where you learned most about culture? <sup>23</sup>	
(1) Greetings and Self-Introduction	18
(2) Education, School Life and Jobs	10
(3) Hometown	14
(4) Food	14
(5) Entertainment	10
(6) Neighbourhood (Direction)	18
Total votes/total number of the students	84/42 = 2

Table 6-3 Statistic of the answers to Question 21 in post-questionnaire

For example, T considered the topic of Education, School Life and Jobs the most close to the students' everyday life and their needs (cf. Table 6-1); yet, it had the least

<sup>22</sup> Even though Q22 indicated the selection of a single choice, many students replied with multiple answers; one student stated 'all of them'. The post-questionnaire was written in Chinese.

<sup>23</sup> Although Q21 indicated the selection of a single choice, many students replied with multiple answers; three of them stated 'all of them'.

votes for both questions mentioned. T considered the topic of Greetings and Self-Introduction was comparatively less ‘cultural’ than others; but the students did not think so. She also stated clearly in her teaching journal that when she modified and taught the last three lessons, it was mainly for improving S’s linguistic knowledge and skills (cf. Table 6-1, T-1202, T-1223). Nonetheless, the students responded that they learnt as much about culture from the three lesson topics as the others (PQ-Q21, Table 6-3).

In answering Question 21, F11 was one of the three students considered all of the topics as full of cultural knowledge.

覺得都有吧,好喜歡上每一堂課ㄟ [I] feel [I have learned most about culture from] all of the topics [taught], I like having each class very much (F11-Q21)

But regarding of choosing her ‘favourite’ topic, she chose the topics of Hometown and Neighbourhood (F11-Q22). The main reason for that is because they are ‘practical and useful’.

喜歡家鄉及台灣是因為很生活化,也與我們很有關聯(很實用的會話練習);喜歡社區及方向因為這上課方式讓我印象深刻,討論起來生動有趣,亦很實用 [I] like [the topic of] Hometown and Taiwan because it is very *close to our life and related to us* (very *useful* conversation practice); As to Neighbourhood and Direction, it is because I was deeply impressed by the teaching approach, we had interesting and lively discussions, it is very *practical* too (F11-Q22)

Another interesting finding is that, five male students—M1, M4, M27, M32, M36—all regarded Greetings and Self-Introduction as their favourite lesson topic. The reasons were varied but similar; and indicated a single message that this topic is the ‘ABC’s for intercultural interactions’. Thus, as the five male students and F11 all interpreted the concept of cultural topics from a practical intercultural interactive perspective, it seems that the students were much more intercultural-minded than T thought. It opened up T’s eyes.

### 6.2.1.3. The sharing of culture knowledge

VSC provides an opportunity for **deep learning** about cultures of self and others. As shown in 6.1.2.2, most part-time college students are equipped with ‘skills’ as ethnographers; however, they seldom have chances to utilise them in English learning. Through VSC, students share responsibilities in finding out knowledge of HC and SC. This not only releases teacher’s burden in ‘pretending’ to be an omnipotent knowledge possessor, but also humbles teacher to interact with students in an equal status.

Nevertheless, it was noticed that, due to the students’ poor English proficiency, T asked them to share the knowledge of HC and SC culture in their native language of Mandarin Chinese. As for Group 2 students, some of them found this instruction confusing and hard to accept at first because it was a task assigned for English class.

...First 很興致勃勃的分工找資料和狂用翻譯軟體及請教英文程度好的朋友，但我們似乎用了太艱深的單字和句子（就連我們本身也不太熟悉的）導致報告的過程讓 classmates feels asleep,後來改成使用 Chinese 報告,其實是有些挫折的(畢竟花了時間準備),但多少還是讓 English 程度不太好的我們稍稍鬆了口氣...First [we] were very excited and immediately divided the responsibilities in searching for useful materials. We also used massively of the {Chinese-English} translation software and sought out helps from our friends who are proficient in English. But it seemed that we have used difficult words and phrases (which we are not even familiar with) and made the classmates fell asleep during our presentation, we then turned to use Chinese for our presentation, *it actually upset us a little bit (after all we spent time on preparing [for presentation in English]), but it did give us who are poor in English proficiency some relief...* (gp2-0923-2)

It was because the students did not understand that the purpose of culture knowledge sharing was meant to meet the T’s Knowledge Objective rather than Linguistic Objective. In order to meet S’s concern of learning English, T then asked the students to present their researched work in Chinese first during the semester period and

present the same content again at the end of semester, with the linguistic knowledge and skills they learnt from the course, in English. This solution turned out to work out excellently. For T, it provided a chance to assess the students' learning in culture and linguistic knowledge. For S, it reinforced a deeper learning in their researched topic, as well as a self-examination of own improvement in English proficiency.

#### 6.2.1.4. The recycling of students' skills and knowledge

It has not only been mentioned once that, having been trained at work and at school professionally S had proved that they were actually competent ethnographers (6.1.1.2). However, the students were unable to apply their own skills and knowledge to English learning because of their lacking of confidence in using English.

The students should have learned the lesson in their high schools, but still, at the beginning of the conversation practice, *all of them looked scared*. The good thing is that during their one-on-one oral practice with me, many of them recalled their previous knowledge and had some very good goes of it; but still, some of them found it is hard to give directions. However, I can sense that today a lot of them have *gained their confidence* in speaking. (T-1223)

VSC provides opportunities for S to apply their skills and knowledge. For example, T asked the students to speak for themselves the opinions on the discussed topics. The students then had to work out their own answers, instead of memorising or copying from the textbook.

...因為要跟老師對話嘛...老師還要問你,你還要去應答,就是這種方式就是比以前那種接觸英文真正去接觸英文...應用的程序來講,層次,多寡來講已經多很多了...Because we have to have conversations with Teacher, Teacher would ask [for your comments], you have to reply in return, it is this way that *makes us truly experience English*...in terms of application, [we have been more] advanced... (JS:113)

Nonetheless, JS noted that, this application of own skills and knowledge in learning English has to be learnt as well.

...我會先去了解說老師問這個題目是什麼,然後因為老師會問我嘛,我就會去想原來這句話在講什麼,然後我就用我生活方式而不是課本裏面的東西...但是生活方式答案有很多種嘛...不懂就是查查自己的單字翻譯機,就把它寫上去,寫完以後就唸...覺得 ok 就跟老師說...是我學到另外的一種方式之一...I would first try to understand the meaning of the question Teacher asked, then because Teacher would ask me for answer, I would think it over, and apply my ways of living, *not something from the textbook*...but there are various answers from different life situations...if I had to use words I did not know, I would use my electronic dictionary, after that I would write the answers down {in sentences}, then read it to myself...*if I thought it was ok, I would go to Teacher* {and complete the task}...it is one of the ways of learning I learnt {from this class} (JS:115)

Another approach to guide the students utilising their own skills and knowledge is to study cases in social issues. It was a pity that the planned lesson of ‘What’s on in your hometown’ was unable to be delivered (see Table 6-1). However, with T’s past teaching experience and the positive results from the pilot study, T believes that through presenting and studying social issues in two cultures at the same time, students can also achieve a relatively balanced view on both cultures.

## 6.2.2. Method: VSC

### 6.2.2.1 Warming up activities and the extra points

Due to the students’ need to acquire both culture and linguistic knowledge, T had to spend more time than she expected in each warming up activity. The extension of time in getting S familiarised with the content to be discussed paid off. Because the students were allowed to contribute their answers in either Chinese or English, they were encouraged to speak out in responding to the teacher’s questions.

...We are back to the basics and practical. It was *fun and effective* to have the students complete a neighborhood map on the blackboard with me. We came up with local businesses around the neighborhood, such as KTV, night market, and internet café (T-1223).

Moreover, the giving of extra points also stimulated their participation. LY personally liked this activity best because he was able to contribute to the lesson to be learnt; meanwhile, to interact with others in the class.

...在於上課老師講的時候你可以回答,就是說例如說像你上次說什麼店啊,什麼食物的,然後我們就說,有什麼中華料理呀...什麼麻布茶房之類的,那種我覺得那種就是說大家一起活動的{the best thing about this class is} when Teacher were talking in the class, you were allowed to respond to it. For example, there was once you talked about restaurant, food, etc., then we could tell you [what we know about it], like Chinese cuisine, which restaurant, etc., that way, *every one of us can take parts in* (LY:26).

#### **6.2.2.2 In-class and group discussions**

Because the students' levels of English proficiency were varied, as well as their life experiences; it was T's intention to have the students 'comfortably' help each other in English learning according to their individual strengths through working in group. However, it is worth to note that, as seen in 5.1.1.2, the groups were formed in terms of friendship. Some students found their friendship group took them nowhere with regard to linguistic knowledge learning because none of them were able to help the others.

The classroom management was also a problem which needed to be tackled. Although it was T's principle to treat and respect her students as adults, some students regarded T was spoiling their fellow classmates. That is why sometimes T's respect (tolerance) to the students caused chaotic situation in the class. Students would chat and talk while T was circulating and in consultation with other groups (e.g. GR:75, also see his comments in 5.1.3).

Nonetheless, it is evident in 6.2.1 that without in-class and group discussions, the students would be unable to take part in the class.



### 6.2.2.3 Group presentation

As seen in 5.2.2.2, for the students, group presentation was an opportunity for ‘deep learning’. To T, it was a chance to evaluate S’s learning of EITI as a whole and her own teaching of EITI.

Today’s presentations showed most students’ good efforts. Although a few of them didn’t prepare them very well, but overall, I was very pleased. It has been over 1/2 semester, and I don’t think that my students catch the idea that I would love them to be critically aware of other culture. They have been focusing on how to pass this course by completing the tasks I have asked them to do, but not the content. But I do *feel happy for them especially when seeing them using English to make creative sentences*. Some of the ideas were non-logically presented as a whole, but I think they expressed themselves very well. (T-1118)

### 6.2.2.4 Conversation practice

According to post-questionnaire, more than 80 percent of the class ranked Conversation Practice the highest as the most important course activity (PQ-Q24). RH said she enjoyed having conversation practice. She also learnt to change her previous perception of English through practicing it.

我覺得最有意思就是和老師對話呀,很好笑吧我覺得,而且發現講了之後才發現英文沒有想像中的難 I think the *highlight of the course* is to have conversation with Teacher, I think it is full of fun, and [I] have found English is not so difficult as I thought after speaking it (RH:76)

As she learnt more about the language and practiced it as CEIL (cf. 6.1.1.1), she could well accept the fact that there are challenges in terms of learning English; but at the same time, she also knew that she had overcome her fear of learning it.

可是基本上還是難啦,對呀,但是至少比較不會那麼害怕 Basically English is still difficult (to me), but at least I have *become less afraid of {learning}* it (RH:78)

What T found as a challenge for this activity was the size of the class. Because there were only 80 minutes total for a session, it was difficult for T to go over the course content, leave time for group discussion and have one-on-one conversation with 42 students each time. Therefore, T had to shorten her lecture time or make the students practice conversation in pairs or in groups.

#### 6.2.2.5 Group learning journal

Opposite to the popularity of Conversation Practice, S hated the assignment of writing group learning journal. In 5.2.2.4, it was clearly pointed out that the students considered it as a burden. It is because S did not realise that through writing down their learning process, both T and S benefited. For example, T had noticed that the students encountered difficulties in saying numbers and measurement units.

When having the oral practice, it is also noticeable that maybe due to the rare use of the language, they didn't do well on answering the basic questions relating to measurement units. (T-1021)

The observation was confirmed by reading Group 2 students' learning journal.

今天學到的單字比較難記，都是一些單位呀～專有名詞之類的，在 one by one 的時候更發現，原來我們連數量的英文都講不好，（千跟萬的說法老是搞錯）有點小小挫折。Today we learnt some words which are comparatively hard to be memorised, there are units, special phrases, and it was not until we had one by one {conversation practice} that we realised that we can't even describe the amount in English, ([we] always made mistakes in thousand and ten thousand), a bit frustrated (gp2-1104)

In addition to the language teaching and learning benefits, T believes that in the long term S would learn the benefits of keeping their learning portfolios. It is also hoped that through the realisation of the above, S will become more alike third-place English learners.

Despite S's rejection of keeping their learning journal, T also encountered technical problems when she set the learning journal on the web. The benefits of setting up an

online learning journal platform are many (cf. Chapter 4); however, it also troubled T a lot and delayed the course schedule when technical problems occurred.

### **6.3. Putting things together: The lessons learnt**

The purpose of this chapter was at first to present the teacher researcher's analysis of the implementation of EITI pedagogy. It is to my surprise that this chapter also recorded the process of how I struggled in becoming a teacher researcher.

As shown, the first finding presented in this chapter is my self-exploration in response to the new role/identity of TR. Though it was really painful, I have found the value of being a TR and am encouraged to carry on this role throughout my professional life. As TR, I have affirmed my desire to carry out EITI pedagogy by assessing how the expectations were met or not. This assessment was done first in terms of the evaluation of the pedagogy implementer's (T's) professionalism from the teacher's, the students' and the researcher's point of view. I have then analysed the outcomes in terms of whether the students become more like CEIL speakers, ethnographers, and intercultural world citizens. I have discovered that students (in this case, adult students) are natural CEIL speakers and ethnographers. It is the fear/lacking in self-confidence in English learning, which has been brought by CTE (one of the main products of Taiwan English fever), which was causing their inability to 'be' CEIL speakers and ethnographers.

The findings also show that with modifications EITI pedagogy is feasible for future implementation. It is evident that the intercultural theme activity of VSC proved to be working well as the framework for teaching and learning English, with a thorough orientation of what it is at the beginning of course implementation. Conversation practice, in-class discussion, and group project are the main activities for in-depth learning of English and cultures, as well as for establishing a closer teacher-student relationship. Group learning journal is a task most students do not appreciate; however, it is clear from the outcomes that not only Teacher and Students but also Researcher benefited from the content written in the journal in terms of achieving better teaching and learning and knowing of self.

## Chapter 7 Conclusion

*If I speak in the languages of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. (1 Corinthians 13:1)*

### 7.0. Introduction

In this last Chapter, the purpose is to look at and make reflections on this research project as a whole. I will first provide a review of the study, then reflect on the research processes and results as an action research researcher, and finally conclude the study with suggestions for further pedagogical practices and research.

### 7.1. Review of the study

This research project started out from my observation during seven years in practice of the English-learning anxiety in Taiwan technical college students. In the course of this thesis I have done a background analysis of the research context (Chapter 2) and found out issues that were worrying me: the general public's misperceptions about English language, the looking up to native or proficient English speakers in the society, and the worst of all, the distorted purpose of foreign language education for global competition—all of which were regarded by me as symptoms of a phenomenon of indigenous English fever.

As an ELT practitioner, my research concern was very pragmatic in finding out what could be done in my teaching practice in order to solve the issues I found problematic. After examining ELT literature with respect to three aspects of language, identity, and education, I then proposed to teach English with a new pedagogical approach (=EITI pedagogy) which determines 'what ought to be taught' in my classroom — English language as an international language, English learners as privileged speakers, and English education for intercultural world citizenship.

An action research project was carried out in a technical college in Taipei Taiwan in 2005. The findings have shown that, in contrast to the traditional 'Taiwanised' ELT course, students found themselves more confident in terms of learning and using English in EITI course. In addition, although the findings have also suggested some modifications to be made in future implementation of EITI pedagogy, the main theme

activity of VSC as described in Chapter 3 and Chapter 4 was found effective in assisting students to deep-learn culture and to link the English lessons to their practical needs in using English. In the students' eyes, both oral practice and group work helped them 'cross the threshold' of learning English; whereas, in the teacher's eyes the assignments of group presentation and group learning journal assisted them to experiencing English learning 'deeply'. It was found that through the above teaching approaches and activities, students were enabled to build up their confidence in learning and speaking English and then 'gradually' project themselves as competent-English-speakers-to-be. Such evidence supports my desire to keep carrying out EITI pedagogy in the future.

## **7.2. Reflection on the research**

As said in Chapter 4, one of the main benefits of action research is for practitioners' professional development. In this section, I want to show my personal reflection and question I have generated through the research process.

### **7.2.1. Teaching English as part of general education**

As I have illustrated in Chapter 3, teaching English for intercultural competence is itself a call for teaching English as part of general education which aims to prepare individuals for citizenship through teaching them knowledge and skills in a real-world setting. Although it is such a cliché to call for a change in English education from teaching English language to teaching intercultural competence; after implementing this research project, I argue it is the hardest battle that ELT educationalists must take on.

Making the above statement, I am referring to ELT as 'education' instead of merely 'training of linguistic knowledge and skills'. However, with the notorious fame English language has, Corbett (2003) finds that English language educationalists tend to 'over react' when this applies to English teaching and thus lose their focus in serving liberal education.

I want to confess that before and during the implementation of this action research project I had more than once lost focus in teaching English for general education and oftentimes 'unconsciously' replaced the goal with self-righteous 'letting the

*oppressed/powerless* (English learners) be heard and be treated *equally* as (Inner Circle) native English speakers'. This 'unconsciousness' as now I see is not only uncritical but also a chauvinism originating from my highly-regarded social identity as a teacher, a better educated, and a better English speaker in which I thought it was my 'responsibility' as an ELT practitioner to play the role of Saviour in order to set my students free from any 'English hegemony'.

Nevertheless, as the findings have shown, part-time technical college students are adults who are equipped with criticality and various research skills. Although their frustrations in learning English were proved to be caused by the phenomenon of English fever in the society, note that, they are not innocent victims but also partners in this social system which prioritises education for competition over education for citizenship. On reflection therefore about the significance I originally attached to the impact of 'English fever' (Krashen 2003), I have found the local culture of Taiwan in all aspects has weakened it. It seems to me now that English fever does not exist in Taiwan only in its own right; it depends on the acceptance of it by learners. So the central problem of Taiwan ELT is not the phenomenon of English fever itself but is much more associated with whether people in Taiwan take English (foreign language) education as part of general education seriously and whole-heartedly. Hence, in my opinion, what Taiwan ELT educationalists ought to do first is to restore the purpose of English education as for citizenship.

### **7.2.2. The ownership of English as international language**

It is worth noting that in this research, a different definition of the ownership of English has been brought up. Unlike most academic discussions of the ownership of EIL coming from a native-speakership perspective (see 3.1.2.2), as the findings have shown, it seems like people in Taiwan regard their ownership of language in terms of how comfortably they would like to use it in their daily life.

In Section 6.1.2.1, it is evident that students propose to take English as their 'local dialect', Taiwanese/Minnanyu, which they switch to use whenever they feel like it in their everyday conversation discourse. This view is interesting because it puts English, the prestigious language, and Minnanyu, the minority language (Gijssen et al. 2005, also see 2.1.1) on the same scale. In addition, due to the national language movement,

it is a fact that fewer people are able to speak fluent Minnanyu. Broken Minnanyu is now spoken and being used more frequently as an indicator of Taiwanese identity. Accordingly, this view of ownership of EIL does not count language accuracy as the marker for one seeing self as an EIL owner. Nether does it depend much on whether or not the others acknowledge one as 'legitimate EIL native speaker'. Instead, the ownership of EIL will come when one becomes confident in using EIL and considers EIL as a common language in 'his' social community.

Nonetheless, I argue this view of ownership of EIL only happens when people perceive English as CEIL, use it to establish positive relationships with others, then identify self as one of the discourse community.

### **7.2.3. Searching for appropriate pedagogy: 'Think globally, act locally'?**

The final point I want to make is the question of how this research project makes a contribution to the generalisation of principles in EIL education across different cultural settings with the notion of searching for 'appropriate pedagogy' in EIL education.

The concept of 'appropriate pedagogy' in language education has become an important principle since 1990 for EIL teachers to serve both global and local needs of learners of English (e.g. Holliday 1994, Kramsch & Sullivan 1996, Pennycook 2004). Since 'appropriacy' is the key to this notion and very much context-sensitive, EIL teachers are encouraged to 'think globally, act locally' in developing appropriate pedagogy. Holliday once suggested a need to pursue a 'becoming-appropriate methodology' through an ethnographic action research cycle (1994:177). However, through reflecting on my past teaching experiences and the process of conducting this study, I have found there is only one general principle in developing 'appropriate pedagogy' in EIL education and that is what has been said earlier in 7.2.1 and in the conclusion of my educational philosophy in Section 3.4, namely teaching EIL for world citizenship education.

I would like to show my point here through an example. In the July 2007 issue of *ELT Journal* Volume 61/3, an academic discussion over teaching English as a lingua franca between two ELT professionals drew my great attention. It was not only of interest to me that one of the writers, I-Chun (Vicky) Kuo is an ELT scholar from Taiwan, but

also that her article respondent Cem Alptekin, a professor of Foreign Language Education based in Turkey, is not an unfamiliar name to me for he has been writing articles on promoting teaching English with an intercultural language education approach. Alptekin took issue with Kuo's (2006) arguments that support a native-speaker 'pedagogy' for ELF (Alptekin 2007:267-268). He addressed ELF as an international language with the world as its culture and stressed the importance of prioritizing communication over accuracy as the ultimate goal for ELF teaching and learning. Kuo on the other hand clarified her intention in pointing out the fact that teaching and learning ELF with a NS 'model' is not a politically incorrect option but a legitimate right for non-native speakers to practice for themselves (2007:269-271).

By bringing up this interesting academic discussion, I do not intend to roll my sleeves up and join the debate between the two. Instead, I want to point out the disagreements in ELF education about searching for an appropriate pedagogy most of the times is ironically but simply a cultural misunderstanding. In my opinion, both Alptekin and Kuo's opinions were in their own right correct. By saying that, I mean to point out the divergence of opinion in ELF teaching worldwide does not and can not be discussed in terms of 'what ought to be done' in general, but in terms of the understanding of the differences in ELT practitioners' (multi-)cultural backgrounds and the context(s) where they have practise their profession and how they respond in their teaching to that context. Yes, we can say ELF is an international language for communication not for imitation. Yet, (for example) as the context of Turkey and Taiwan are very different in many aspects in terms of English language learning, so are their English language learners (and teachers). From an ELF perspective, I understand why Alptekin argued a great deal with Kuo's argument claiming the importance for NNS English learners of adopting NS model. On the other hand, with the same cultural background as Kuo, I can see how Kuo's (2006) argument has been formulated through a home culture which takes English as a language for 'intra-national competition' (Kuo 2006:215) for granted.

There are different challenges for local ELT practitioners (and language learners) to take on and different approaches for them to exercise in order to have their 'indigenous' ELT problems tackled. What seems more important to me in conducting and sharing research processes and findings is that ELT practitioners can gain



interculturality through reading and reflecting on different cultural perspectives. Thus, it is from this light that I see my research project would at least contribute as a case in EIL education not in terms of providing any generalisation for appropriate EIL pedagogy but in terms of showing an alternative cultural perspective from Taiwan through a discussion of its English language education.

### **7.3. Conclusion**

In this chapter I have briefly reviewed how I set about doing the thesis to resolve the issues that were worrying me in Taiwan ELT. Then through reflecting on the research, I have first proposed to stand firm and focus on teaching English as part of general education; in other words, moving the aim of English education from global competitiveness to intercultural competence. This call has derived from a critical examination on self as ELT educationalist, as well as from the basis of the findings shown in Chapter 5 and 6. My argument is that in the context of technical college in Taiwan, without patronising English learners as powerless victims of English fever, the most urgent and important action to be taken by ELT educationalists is to restore the educational purpose of ELT from the current distorted one.

I have also suggested a new perspective to look at the ownership of EIL. This ‘Taiwan-born’ perspective of English ownership, in my opinion, allows an open discussion of ownership of language free from the shadow of Nativespeakerism. It is worth to note that since this new perspective has been generated through students’ reflections on learning English through EITI pedagogy, such evidence indicates that EITI pedagogy provides an educational philosophy/mindset different from Nativespeakerism.

Finally, I have challenged the idea of the search for appropriate pedagogy in ELF/EIL teaching. As I have observed, by constraining the concept of ‘think globally, act locally’ to the design of EIL pedagogy, language educators are forced to accomplish a mission impossible, which is a generalisation of context-sensitive pedagogical implications in the praxis of EIL teaching. Accordingly, it often causes unnecessary academic debates on ‘what ought to be done’ in terms of teaching methods. In my view, the only appropriate general principle of EIL pedagogy is to ‘think interculturally, act interculturally’.

To conclude for this research project, I would like to refer back to the bible verse I quoted at the beginning of this chapter. I want to emphasise again that EIL is meant to be spoken for the peace amongst people from different cultural backgrounds. Thus EIL education is not merely a training for linguistic knowledge and skills but a mission of promoting a worldly love towards self and others.

## **Appendixes**

## **Appendix A: Pilot Study Course Plan**

### The Course Plan for the Pilot Study

1. Aims of the course: This English course aims to provide Taiwanese adult language learners an intercultural training in order to interact with the global community. This course has several strands, including focus on knowledge of self and other cultures, positive attitudes towards self and other cultures, and language and intercultural skills development.
2. Levels: any
3. Course Duration: 4 weeks, 2 hours/week
4. Learning objectives:
  - (1) To become critically aware of and understand the local and a target culture (foreign or local)
  - (2) To gain practical experience of organising intercultural events
  - (3) To understand English as an international English
  - (4) To apply knowledge and skills acquired during the project
5. Group: 7 people per group x 2
6. Supplies/resources: world map, film clips, reference books, flipcharts...
7. Description of exercise: A visit from our sister city  
At the beginning of the project, learners will decide which specific sister city they want to have. The class will be divided into two groups, one host city (HC) group and the other sister city (SC) group. Learners of HC group imagine that they are going to organize an induction programme for their sister city's visit. They have to introduce their culture and prepare a dinner event for their SC friends. The SC group members will research on the specific target culture and need to introduce their city and culture to their host in return.
8. Exercise Orientation: A group from our sister city is coming to visit us. We are going to organize a visiting programme for our guests. In order to be a good host, we need to find out what our friends from sister city are like.

#### **Lesson one: Introduction**

Objectives of the lesson

By the end of the lesson, learners will:

1. understand the course objectives, design, task and their responsibilities

2. be aware of the relationship of language and culture
3. practice conversation drills on greetings and self-introduction
4. learn group discussion techniques
5. know how to carry out their after-class task

### **Timing and sequence of lesson**

1. Greetings and self-introduction (30 min)
2. Course introduction and Q& A (15 min)
3. Break (15 min)
4. Course task: choose our sister city (5 min)
5. grouping (5 min)
6. Brainstorming — themes/topics for the next two sessions (15 min)
7. Group discussion and instruction on ‘research methods ’ (15 min)
8. Recap of today’s lesson and preview for next lesson (5 min)

### **Lesson two: Organizing a dinner event (Food-TBC)**

Objectives of the lesson

By the end of the lesson, learners will:

1. learn knowledge of (food) from other culture (LC & SC)
2. be able to compare differences and similarities between LC and SC
3. be able to reflect cultural understanding in communications
4. practice conversational task: initiating conversation (opening moves)
5. record and reflect their learning process

### **Timing and sequence of lesson**

1. Greetings and briefing of lesson objectives (routine activity, 5 min)
2. Warming up. Group briefing (10 min, 5 min for each group)
3. Group discussion on what to include in the dinner event (15 min)
4. Class discussion on (food) (15 min)
5. Break (15 min)
6. Conversational task: initiating conversation (opening moves)—discussion (5 min)
7. Conversational task—oral practice (10 min)
8. Conversational task—reflection and volunteer presentation (10 min)
9. Individual report on researching and learning HC and SC (10 min, 3~5 x 2min)
10. Group discussion for next task (10 min)
11. Recap of today’s lesson and preview for next lesson (5 min)

### **Lesson three: What’s on? (Current issue-TBC)**

Objectives of the lesson

By the end of the lesson, learners will:

1. be more aware of what's going on around the world
2. learn to be more actively involved in what's going on around the world
3. be able to understand and respect action-taking from other perspectives
4. practice conversational task: story telling and supporting moves
5. basic orientation of presentation skills

#### **Timing and sequence of lesson**

1. Greetings and briefing of lesson objectives (routine activity, 5 min)
2. Warming up. Group briefing one issue each (10 min, 5 min for each group)
3. Group discussion on their views on problem solving for the counter part's issue (15 min)
4. Class discussion on (issues) from HC and SC perspectives(15 min)
5. Break (15 min)
6. Conversational task: story telling and supporting moves—discussion (5 min)
7. Conversational task—oral practice (10 min)
8. Conversational task—reflection and volunteer presentation (10 min)
9. Individual report on learning process (10 min, 3~5 x 2min)
10. Group discussion for next task – presentation skills (10 min)
11. Recap of today's lesson and preview for next lesson (5 min)

Resources: newspaper/magazine articles, internet websites

#### **Lesson four: Introducing our hometown**

Objectives of the lesson: By the end of the lesson, learners will:

1. look at a particular culture in a whole
2. practice oral and presentation skills
3. reflect their learning process and continue learning independently
4. become intercultural speakers

#### **Timing and sequence of lesson**

1. Greetings and briefing of lesson objectives (routine activity, 5 min)
2. Group briefing on topic in a conference setting (40 min, 10 min for opening, 10 min for each group, 5 min for closing--TBC )
3. Break (15 min)
4. Conversational task: small talks after conference ( 10 min)
5. Group discussion of reflection on HC and SC / the course (5 min)
6. Roundtable individual report on learning process (25 min)
7. Recap of today's lesson and the course (5 min)

## Appendix B: Post-course Questionnaire (Chinese)

94 學年度視覺傳達系進修推廣二專部

英語會話課問卷調查

本問卷調查目的是爲了幫助您的講師更加了解您的英語學習經驗及需求，您所填寫的資料將爲她未來設計課程及改善教學方案的參考，並

於她的研究論文中探討。

### 請注意：

1. 這並不是一個考試或測驗 並且沒有所謂的正確答案
2. 這是一份不記名的問卷，您所回答的一切將保密，所有資料將只用於學習研究中，並不會使用於任何商業用途上，也不會影響您的學期成績。
3. 您在填寫以下問卷時，就已代表您願意無條件提供您真實的英語學習經驗及心得，並且被使用於您的課程講師的學術研究計畫中。
4. 您可以在任何時間拒絕參與此份問卷調查，並且不影響您的學期成績。

## 第一部分：基本資料

1. 性別： 男 女
2. 年齡：
3. 工作經驗（年）：
4. 工作性質/領域：

## 第二部分：您的英語學習經驗、態度及需求

5. 請問您學習英語多久（年）：
6. 請選出您曾有過的英語學習經驗（複選）：  
(1) 學校課程 (2) 校外補習班（考試） (3) 校外補習班（興趣） (4) 在職訓練 (5) 國外遊學 (6) 國外生活 (7) 結交外國友人  
(8) 其他：\_\_\_\_\_
7. 您自認英文程度為：  
(1) 零 (2) 基本 (3) 中下 (4) 中等 (5) 中上 (6) 進階  
(7) 完美
8. 平常在校外使用英文的頻率：  
(1) 無 (2) 很少 (3) 有時候 (4) 經常 (5) 幾乎每天
9. 目前您會使用到英文的場合（可複選）：  
(1) 無 (2) 休閒娛樂(例：看電影、打電動、聽歌等) (3) 工作 (4) 出國  
(5) 學校 (6) 交友（包括網路交友） (7) 其他：\_\_\_\_\_
10. 您認為學英文是爲了什麼（可複選）？  
(1) 滿足個人興趣及成就感 (2) 獲取新知識 (3) 工作需要，提昇個人競爭力  
(4) 應付考試 (5) 交友 (6) 出國方便 (7) 休閒娛樂(例：看電影、打電動、聽歌等)  
(8) 了解他國文化 (9) 其他：\_\_\_\_\_



11. 目前最想改善自己哪方面的英文學習（可複選二項）？  
(1) 聽 (2) 說 (3) 讀 (4) 寫 (5) 單字的增加 (6) 口音的改善 (7) 文法知識
12. 您認為需要/可以用英文溝通的對象是（可複選）：  
(1) 英語系國家（如：美加英澳紐）的外國人 (2) 任何不會說國語的外國人（包括亞洲、歐洲、非洲及中南美洲等非英語系國家） (3) 本國人（路人、家人、同事、朋友等）  
(4) 其他：\_\_\_\_\_
13. 請簡述自己在英語學習上的困難及障礙（限 50 字內）

### 第三部分：課程評量及課後心得

14. 請問您在本學期的英文會話課到課率為？  
(1) 0~60% (2) 60%~80% (3) 80%以上（請跳至 16 題作答）
15. 承上題，選(1)及(2)的同學請說明缺課原因（可複選）：  
(1) 工作繁忙 (2) 星期五不想上課 (3) 不爽講師或上課方式  
(4) 課程內容太簡單 (5) 有病在身 (6) 其他：\_\_\_\_\_
16. 請問您認為本堂課的主要課程目標為何：
17. 請問您認為本堂課是否有達到課程目標？  
(1) 是 (2) 否 (3) 部分，請說明：
18. 請問您對本學期模擬姐妹校情境的學習方式有何意見？  
(1) 很有趣 (2) 沒意見 (3) 很無聊 (4) 不明白其中意義
19. 藉由模擬姐妹校情境主題的英語學習，請問您是否有增進對台灣的認識或別的文化了解？  
(1) 是，請簡述為何：  
(2) 否
20. 請簡述您在模擬姐妹校情境的小組專題報告中及聽取他組專題報告時印象最深刻的為何？

21. 本學期讓您學習到最多有關文化的課程主題為：
- (1) 問候及自我介紹
  - (2) 工作及學校生活
  - (3) 家鄉及台灣
  - (4) 食物
  - (5) 娛樂
  - (6) 社區及方向
22. 本學期您最喜愛的課程主題為：
- (1) 問候及自我介紹
  - (2) 工作及學校生活
  - (3) 家鄉及台灣
  - (4) 食物
  - (5) 娛樂
  - (6) 社區及方向
23. 承上題，請簡述喜愛之理由：
24. 請將本學期的課堂活動依您認為對您的英文學習最有幫助的重要程度排序（由最有幫助的先列，例：4236517）：
- (1) 講師講解課程內容及單字
  - (2) 分組討論
  - (3) 閱讀練習
  - (4) 對話練習
  - (5) 小組報告
  - (6) 每週撰寫小組學習日誌
  - (7) 課堂參與加分
25. 承上題，請簡述排序理由：
26. 請問您認為本堂課有哪些需要改進的地方（可複選）？
- (1) 講師講解課程內容及單字
  - (2) 分組討論
  - (3) 閱讀練習
  - (4) 對話練習
  - (5) 小組報告
  - (6) 每週撰寫小組學習日誌
  - (7) 課堂參與加分
  - (8) 課程主題
  - (9) 其他：\_\_\_\_\_
27. 承上題，請簡述如何改進？
28. 請問您在本學期課程結束後對英語學習的態度是否有改變？
- (1) 是，請簡述改變為何：
  - (2) 否，請簡述原因：
  - (3) 不知道
29. 請問您於本學期中是否有得到有別於之前學習英文的新觀念？
- (1) 是，請簡述何種觀念：
  - (2) 否
  - (3) 不知道
30. 請問您上完本堂課後認為英語是：
- (1) 英語系國家的語言
  - (2) 世界各國共有的語言
  - (3) 目前國際間各文化溝通最常用的語言，可因各國特有文化而將之做文法及字彙的調整。

其他建議及指教：

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謝謝您的耐心作答，您的參與貢獻對研究者的意義非凡。

## **Appendix B: Post-course Questionnaire (English)**

Academic Year 2005  
Part-time 2-Year Junior College Programme  
English Conversation Course

The goal of this questionnaire is to help your instructor understand more about your experiences and needs in learning English. Your answers and comments will be taken as references for her future course design and for her improvements in teaching practice. She will also discuss your comments in her research thesis.

### **ATTENTION :**

1. This is NOT a test or a paper examination and there is NO right or wrong answers.
2. This is an anonymous survey. All of your comments would be kept confidential. All materials are only used for academic research and not to be used for any commercial purpose. The comments will not affect your course mark, either.
3. When you are filling out this survey, you are willing to provide your true feelings and experiences in English learning unconditionally. You also authorize your lecturer to use all the materials you provide in her research project.
4. You can refuse to participate in filling out this questionnaire at anytime. And if you choose to do so, this action does not affect your semester grade of this English Conversation course.

## **The First Part: Basic Information**

31. Gender:     Male            Female
32. Age:
33. Year(s) of working experience:
34. Occupation:

## **The Second Part: English Learning Experiences, Attitudes, and needs**

35. Year(s) of learning English:
36. Please circle what you have experienced before (multiple answers) :
- (1) Course offered at school           (2) After-class cram school (for test preparation)
- (3) After-class cram school (for personal interest)           (4) On-job training
- (5) Overseas study tour   (6) Living abroad           (7) International friendship
- (8)Others: \_\_\_\_\_
37. How do you consider your English proficiency level:
- (1) Zero   (2) Basic   (3) below average   (4) average   (5) above average   (6)
- advanced
- (7) perfect
38. Frequency of using English when you are not at school:
- (1) none   (2) rarely           (3) sometimes   (4) often           (5) almost everyday
39. What are the occasions that you could use English (multiple answers):
- (1) None   (2) entertainment (e.g. watching movies, playing pc games, listening to

the music, etc.)

(3) at work (4) traveling abroad (5) at school (6) making friends

(including net pals)

(7) Others: \_\_\_\_\_

40. What is your purpose of learning English (multiple answers)?

(1) Fulfilling self-interests (2) gaining knowledge (3) meeting job qualifications

(4) preparing for tests (5) making friends (6) travelling (7) enjoying entertainments

(8) understanding other cultures (9) others: \_\_\_\_\_

41. What do you want the most in improving your English skills?

(1) Listening (2) speaking (3) reading (4) writing (5) vocabulary (6) accent

(7) grammatical knowledge

42. Who are the people you consider that you can speak English with?

(1) Foreigners from English-speaking countries (2) foreigners who do not speak Mandarin

(3) Taiwanese (family, friends, co-workers, etc.) (4) Others: \_\_\_\_\_

43. Please briefly state what are the difficulties you have encountered in terms of learning English.

### **The Third Part: Course Evaluation and feedbacks**

44. What is your attendance of the course in this semester?  
(1) 0~60%    (2) 60%~80%    (3) above 80% (go to Q16)
45. Please identify the reasons for your absence of the course:  
(1) Busy at work    (2) Friday's a bad time    (3) not happy about the course instructor or the content    (4) it's too easy    (5) physically unwell    (6) others: \_\_\_\_\_
46. What do you think the main objective of this course is?
47. Do you think this course has met its main objective?  
(1) Yes    (2) No    (3) Partially, please explain:
48. What do you think of the learning activity of 'A visit from our sister college' (VSC)?  
(1) interesting    (2) no comment    (3) boring    (4) do not understand the meaning of it
49. Through VSC, have you gain more understanding about the culture of Taiwan?  
(1) Yes, please briefly explain why and how:  
(2) No
50. Please briefly state which VSC group presentation is the most impressive one to you and why?
51. Which lesson topic helps you learn the most about culture?  
(1) Greetings and self-introduction    (2) Education, school life, and jobs

(3) Hometown      (4) Food      (5) Entertainment      (6) Neighborhood

52. Your favorite lesson topic:

(1) Greetings and self-introduction      (2) Education, school life, and jobs

(3) Hometown      (4) Food      (5) Entertainment      (6) Neighborhood

53. From Question 22, please briefly state why you like the topic best?

54. According to your learning needs, please rank the most helpful in-class activities in order (starting from the most helpful one):

(1) lecture      (2) group discussion      (3) reading exercise      (4) conversation

practice      (5) group presentation      (6) weekly learning journal      (7)

extra-points for class participation

55. From the question above, please state the reason why.

56. Which activity is in need for improvement?

(1) lecture      (2) group discussion      (3) reading exercise      (4) conversation

practice      (5) group presentation      (6) weekly learning journal      (7)

extra-points for class participation      (8) lesson topics      (9) others:

\_\_\_\_\_

57. From the question above, please explain how:

58. Do you think you have changed your attitude in learning English during this semester?

(1) Yes, what are the changes:

(2) No, why?



(3) I don't know

59. Have you learned any new concepts in learning English?

(1) Yes, what are them?

(2) No

(3) I don't know

60. After having this course, what do you consider English is?

(1) A language of English-speaking countries      (2) A world lingua franca

(3) The most common communicative language used for international communication. Its vocabulary and usages can be modified according to the culture of its speakers.

Other Comments:

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Thank you for your patience in answering these questions,  
your contribution means a lot to this research project.

## Appendix C: Course Syllabus

### 94 學年度視覺傳達系進修推廣二專英語會話課程簡介

#### 1. 課程目標

本課程旨在藉由英語會話學習，提供成人學生跨文化溝通訓練以期學生將來可與國際社會接軌，本課程著重提昇以英語為媒介來促進自我文化及他文化的正面認識、知識及語言和跨文化溝通技巧的培育。

#### 2. 學習評量

##### 課堂活動

課堂參與(加分):於每堂課中踴躍參與回答問題者即可加分列入學期成績中。  
會話練習 20%:學期中每人必須參與課堂中會話練習，以成績最好的 10 次列為會話練習成績。

小組討論及報告 20%:小組與每堂課將討論內容記錄繳交，並指派一人報告討論成果。

個人會話測驗(期中、期末考)20%:一對一或兩人一組對話，題目以所涵蓋之上課內容為主，抽籤決定。

小組口頭報告 30%:每組在學期中有兩次課堂報告，一次於期中考前完成，一次於期末考前完成。

##### 課外活動

小組學習日誌 10%:

請於每週上課前上傳至 <http://spaces.msn.com/members/eiincljessie/>

個人學習日誌/文化觀察研究(加分):

請隨時上傳到 <http://spaces.msn.com/members/eiincljessie/>

#### 3. 課程主題活動 Description of exercise:

A group from our sister college (SC) is coming to visit us. We are going to organize a visiting program for our guests. In order to be a good host, we need to find out what our friends from our SC are like. At the beginning of the project, learners will decide which specific sister city they want to have. Learners have to imagine that they are going to organize a welcome program for their sister college's visit. They have to introduce their culture and prepare a visiting event for their SC friends. In order to make the event successful, the learners will have to research on their SC culture as well.

#### 4. 授課講師：謝如珍 jessichsieh@gmail.com

- 英國杜蘭大學博士候選人—專攻成人英語教學、國際英語、跨文化溝通語言
- 美國加州州立大學聖荷西分校整合行銷傳播碩士；美國加州州立大學佛雷斯諾分校新聞公關學士
- 長達七年成人英語教學經驗，曾任教於景文技術學院、東南技術學院、耕莘護理專科學校；空中美語教室系列雜誌廣播教學講解老師
- Macmillan 出版集團英語教材編寫特約作家

## Appendix C: Course Syllabus (English & Chinese: revised version)

### 修訂後課程教學大綱 Revised course syllabus

進修推廣二專科目名稱 Course Title : 英語會話 English Conversation

授課老師 Instructor : 謝如珍 Jessie Hsieh

聯絡 e-mail : jessiehsieh@gmail.com

使用教科書 Textbook : Interchange 1

作者 Author : J. C. Richards with J Hull and S. Proctor

出版商 Publisher : Cambridge University

上課時數 Hours : 2 小時                      學分數 Units : 2

學分考試及成績計算方式 Course Evaluation & Assessment :

Oral practice 20% In-class group discussion and report 20% Group presentation 20% Group learning journal 10% Mid-term Exam 20% Final Exam 10%

課程綱要 Course objectives : This course is designed to equip the students as world citizens through English learning. By providing the training of intercultural communication skills, the students will acquire not only linguistic proficiency but also knowledge of other cultures. After the course, students are expected to be more critical and culture and language aware.

教學進度表 :

第 1 週 (9/16~9/22) Course introduction

第 2 週 (9/23~9/29) Unit 1: Please call me Beth. / Self-introduction--Name

第 3 週 (9/30~10/6) Unit 2: How do you spend your day? / What do you do? School life--JWIT

第 4 週 (10/7~10/13) Progress check: speaking & Culture check: group presentation--SC

第 5 週 (10/14~10/20) Unit 11: It's a very exciting place! Where are you from?--Hometown

第 6 週 (10/21~10/27) Unit 14: The biggest and the best!--Taiwan

第 7 週 (10/28~11/3) Progress check: speaking & Culture check: group presentation--SC

- 第 8 週 (11/4~11/10) Unit 13: May I take your order? (Food-plan a menu)
- 第 9 週 (11/11~11/17) Mid-term Exam-plan a welcome reception event
- 第 10 週 (11/18~11/24) Unit 4: Do you like rap?
- 第 11 週 (11/25~12/1) Unit 6: How often do you exercise? / Sports and athletes
- 第 12 週 (12/2~12/8) Progress check: speaking & Culture check: group presentation--SC
- 第 13 週 (12/9~12/15) Unit 8: What's your neighborhood like?
- 第 14 週 (12/16~12/22) Progress check: speaking & Culture check: group presentation--SC
- 第 15 週 (12/23~12/29) Unit 12: It really works!/ Health problem
- 第 16 週 (12/30~1/5) Unit 12: It really works!/ (Reading & discussion: Welfare and medical system)
- 第 17 週 (1/6~1/12) Progress check: speaking & Culture check: group presentation--SC
- 第 18 週 (1/13~1/19) Final Exam

## Appendix D: List of Sister Colleges

### 本校海外合作學校一覽表

校名 <i>Name of Schools</i>	國家 <i>Country</i>	合作期間 <i>Cooperation Period</i>	聯絡資訊 <i>Contact Information</i>	兩校合作協議書 <i>Agreement</i>
1 別府大學 <i>Beppu University</i>	日本 <i>Japan</i>	1995年5月19日 迄今	Tel: 81-0977-67-0101 Fax: 81-0977-66-9696 Website: www.beppu-u.ac.jp	<a href="#">Link</a>
2 明知專門大學 <i>Myougi College</i>	韓國 <i>Korea</i>	1996年10月3日 迄今	Tel: 82-2-300-1001 Fax: 82-2-372-8388 Website: www.mjc.ac.kr	<a href="#">Link</a>
3 加州州立大學 聖伯納迪諾分校 <i>California State University, San Bernardino</i>	美國 <i>USA</i>	2000年4月17日 迄今	Tel: 909-850-5978 Fax: 909-850-5905 Website: www.csusb.edu	<a href="#">Link</a>
4 奧克蘭商學院 <i>Auckland Institute of Studies at St. Helens</i>	紐西蘭 <i>New Zealand</i>	2005年2月1日 迄今	Tel: 64-9-815-1717 Fax: 64-9-815-1802 Website: www.ais.ac.nz	<a href="#">Link</a>
5 威爾斯大學 史旺西分校 <i>University of Wales, Swansea</i>	英國 <i>UK</i>	2005年3月7日 迄今	Tel: 44-1792-295-818 Fax: 44-1792-295-839 Website: www.swan.ac.uk	<a href="#">Link</a>
6 林登伍德大學 <i>Lindenwood University</i>	美國 <i>USA</i>	2005年4月1日 迄今	Tel: 1-636-949-4982 Fax: Website: www.lindenwood.edu	<a href="#">Link</a>
7 Epitech學院 <i>L'École Epitech</i>	法國 <i>France</i>	2005年4月14日 迄今	Tel: Fax: Website: www.epitech.net	<a href="#">Link</a>
8 聖諾柏學院 <i>St. Norbert College</i>	美國 <i>USA</i>	2005年4月15日 迄今	Tel: 1-920-403-3125 Fax: 1-920-403-4083 Website: www.snc.edu	<a href="#">Link</a>

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