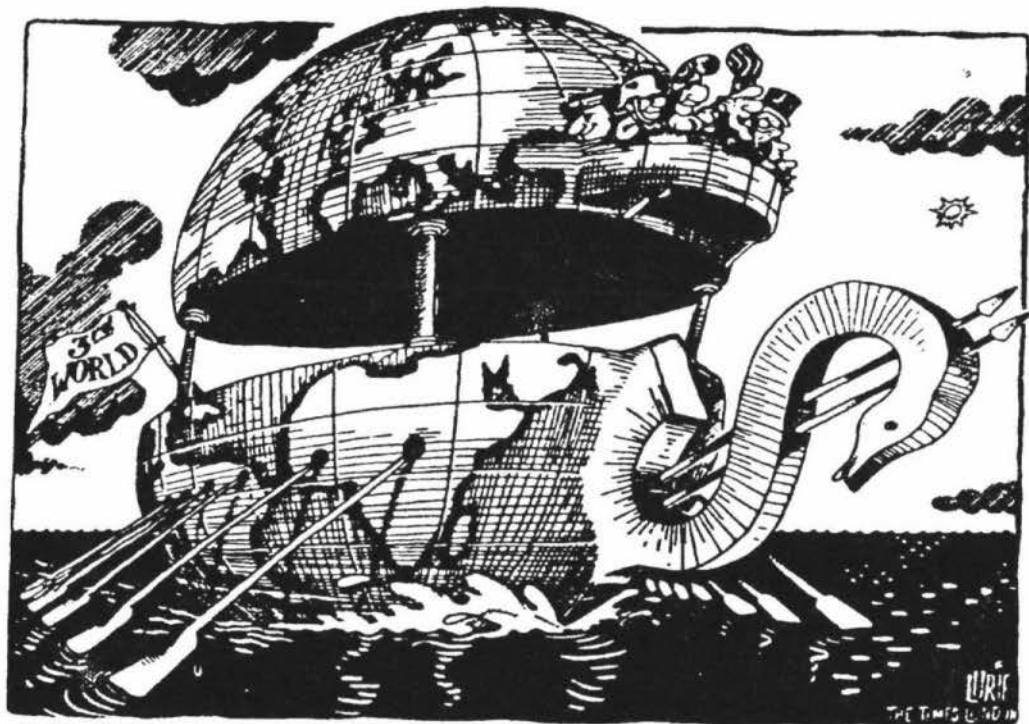# The Provision of English as a Second Language as Part of the NZAID Package.

Discussed in the Context
of English as a World Language.

A thesis completed in fulfilment of the requirements of the Degree of Masters of Philosophy in Development Studies at Massey University, Palmerston North, New Zealand

by

Jill Ruth Maria Garrett

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»Trods alt – vi er alle i samme båd!«

"Despite everything, we're all in the same boat."

(Source: Morgenavisen / Jyllandsposten, April 27, 1983; Drawing by Lurie, The Times in Jacob Mey. Whose Language: A Study in Linguistic Pragmatics Benjamin Paperbacks, 1985)

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Table of Contents

Table of contents continued

Table of contents continued

Table of contents continued

List of Tables

List of Figures

Introduction

It has been the aim of the nation state ideology, and nation building, to emulate a singular language and a singular culture as a means to achieving national identity and uniformity.

> While the homogenisation of language practices across the globe may have been regrettable, it was somehow seen as inevitable and natural. This idea stemmed from the belief that difference was abnormal and so monolingualism natural.
>
> (O'Driscoll, 2001, p. 488)

The nation state ideology did not stop there and has spilled over into the global sphere. Individual nations are now encouraged to belong to the global world. Monolingualism is an argument that needs to be discussed within this context. Is it right to continue to believe that one unifying language will assist in the unification of nations or should we now be discussing alternatives to this ideology that for some has meant destruction to diversity?

> It is clear that despite increasing demographic diversity, the imperatives of cultural and linguistic homogeneity continue to dominate the development and maintenance of public policy. This is the historical aim of nation states…the adoption of a common language for all citizens…but it is invariably that of the dominant ethnic group and at the expense of all other languages
>
> (May, 2002, p. 24)

The provision of English language teacher training and teaching is part of the aid package that is offered by NZAID to our aid recipient nations. In so doing, the question needs to be asked whether this contribution is facilitating a loss or a gain for New Zealand's aid recipients. In providing the instruction of English and training teachers in recipient nations to teach English are we encouraging the dominance of one language, English, over all others?

This is the first question that this research project examines. The second is the examination of the English language itself, and that is if it is to continue to be used as a means for communication between nations and nationals internationally and intra-nationally, and as such be afforded the status 'world language'.

Language learning and the role it plays in the organisation and presentation of knowledge, forms an integral part of one's learning and representation of one's learning ability. An articulate user of language is afforded the title of 'intelligent' and knowledgeable in our society.

The perfection of communication therefore would encompass the ability to transmit all knowledge that one individual has to another. A point of discussion might be, 'What would constitute the perfection of language?' Should humanity be in pursuit of the perfection of one language or many as a representation of its knowledge base or bases? And if perfection is to be measured, is that done by assessing the level of diversity at which one can function in one language or in many? Is language competence measured in terms of ...

> ...accuracy and or fluency?
> ...communicative competence, in one or many languages?
> ...one language incorporating facets of other languages?

To be able to speak a language consistent with those who speak it as their first language was and still is considered by some as being the ideal. This idea of mimicry of 'native competency' tends to influence language towards a uniform standard. The belief in 'standardisation and uniformity' of 'Western' language began in the late 19th century. The question that now arises is whether this standard suits the societies in which we live in today, and those of future generations. Is standardisation and uniformity what we should be aiming for, or does commonality rest in the recognition and celebration of individual diversity? Cultural identity provides an anchor for people's self-identification and the safety of effortless secure belonging. (Kymlicka, 1995, p.89)

If English, as a second, other, different, foreign or world language, is to be implicated in the larger social processes of multiculturalism and cultural practices 'the corrective is not to eliminate the connection between differences in favour of (uniformity or) purity, but to seek an holistic pedagogy that will enable learners and speakers of English to engage in a far richer (educational) experience.' (Canagarajah, 2000, p. 173).

Life is played forward but understood backward.

The pedagogy that shaped English Language Teaching (ELT) is a result of many influences; political, educational and cultural. These influences have meant that English has grown and developed as any living language should. Some of that development has been shaped by specific design, some of it by accident. By accident or design; has that led to a system of English teaching, learning and use that is representative of its users? As, unlike most other languages, English has crossed many more geographical, social and cultural boundaries and borders. In doing so it has not always been representative of the function and importance of the indigenous languages and cultures that it has encountered along the way.

If English language is to continue to be part of NZAID provision, examination of what constitutes effective language learning needs to be examined. This then needs to be placed within the historical, economic, political and educational framework which has shaped ESOL to date.

English language teaching as a second language has deep roots in the colonial era. This bears relevance to its present position and status and is covered in the body of the thesis. Understanding of the past allows insight into what is practised today. But to refer too heavily to historical influence and not to give enough weight to present and future influences does not effectuate change that pertains to present and future parameters. For that reason the colonial influence on English language teaching is mentioned in this thesis but more relevance has been given to the concept of where to from here.

More relevance has been placed on language and language learning and the representation of knowledge. The cost of language instruction on indigenous languages and cultures in the context of our globalised economies and politics also plays a considerable part in the question: Where is ESOL teaching leading us? Is it back to the conformity and standards promoted by our colonial forefathers or can it indeed contribute to a culture that is promoting of diversity and difference.

Language teaching and learning should be encouraging of ways in which thoughts can be expressed. How then can ESOL best be developed within an educational and aid provision system that is promoting of growth of knowledge and language, as opposed to conformity and standards that may limit the ways in which thoughts are expressed and developed?

The purpose of this thesis was to identify the method by which ESOL, as part of aid provision, could be promoting of language development that, instead of contributing to language death, facilitated and promoted linguistic diversity. If English continues to hold the position of a world language, what then is needed in order for its position not to incur costs to global language diversity and further contribute to an already 90% loss in the number of languages spoken around the world? (McKay, 2002, p. 20).

It is the aim of this thesis to formulate recommendations that would assist aid agencies that include English language provision in their aid packages, in guarding against language dominance and takeover that contributes to indigenous language loss and a global reduction in linguistic diversity. The thesis is structured so as to provide the cognitive and historical background to English language learning first and then to place that learning in the context of learning English as a world language as part of aid and development.

Chapters One and Two examine the construction of knowledge and language and the intimate relationship they have in forming personal and national identities. By understanding better this dynamic it is hoped that the question of English and its role as a

world language can also be placed within the current language teaching and learning paradigm.

The question of English in aid, and English as a world language, was then posed to the research participants. Only once their perspective had been examined did I feel it appropriate to consider other issues related to the topic in any more depth. For that reason Chapter Five has been used as a means to discuss not only the findings of the participant research but also the literature research I conducted on this topic.

The research therefore comprises a comparative analysis of what has been found by the participants, and what has been found by the researcher. The result is a theoretical proposal of what may in future years govern the parameters of a world language and the teaching of any language being provided as part of an aid package. Chapter Six outlines the proposal in the context of English as a world language and English language teaching and learning as a component of aid. Chapter Seven provides a practical checklist for the application of the proposal and is designed to be adopted by aid agencies prior to commencement of a project that involves language tuition or language teacher training.

Throughout the project formulation and implementation, the research continued to stimulate ideas for the development of English as a world language. But the predominant product of the research process was the examination of the suitability of English as part of a country's aid provision. This was related to the past and present motivations that have given rise to English holding the position of use that it does today.

It is my hope that this thesis provides a better understanding of the placement of English in the world today and that it asks the right questions and provides the right context for those involved in development to ascertain its suitability as part of NZAID.

Chapter 1

Life is played forward but understood backward.

Knowledge.

Before English or any other language can be used successfully by its speakers, there needs to be a level of understanding of the 'culture' from which the language originates. Culture, forms the knowledge base, on which language gives order. Language, as any other cognitive tool is based on experience. Through practice and experimentation the anticipation of certain outcomes provides the security for action and reaction in response to a set of circumstances. This relates not only to physical acts, but also to the act of communication.

If we are to examine the assimilation of a language, in this instance English, it is necessary to examine the relationship between one's knowledge base and the act of language acquisition. When confronting unknown areas of knowledge the 'learner' constantly searches for confirmation or de-confirmation of what they are anticipating as they compare the unknown with the known.

Language learning that promotes the use of one's primary culture, and its knowledge base, alongside the second culture and knowledge base, will promote faster and more efficient language learners. The reason for this is two fold. Firstly, the learner feels secure in the knowledge that his or her existing points of reference are valid and not invalidated by the 'new ideas', and secondly, the new ideas can be attached to what is already known, adding a new dimension to thought and reason, and inspiring the learner to continually add to his or her experiences. Effective learning is related not only to a changing knowledge base but also a growing one. This should be encouraged not discredited when attaching a second language to a first. Piaget, (1982, p. 108), identifies the poles of 'learning' or knowledge

building. That of knowledge being attached to thought which is then articulated through language. Knowledge is an intrinsic part of thought and language as it revolves around interpretation of events and subjects. Thought and therefore knowledge is dependent on understanding. Thus, learning that can be attached to what is already understood, may well be accelerated and more fully developed because of that prior knowledge.

> Known observables create a structure. There are two poles at which enrichment occurs. The main point to emphasise is the relationship between language and thought. It cannot be conceived without careful understanding of the epistemology that sustains their interpretation.
>
> (Piaget, J.1982, p. 108).

Having only one view of reality is not a true representation of knowledge. Interpretation of a reality is enhanced by multiple viewpoints. Knowledge that utilises multiple social and cultural practices to formulate a viewpoint would therefore have to be considered greater than a knowledge base that involved only a singular view. Language teaching and learning, needs to recognise the value of this in its practice.

After learning to ride a bicycle and understanding the concept of speed, control, balance and safety one does not automatically abandon those skills when one learns to drive a car. A learner who is able to enhance his or her knowledge by continually adding to their points of reference and interpretational data will be the richer for it. It is important to remember that when learning something new we do not go through the process of discarding what knowledge is already in existence.

Knowledge, as language, is not static. It is a changing cultural construct, shaped by the social and cultural practices of those who produce it. When attaching language to knowledge a highly sophisticated system of organisation and cross-referencing is employed to ensure that all knowledge and its relevance can be communicated at any given time. Effective language teaching, learning and use should involve access and articulation of all knowledge held by a learner.

Knowledge is not solely articulated merely because of its availability, but additionally through the individual's ability to classify, rationalise and interpret information that is made available to him or her. The use of knowledge involves the interpretation, reasoning and rationalising of ideas. One's knowledge and articulation of it has to be attached to, associated with or disassociated from the value system of the 'community' in which it will be placed.

Language and Knowledge.

Piaget, (1982, p. 115), maintains that 'knowledge can not be 'acquired' without prior organisation of the world into objects of possible reference.' Language provides the oral interpretation of the objects and symbols that we encounter in our everyday lives as language is one of the available forms of covert and overt representations of reality.

A monocultural monolingual approach to language learning will ensure that the reality that is represented through thought and word will be monofocused. If language users are bi or multicultural, an ideal medium of communication should involve the incorporation of the knowledge derived from those multiple cultures, and the articulation of the thoughts and viewpoints generated from that base.

The use of one language to express the viewpoints or a multicultural knowledge base would therefore need to accept and encourage vocabulary and phraseology use that facilitated flexible use of 'language' for the expression of ideas and concepts representative of its users. For, if it is not, through the limitation of the use of vocabulary and expressions, thought is also constrained.

Each singularly focused language is 'constrained by its vocabulary and phraseology. And in turn this constrains habitual patterns of thought.

(Kinsbourne, 1982, p. 149)

The wide geographical and cultural base of English users today means that there are multiple ideas and view points to be expressed. Using English, as first language speakers know it today, however, does not allow for those viewpoints to be freely or clearly expressed. This is because English language has been representative of an 'English world' knowledge base and does not yet have a full complement of conceptual expressions representative of the wide variety of English that its world users use today.

But with English being used and adapted in a multitude of countries, it logically adapts for use in those newly acquired environments, giving words and borrowing words that represent accurately the new context. But the use of such language is not always sanctioned by 'advocates of native English' or institutionalised in a particular country as being part of the natural speaking mode.

A singular language model, that is to be used by diverse groups or individuals, should support language that adopts vocabulary and phraseology of another. Some concepts or thoughts can best be expressed by using a particular language rather than in a translated form. One well used example would be *bon appetite*; the English translation losing meaning and appropriateness. With frequency of use, expressions such as these, become part of the adoptive language. And that language becomes the richer for it.

Language is, as knowledge, not static. It is representative of the changes that occur in any society. To impose strict adhering rules of language use and practice would be a limitation on ones ability to express the ever-increasing knowledge base that envelops us daily. The multicultural mix that exists in many English speaking/using communities today needs a language that speaks for them all.

Limiting expression to one cultural knowledge base and interpretation can be likened to what has been experienced by women in the post-modernist, pre and post-structuralism eras. One sense of knowing does not always represent that of the individuals that form the composition of a community. Women individually and collectively bring a different sense of knowing to a situation than men would, either individually and/or collectively. Knowledge for an individual and/or a group is not always shared or consequential.

Language development is both idiosyncratic and group-determined. The present design fault in a monolingual language teaching and learning paradigm only allows for a singular definition of 'knowing'. Post-structuralism, and the women's movement, allowed us to look at long held ideas and ideologies from a different perspective. Concepts that had been born out of times that gender group, rather than gender, differentiated ideas, were given a new light. Thought and thus language grew in its plurality of reason. The homogeneity of ideas was challenged. Women and their contribution to thought and knowing was recognised for its difference.

> Women have, and other minority groups are able to, add to the pluralisation of reasoning by making a powerful case for the recognition of their own preferred forms of knowing.
>
> (Canagarajah, 2000, p. 31)

If we are confined to or confine ourselves to monolingual and monocultural thought and articulation, the development of ideas will naturally be affected, both at an individual, and at a group level. To be able to recognise ideas and concepts foreign to one's own thinking is one thing. To couple this with the ability and desire to, interpret and reason with new facts and opinions, is to assimilate into a broader knowledge base.

Recognition of the level or degree of one's knowledge can only be ascertained through the articulation of one's thoughts. One's proficiency in doing so is one way in which

intelligence is measured. Knowledge and language are therefore integral components of the perception of 'intelligence.'

Intelligence, Language and Knowledge.

Components of language other than syntax and grammar are often used by the 'man on the street' as a yard stick to measure the 'intelligence' of the second language learner they encounter. When differing vocabulary, speech patterns, speed of speech and use of silence are used, that may be foreign to the listener, a lack of intelligence may be associated with the speaker. Second Language learners may have the vocabulary and the concept to form a communicative act, but error in the use of the 'paralinguistic' features of language or grammatical structures may lead to the articulation of their ideas causing confusion on the part of the listener. 'Loudness, pitch, intonation and non verbal gesture, hierarchal phrase structure and internal word structure are associated with intelligence.' (Chomsky. 1983, p. 40).

This confusion may lead to the assumption on the part of the listener that the unintelligibility of the utterance is attributable to a lack of intelligence, rather than a limitation in the use of paralinguistics and or grammar. Communities that function using uniformity and homogenisation of language as a norm encourage this type of assumption. The role of the language teacher is therefore increased if the language location of his or her students is in such a location. The language teacher is less at liberty to allow for deviations from the norm, and thus deviations, while being communicatively effective, may be for the recipient community, viewed simply as mistakes, and not tolerated.

Intolerance and the association of problems with difference occur. Language learners inserted into this 'norm' become hesitant and threatened by experimentation. Difference is viewed as a problem rather than an enriching resource. And language will become bland

and static as the communities hold on to accepted norms of past community members without being inclusive of the changing nature and origins of their 'new residents'.

Intelligence and Culture.

The evaluation of intelligence does not finish with syntax and grammar but it also has a cultural component. To be culturally ignorant of western culture and to be sitting a 'western' I.Q. test would place you in the category of stupidity. Firstly, for exposing yourself to such an examination, but more importantly because western I.Q. tests or evaluations are based on *a particular* cultural background; that of the **'West'**.

Intelligence is based around culture and cultural experience. It is important to remember that 'culture' is not only determined by a group but also by the individual. (Nowak and Denton, 1984, p. 45-99). Language teaching and learning therefore involves a process whereby the learner and teacher allow for the articulation of the culture that has contributed to their knowledge base, and thus their intelligence. Language learning and teaching should not only allow for the articulation of group culture but also that of the individual.

> All humans are individuals and all cultural groups are made up of individuals. Individuality is also cultural as individuals are individuals in context. Social group membership and identity are multiple, contradictory and dynamic. Social group membership is consequential. Language and culture are mutually implicated but culture is multiple and complex.
>
> (Atkinson's Six Principles of Culture 1999, p.640)

Knowledge is a combination of biology, psychology, ethnology and specific hereditary conditions. 'Exogenous knowledge presupposes an endogenous framework.' (Chomsky, 1983, p. 111) Utilisation and understanding of this dynamic by both learner and educator will see the effective progression from knowledge base to language development to the 'manifestation of intelligence'.

Unfortunately for the first ESOL learners, it was linguistic ability that was rewarded over and above the utilisation of a multi-disciplinary knowledge and cultural base. Rather than building a second and subsequent knowledge base in addition to one's first, the colonial expectation was that 'English language and culture' would replace that of the 'natives', if indeed a 'culture and knowledge base' of the colonised was even recognised as being in existence. When recognition of a colonised 'culture' did exist, comparisons were made which were seldom in their favour.

An acceptance of a 'new heritage' by a majority can only be possible if it is perceived as being equal and something to aspire towards. 'There were always comparisons being made between empirical and oriental characteristics. The former being presented as; logical, fair and organised. The latter being representative of people and ideas that was illogical, unfair, greedy, ruthless and dirty.' (Pennycook, 1993 p.100).

English, Education and Opportunity

Schools are not extra societal forces for cultural change; they are part of society and thus reflect society, or how the governing bodies of our society wish it to be formed. (ibid, p.124-5). Indoctrination and opportunity are effective tools of domination. Opportunities existed socially and economically in the colonies if one accepted and imitated British codes of behaviour and thought. This was often aspired to at the expense of one's own language, culture and sense of belonging with the result that, the minority becomes alienated from there own culture and indoctrinated with the second or more dominant culture of the majority.

In India local people who had too much English were alienated from their own society and not fully integrated into the new. Those who only had a little felt a

14

superiority over the ones who had none and became dissatisfied with the limits of their lot.

(Pennycook, 1993, p. 108).

This accentuated the stratification of the society which was already in existence. It also assisted in the divide and rule mentality. Education was predominantly for the purpose of facilitating compliance of the colonised population to the colonisers' political and social thinking, and not for the integration and thus empowerment of individuals into British business and society.

> English for the poorer citizens was for political not educational reasons and was designed to allow the natives to function within the imperial system…not to promote their positions or status either actual or what they could aspire to.

(ibid, p. 98).

Canagarajah affirms this outside of the colonial context by stating that a community dictates the framework under which it will operate. This decision making is not always held by a majority but predominantly those that hold power and control of governing and instructional institutions. 'The question as to which community's knowledge paradigm becomes the operating explanation of things is settled by an exercise of power, imposed through the institutions at their disposal.' (Canagarajah, 2000, p.18).

The English in the colonisation of India were clever enough to recognise the need to use the 'vernaculars' in educational institutions so that 'English' instruction could be accessible to the masses. (ibid, p. 12). Schools were then required to be registered and thus control over curriculum and teaching secured. With a greater exposure and 'understanding' of the new culture and a diminishing sense of foreignness perceived by indigenous peoples a new heritage is more easily adopted and accepted.

Educational institutions are not spearheads of avant-garde state of the art ideas. Quite the opposite. 'It is the supposed duty of an educational institute, representative of a society, to teach whatever it is one has to know or believe, in order to operate in a manner acceptable to its members.' (Goodenough, in Geertz, 1993, p. 10).

Transferring a set of value systems into an instructive curriculum, was not presented as an alternative way of thinking, or an additional way of viewing the world, but presented as 'the' way to see the world into which these new 'residents' of the British empire were born. This thinking was not just peculiar to those times.

Educational institutions are a reflection of, and breeding ground for the current market and politics of the time in which they function. The politics of one's times plays a vital role in determining those parameters. Religious, political and academic indoctrination all contribute to what is perceived as the accepted norm. Some may go as far as to say that English language teaching has been *political* rather than *academic, restrictive* rather than *enlightening*. 'Many of the structures and practices of schooling in the modern world are built on educational philosophies and pedagogical traditions which can be traced back to the colonial mission of spreading 'enlightenment values of civilising purposes.' (Canagarajah, 2000, p. 12).

English Language Instruction. A Colonising Force. A Business.

English language teaching had its political origins in the colonies, but its political involvement did not end there. Britain, pre World War II, was struggling with its ideas being accepted in Europe. The Germans and the Italians had organised propaganda campaigns to strengthen their position against the British. Britain needed to counteract this power imbalance and so created the promotional organisation known as the British Council. The policy of indoctrination outside the 'colonies' was spearheaded by this organisation.

The British strategy for expanding British culture and language teaching was motivated by the need to support its foreign image and investments. By providing instruction and tuition

in British literature, arts, sciences and political systems, Britain was securing for itself a level of acceptance and support. The British Council was set up for this purpose. British Council offices were placed in areas of strategic importance. They promoted literature, the arts, music and language of the British culture and heritage. Classes, libraries, exhibits and English language tuition were provided, all of which were government funded. Other activities and motivations related to this organisation are discussed in chapter 5.

The British, through their own sense of superiority, assumed that the 'foreignness of the colonies' would be assimilated into a new system of order and a monocultural norm based on British life would evolve which would resemble and reflect the essence of being British. 'British life, thoughts, and achievements are the life, thought and achievements of the British Commonwealth of Nations.' (Canagarajah, 2000, p.18).

This ideology had significant impact on the learning institutions under its governance. The colonies would use British systems of governance, education and apply British values to their societies. British thoughts illustrated through its value systems and literature were promoted and reinforced through these systems. This meant that not only the present but also future generations would be indoctrinated into these thought processes. 'The learners and the next generation of teachers would speak the same language, read the same books and be influenced by the same ideas.' (Axon, 1888, p. 204 cited in Baily, 1991, p. 113).

The British Council did not exist alone. It had allies across the Atlantic which were operating on the same agenda. America had the same interests in protecting its foreign investments and safeguarding its position in balance with that of Britain. So America too launched programmes and initiatives to safeguard its military positions, political interests and investments. 'Kennedy dubbed education and culture the fourth component of foreign policy. The others were economic, political and military.' (Phillipson, 1993, p. 157).

Both the Americans and the British used effective tools for ensuring the dispersal of the English language under the guise of benevolence. This took the form of international

teacher exchanges, the department of defence and their language programmes, the Peace Corps and the Department of the Interior. All of which worked independently but collectively towards a common goal.

> The United States Information Agency has the mission in the words of its former director in 1963 to 'further the achievement of US foreign policy objectives by influencing public attitudes abroad in support of these objectives through personal contact, radio broadcasting, libraries, television, exhibits, English language instruction and others.
>
> (Coombs, 1964, p. 60)

> BASIC English should be promoted but not as a form of social communication.
> [Basic stood for British, American, Scientific, International and Commerce.]
> (Churchill, as quoted by Phillipson, 1993, p. 187)

Britain and America shared compatible foreign policy motives for the dispersal of English. They also collaborated academically. The first 'School of Applied Linguistics' was established in Edinburgh in 1957 and later the American equivalent; the Centre of Applied Linguistics (CA). They were established through grants and support originating from the 'Ford Foundation in America and the British Council. Both of which were organisations funded by government or government supporting agencies and business interests.

This meant that English language teaching, research and development were strongly influenced by government policy and market needs. The academic collaboration of CAL and the British Council reiterated the ethos of foreign policy of that time which was that these two greater nations were in the business of distributing and sharing their 'best'. They were not in the business of exploring or discovering other possibilities. Evidence of this came through strongly at the first joint conference of CAL and the British Council in 1961.

English speaking thought and feeling is a vehicle of the entire developing tradition. The best that has been thought and felt by man in all places and all recorded times. Past and future.

(Joint CAL and BC Conference of 1961 in Cambridge)
(Richards, 1961, p. 19)

Adam Smith, the economist behind the comparative advantage theory of the 1940s, recognised the reliance that 'core' nations had on 'the peripheries' if their levels of production, profitability and growth were to be sustained. It was therefore necessary in Smith's eyes to bring economic development to the developing world. 'Economic development rather than social development being the key to the development of nation states.' (Lubasz, 1995, p. 47).

Education or instruction in English, the language of 'development', was used as before to promote the interests of the 'developed world. The offer of external educational scholarships added further to the erosion of local knowledge. On face value these incentives may seem to be acts of generosity and promotion of 'growth' but the implications extend further than that.

Academic scholarships to 'western' universities serve to reinforce ideas and practices of those nations; giving rise to the belief that foreign is better and local is inferior. Often this is aspired to at the expense of indigenous languages, ideas and traditions. English is perceived as the ticket to success, and the quickest road to this 'vision', is total immersion in the new found 'heritage'.

Tenets of English Teaching and Learning

Research finds that, assimilation into a second culture, or fluency in a second language, is optimally achieved when the primary culture of the learner is used as a base on which to attach secondary or subsequent learning. The learner thus attaches new knowledge to old and is able to conceptualise with a greater level of clarity and understanding. When the benefits of utilising a multiple knowledge base are not recognised there are implications for

both the teacher and the learner. Curricula go unchallenged and later reinforced as the learners become the teachers.

> Teaching material or syllabus can only promote learning when they are meaningfully related to what students already know. This will assist them in relating and attaching information to their own schemata.
>
> (Secru, 2002, p.70).

Curricula may often favour one social or economic group. As is often the case in modern ESOL texts, the middle ground is represented with the intention of not wishing to cause offence or present bias. In the Headway series of ESOL texts, published by Oxford, individuals and groups are presented that belong to the middle to upper class. No topics of political or social depth are considered. And thus presentation of life in Britain appears to be absent of societal difference. When this type of material is used in the classroom, how comfortable students feel with using it may vary greatly.

> Some students may feel that their use of English for classroom interaction would be interpreted by classmates as an attempt to discard their local identity and pass for a member of anglicised elite. Or being part of the anglicised elite might be aspired to by some and reacted to by others.
>
> (Canagarajah, 2000, p. 95).

Another implication is that failure to identify with a 'group dynamic' presented in a text; consciously or by implication, may lead to poor academic achievement. In a multilingual, multicultural environment which does not recognise or reward multiple interpretations of ideas, facts or opinions, many learners will 'fail', until they are able to disassociate themselves from their primary learning base and assimilate into the 'knowledge system' on which their instruction is based. Poor academic achievement is then aligned to a lack of ability in the student rather than being seen as an impractically applied or designed syllabus. (ibid, p. 19).

This is again reiterated and added to by Canagarajah, (2000, p.16) when he states that, 'materials that reflect a singularly focused approach to knowledge will in turn lend themselves to the false assumption that learning styles and needs are also universal.'

Two tenets of 'good' English language teaching have been strictly adhered to by international teacher training institutions such as International House Ltd and the British Council for a number of years and perhaps since the inception of ELT (English language teaching). They are that English is best taught by a native speaker and it is best taught monolingually without use of the mother tongue of the learner as an assisting tool.

> *Tenet one*: *English is best taught monolingually*
> *Tenet two*: *The ideal teacher of English is a native speaker*
> Tenets of Language. As stated by Phillipson. (1993, p. 185)

But the proof is quite the contrary…

> It is now argued that L1 can actively promote the more effective acquisition of L2 [L1: mother tongue or the first language that is acquired. L2: the second or subsequent language that is acquired]. The acceptance and valuing of students' native language increases their openness to learning English by reducing the degree of language stress and culture shock.
>
> (Auerbach, 1993 in Canagarajah, 2000, p. 128)

> In fact research findings suggest that one of the best predictors of second language proficiency is proficiency in the mother tongue. (Stanford Working Group 1993:9). Not only do speakers become fully bi or multilingual without suffering interference or confusion from other languages, they also develop complex meta-linguistic and meta-cognitive skills.
>
> (Beardsmore, 1993 in Canagarajah, 2000, p. 128)

Language in most people's world is not monolingual. It is the product of a multiplicity of beliefs, ideas, facts and value systems. English instruction and learning should therefore reflect this reality. Having monolingual based curricula and curricula delivery, overlooks the educational and cultural importance of a learner's first knowledge (K1) and their first language (L1) as an integral and essential part of their learning. Teaching without this exploratory focus could easily then be at risk of being indoctrinating (and assimilatory in

purpose) rather than empowering. Education and learning should be an empowering experience. Educational programmes such as teaching English as a second language should reflect ideals of empowerment rather than those of assimilation.

Language can be an empowering tool and it can also be a source of disempowerment. Dominant and/or majority groups maintain power by manipulating control. One effective tool by which to do this is the control of language and its use. English is already spoken by dominant countries around the world. It is however not spoken by the 'majority' of the world's inhabitants, but the number of people speaking English, as a second language, is increasing exponentially. English, if its aim is to empower its users, needs to look closely at how it is taught and learned.

It is too late to presume that English will take a backward turn and discontinue its growth in use. It is the language of science, technology, aviation, medicine and commerce. What isn't too late, is the acceptance that English now needs to reflect its use by multilingual, multicultural, geographically different individuals and groups. This reflection hands over the power in using a language to the users themselves and not the circumstances that have created its use. English no longer belongs to the native users. It belongs to the 'natives' who use it.

Taking the Native out of English and Creating a World Language.

To refer to English as a native language of some, and a second language of others, would imply that the some are the experts, and the others, are the imitators. Native would also imply possession by the 'some' and only 'use' by others. But due to English's growing favour and use…the *others* are the *many* and the *some* are the *few*. First language speakers can claim that right to using a language as their first or strongest language, but that should not automatically assume that those first users are better than others, who may name the same language as their second or subsequent language. Native or first language use should not be associated with an unconditional label of superior use.

It would therefore seem logical that those who use a language the most should be represented in the way the language is used. Why isolate and limit one's possibilities of expression to just being able to express multicultural ideas on a monolingual framework. By incorporating the many philosophies that influence thought in the one multifaceted language can only add to its richness and usefulness as a resource.

English as a world language looks at the model that takes account of the rich resource that a polyvalent language system can offer. A model that takes account of such processes cannot be a substitutionary one (L2 taking the place of L1), nor a parallelistic model (L2 a second or separate language to L1). The new model of second language acquisition would accommodate the different systems and usage of English representative of its speakers. Because for everyone, their L1 has a different space to their L2 or subsequent languages.

The acceptance, support and promotion of English as a 'World Language' is the doorway that leads to a language being spoken throughout the world; that begins to represent the knowledge base on which inter personal, inter national communication can be based. The negotiation of codes of language, which are accepting of cultural difference in their use, form and function, aid in the appropriation of alien cultures and languages by communities small or large, and assists in the use of a 'common language' which is representative of those who use it.

> These are healthy developments that counteract the 'alien associations' that 'other languages' hold in communities adapting to multiculturalism. Developments such as these bridge the structural distance between disparate systems, reduce cognitive dissonance and enrich the expressive and referential resources available in terms of local contextual conditions.
>
> (Sridhar, 1994, 802-3 in Canagarajah, 2000, p.142)

Many English language learners have multiple knowledge bases on which they base their linguistic expression. Effective language teaching therefore should provide the means to articulate one's thoughts, utilising the 'other' or many knowledge or cultural bases that these 'thoughts' may arise from. Does English as a second language, teach its learners to use all they know and provide them with the means to articulate this resource? Or are

language students today expected to express only that which English, as a language, can provide a concept for?

Paradigm shifts cannot be made when people do not overtly identify what has shaped the paradigm that currently dominates the field. Awareness ultimately will lead to change. New Zealand institutions such as VSO and The Home Tutor Scheme are in the business of providing ESOL training to teachers and residents. The Home Tutor Scheme is careful not to make such a claim of referring to training as teacher training. Their emphasis is always on facilitating learning rather than on teaching. It is the aim of this research to evaluate their level of awareness of what has shaped directly or indirectly their teaching/learning practices. And, to evaluate their practices in terms of being promotional of a polyvalent language system.

Chapter 2

The English Language. Empowerment or colonisation?

Development. Friend or Foe?

Introduction

As Chapter One stated, life is played forward but understood only once it has been enacted, and the costs and benefits exacted. The following chapter discusses the passage of English into the development equation, and proposes the questions that need to be asked in relation to; its friend or foe characteristics or status, and its empowering or colonising motivations. English accompanied the colonising British, and with that brought development of railways, systems of governance, educational institutions and frameworks, mechanisms of trade and exchange and the politics that supported and determined how these systems of operation would work. The benefits of the British presence in the colonies, to those colonised, has been a source of heated debate and will continue to be so, as differing opinions examine the costs that those benefits had on the existing populations of those colonised lands. (Tomlinson, 1993, p. 42-58).

The application of 'development' also has quite different meanings for nations and individuals depending on which side of the argument one stands, what benefits have been received and or losses inflicted. The world wars had a similar counteracting balance. For some people, the benefits outweighed the losses, for others, this was not the case. Industrialisation could be seen as a form of development as well, with equally differing

effects. The industrialisation of productive processes led humankind away from the traditional and instead towards 'modernisation'. A blueprint from which universal application has been applied with again varying results. 'Modernisation is western societies providing models for underdeveloped nations attempting to reproduce the achievements of industrialisation' in post war times.' (Tollefson, 1991, p. xi)

But as Gottfried Haberler stated the difference between a previously developed country re-establishing itself through development to that of an undeveloped nation, with no prior development in place, being opened to the same level of development, are two very distant and distinct realities. The former builds on foundations already in existence, whereas the latter must construct the foundations before development can take place.

> It is one thing to assist a war-ravished industrial country put its economy back on its feet, and it is an entirely different thing to help a less-developed, backward country change its way of life and modernize its economy.
>
> (Gottfried Habler, Harvard University, in Krauss, 1997, p. 70)

Economics or poor economic success has often been seen as the catalyst for nations opening or having their doors opened to assistance from nations thought to be in a position to offer remedial advice, funds and services. And, that the poor economic situation is due mainly to just that; lack of knowledge, funds and services.

> The central idea of modernisation theory is that underdeveloped societies must break free of traditional institutional structures that limit economic development and prosperity. Modernization theory asserts that 'underdevelopment' can best be overcome by the adoption of institutions and patterns of behaviour like those found in industrial societies. (Krauss, 1997, p. 82)

The following section looks at what has shaped the English speaking world in which we operate today. It provides background and context to the question of the acceptability and suitability of English being a world language and whether English teaching should be a part of New Zealand's aid provision on offer to its aid recipient nations.

The Past

The colonial times preceded industrialisation. The change in production methods brought about wide reaching changes that affected the entire structure of societies. For the maximization of production, land ownership and land use in colonised countries changed. No longer was land used for local, communal or personal use. External buyers and external markets, foreign to locals in their demand and methods of operation, were now part of the production equation. Families could no longer rely on the productivity of their land to sustain them. Family units needed to operate outside their land to provide the necessary cash to survive within the newly developed economies. Currency changed from being the exchange of goods and services to a cash driven economy. 'The growth - centred lens of development builds its economic growth on a foundation of radical land reforms, education and selection of population programs.' (Korten, 1990 p.54).

In order for economies to grow and continue to do so, pre-requisites had to be present. The period leading up to economic growth was named by Adam Smith as 'Take off'. 'Take off as Adam Smith had defined it was tied directly to radical changes in methods of production. What were also included were shifts in controls over income flows.' (Rostow, 1956, p. 38). 'Take off' was a period when all market factors were aligned to ensure that economic growth would result from increased production, demand and more production. To be successful 'Take off' must lead on progressively to sustained growth.

The industrial revolution redefined the concept of growth from being spiritual and social to becoming economic and market driven. The future no longer lay in the reflection of the past. The future lay in the hands of mechanisation and increased productivity driven by and maintained by increased demands. Science and technology were now the 'gods' of the creation of the future. The language associated with these new gods was English.

English did not have the romantic, diplomatic connotation of Italian or French. English was associated with what in historical terms would be named one of the biggest Empires since the Roman Empire. The British Empire was now firmly placed in history as being associated not only with successful trading and amassing of wealth and power but also with industrialisation and progress.

Although Britain come out of the colonies and colonial era with the scars to prove their involvement was not always welcome, the next title they would provide for the history books would be as World War Winners. As World War Winners, once again they would secure their position in the world as one of the most 'powerful' and 'influential nations' in modern history. At this stage in history they were now accompanied by their 'late' allies; America, or The United States of America; the USA.

Growth, as had been known in pre war times was in need of being restored. There was not only a desire to rebuild but to better the world as it had been known. World War II served two purposes in the field of economic growth. Firstly, it afforded Great Britain (GB) and the US invitations to enter into the affairs of countries they would previously not have been admitted to. Secondly these two countries were now looked to for the rebuilding initiative. Instead of the one English Empire being the centre of 'power' there were now two English speaking Empire building nations at the 'core' of the reconstruction of economic growth.

'The damaged economies of Europe had to be revived. As was evident from pre war experience, the personal, social and political factors congenial to economic achievement was present.' (Gottfried Haberler, in Krauss, 1997, p. 70 :). The 'developed' nations of the world wished to return to the previous state of development, and the 'other nations' of the world were encouraged to look on with admiration and encouraged to aspire to becoming part of the 'system' that had created the means to such wealth and prosperity. (Rist, 1997, p. 22)

Encouragement took many forms. If one is to take a critical look at the motivation behind this encouragement, benevolence may not have been the only motivating factor behind the developed nations of the world offering a helping hand to the less developed. Rist, (1997, p. 18), states that 'for roughly two centuries there had been a distinctive process that led one part of the world along the path of development, but for the last fifty that part of the world has been striving to maintain its momentum by drawing in the rest of humanity.

The following section examines the role of development in the building of societies. It takes into consideration and discusses the disparities and misplaced beliefs that instead of working towards a more developed world have seen some countries remain underdeveloped. Language has played a pivotal role in both colonialism and development. This role is discussed in light of what that role should be for the future.

Development

The development package has come to include many things. The economic era saw the push for structural adjustment aimed at the heart of societies economic, social and political organisations. The Post World War II periods were times that saw reforms which ranged from the construction of large industrial plants to the belief in the alleviation of poverty through birth control programmes.

Structural adjustment programmes have been designed to bring developing nations into line with the developed nations of the world by making appropriate adjustments to their systems of governance, finance and education among others. The motivation for their doing so is so that the developing nations become eligible for funding and assistance and achieve access to markets and exports that will presumably lead to an improved economic and social state.

Often, however, the reality is quite different, and the expectations lie only with the developing nation and not with the developed to make adjustments. The following

instances are examples of such disparities and structural adjustment policy hypocrisies. Low Income Countries (LICs) have had to make adjustments to global standards whereas Industrialised Countries (ICs) have failed to comply. The difference is that the LICs pay a penalty for their non compliance whereas the ICs do not. As Korten points out;

LICs must reduce wasteful market distorting subsidies: **ICs spend 18% of GDP while LICs spend only 6% on subsidies**

LICs must reduce public expenditures on bloated bureaucracies: **ICs govt expenditure is 29% of GDP while ICs is 22%. ICs spend 4% on govt wages. LICs spend 2.5%**

LICs must accept cuts in social services in order to encourage greater investment and saving: **LICs spend 8% of budgets on social sectors, ICs spend 56%.**

LICs must reduce their budgetary and current international payments accounts deficits: **Current LICs deficit for nearly 3 billion people is $17.6 billion. Current US deficit for 240 million people is $142 billion.**

(Korten, 1990, p. 56-57)

While health and welfare systems were being adjusted to realign countries into a position ready for economic, technological and social advancement, the very cultures of the 'underdeveloped' nations were put into question. The mere introduction of the 'products' of development brought the existing realities of people and cultures into question. 'Every industrial product brings with it its corresponding requirements and they can only function with their associated infrastructure and the psycho social preparation of people.' (Ullrich, 1992, p.284).

The colonial forefathers were aware of the need to prepare the ground for the planting of the seed of foreign ideas and concepts in order to produce a compliant self-seeding crop of followers. Their methods were perhaps more obvious and aggressive than today's.

Development initiatives that are well meaning but inadequately thought through can be just as intrusive, disruptive and destructive of civilisation as those of our colonial forefathers.

The benevolence of the West has been proclaimed and promoted by its leaders. President Truman said, 'We must embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas.' This was included in The President's speech the day he took office in 1949. This speech bore great significance. For on January 20th 1949 the underdeveloped were labelled. 'Two billion people became *underdeveloped*. Homogenised despite their diversity.' (Sachs, 1992).

> The structural and cultural invasion of 'development' is possibly more insidious than colonialism and neo colonialism, because it is not always accompanied by a physical western presence.
>
> (Johan Galtung in Ullrich, 1992, p. 285)

> Knowledge is neither or never either value free or value neutral. The Processes that produce it are value laden, and these values are open to evaluation. (Or should be.)
>
> (Code, L. 1991 In Banks, 1996, p. 5)

> The West has too often assumed that its lifestyle is to be admired and emulated, acting often out of good intentions it is often forgotten what has been lost to attain this material wealth. The same could be said of the language that is transported with aid. This occurred to a greater extent in the past but through the projection of images of affluence and lifestyle ease. The stress of obtaining that aspired to economic position is often not depicted. One man's perceived ideal community…can in fact be the same man's imprisoning reality.
>
> (Appadurai, 1998, p.32)

Development has posed a vastly different concept for developed and developing nations. Only hindsight provides a more complete insight into the true or intended motivations and subsequent consequences of this phase of our world's development. Countries which in post-war times were emerging from states of dependence, previously imposed by external

governments through internal rule, had vastly differing priorities to autocracies. For a country that had never known centralised government, civil infrastructure, democratic systems or governance or even the security of regulated and constant food sources; that did not primarily depend on climatic factors, the reality of development posed many problems. Not only in physical adaptations but in social and cultural adaptations required in order to take on board the new and the unknown.

> Realities of the world which the ex colonial countries occupy decree that the task of reconstruction or construction that they are determinedly engaged in can be pursued within the global order created for out times by the very history that dispossessed and disempowered them in the first place.
>
> (Kandiah, 1995, p.xxi in Ruanni and Tupas 2000, p. 89)

Language played a considerable role in the act of colonisation. Its role in development is also pivotal. How English has become part of the development paradigm needs to be examined in order to give perspective as to what form its present and future role should be. English language teaching and learning under the colonial system was not a 'gift' given with no strings attached. It was presented as a ticket. A ticket of limited entry, to a place of limited value. The ticket holder was not entitled to take up any place in the theatre – that came at an extra cost and indeed some places were always reserved for *'members'*. Members' seats were seldom made available for general use and then only at premium prices.

Development is not dissimilar to colonisation or expansionism and some may say that it is just a more digestible word for the same thing. Colonisation created dependencies and reliance rather than building the infrastructure of colonised nations in order that they stand alone and independent of their so called 'developers'. The same could be said of foreign aid donor nations.

The foreign aid fallacy: the common perception is that foreign aid is a means by which rich donor countries help poor people in foreign lands. The reality is something much different. Food to feed armies not civilians is just one example. Experience suggests that their usual terms of credit and in-built bias toward a top – down approach to development are no substitute for market discipline. Foreign aid can also be a substitute for reforms that need to be implemented thus prolonging the dependency cycle or adding to or creating it. Aid is a palliative measure and can be another form of protectionism. When a poor country receives food aid, domestic food production falls in the recipient nation.

(Krauss, 1997, p. 61)

Rather than development being a precursor to independence, it can be a precursor to a lack of development in the recipient nation. If the recipient nation does not move towards the development of their own programmes and initiatives under the umbrella of aid, then an era of dependence is created.

This can and is overcome by aid inclusive initiatives that facilitate reciprocity of institutional, policy and personnel development between donor and recipient nations so that aid contributes to the strengthening of the recipient nation's independent capacity to foster its own initiatives. This is discussed in more detail in chapters six and seven.

Development or access to it is not dissimilar to the ticket analogy of English presented above. To acquire the place one wishes to have in the market rather than the auditorium, certain entry requirements are needed. Strict adherence to those requirements must be followed in order for favourable conditions to be applied. English language teaching and learning may be presented as assistance to facilitate the passage into development policies, but may in actual fact be of equal benefit to the 'donor' as to the 'recipient' of aid.

The British Strategy for expanding ELT was three fold.

1. Support for foreign policy.
2. Preserve and strengthen the Commonwealth and Empire.
3. Increase trade and protect investments overseas.

(Phillipson, 1993, p.144)

The 'English language' has often been the language of 'currency' used for the implementation of programmes of 'change or reform'. The extent of British influence may not always match its present position and power in the world we live in today. Its presence in and around the world may be more representative of its history as a great empire. This dimension of influence has an effect on language use and distribution. A realignment of a more equitable control over language by its users may be needed to alter the paradigm with which language programmes are aligned. 'Britain still occupies a role in the world out of all proportions to its area and population.' (Kennedy 1981, p.382 (ibid))

Development provision in the area of language teaching needs to be an advocate of eliminating the belief that it is the English language that has a place of superiority in the articulation of knowledge, and instead, promote the reality that it is language users who carry the knowledge not the language that they use. In that way it is hoped that false ideas of superiority associated with the monolingual use of language can be quelled, and the richness of multilingualism recognised for the resource that it offers us. Thus putting paid to ideas such as 'Any literate, educated person on the face of this globe is in a very real sense deprived if he does not know English. (Burchfield 1985, p. 160 –161), (Skutnabb-Kangass, 2000, p.497).

If English in its title as a world language takes on the responsibility to represent and reflect all who use the language, and that flexibility is accepted by both core and periphery users, there is movement and compromise occurring from the centre out and the outer in. This would be a significant step towards bilingualism and multilingualism being seen as the norm and not the anomaly.

It is important to be mindful of the implication that status has, and to consider this when looking at the content of curricula both for learners and teachers alike. The register of different language is appropriate to teach and learn because it allows function within different communication acts to be successful. But the 'status' of different language can imply a level of authority, superiority and power. The provision of ESOL as part of aid programmes should be concerned with dispensing with disparities associated with elevated status assigned to different language use and more concerned with contributing to the formation of a level playing field for all.

A level playing field for all includes not only the way language is used and the acceptance of it, but how language can be used to access information and systems. A level playing field for all, involves all members of the 'team', in this instance the English speaking team, being able and allowed to access all of the 'club' facilities and opportunities. The following section discusses access to English and the limitations that may have on the individual and a nation.

Access to English

Britain set the standard for many systems adopted by its colonies; transportation, postal, bureaucratic, educational systems and systems of communication. Some of these systems are still used, and admired for their efficiency today. In colonial times the use of English was an integral part of these systems and a necessary requirement should one wish to work within them. The language that the indigenous peoples spoke was seldom taught in the schools of the colonisers. The language of the colonisers was what was predominantly taught and not with the intention of inserting the colonised into the society of the colonisers. The indigenous peoples were educated to serve but not to benefit from the new society into which they had been inserted.

The languages taught in the schools were seldom the languages spoken by the students who attended them. In British colonies urban schools invariably were English-language medium schools. The education system as a whole devaluated these [indigenous] languages.

Because most colonial schools taught in the coloniser's language does not mean that in so doing the schools exposed the colonised to the coloniser's culture and thereby prepared students to take a place in that society. There is ample evidence to suggest that colonial schools taught a version of European language and culture "adapted" to the colonised.

(Altbach and Kelly, 1978, p. 12-13)

Certain standards were also established to maintain procedure and protocol. Here the term 'standards' is used as it expresses the beginnings of what was to become the method of choice for selection of British Civil Service recruits for service in India. 'The first national exams were designed as a means of selection for the Indian civil service.' (Pennycook, 1998, p. 130).

Candidates came from the then public school system, whose rolls were filled from the upper classes. Tutors or masters were graduates of the same system. The language style, accent and presentation of this system was that, which was exported and emulated by the colonials, and the colonised if they wished to be part of the 'colonising machine'.

Assimilation into the system that held power translated into survival and advancement. For the colonised this means reassessing their system of survival and or subsistence. Because, previous to the arrival of the coloniser, the language(s) of power was the indigenous language, the official and governing language of status within the previously un-colonised land.

What was different under the colonised system was that the language of power only translated into 'power' for the speaker if in fact they came from the colonised land. In India, English was the language of bureaucracy and government systems. The indigenous

populations were encouraged to work within the system and have a high level of competency within the English language base, but they could not aspire to being those who were chosen to actually direct the system. Their role was of subordinate importance. 'English was designed to allow the natives to function within the imperial system …not to promote their positions or status either actual or what they could aspire to.' (Pennycook, 1998, p. 98).

Language, in development however has a different role. As part of the development paradigm, the adoption of donor systems includes the adoption and development of educational systems. Education is recognised as an independent ticket to achievement and alleviation of poverty. A pre-requisite to economic growth is the establishment of an elite educated section of society, who understand the operations of the donor or assisting societies' programmes. Education is seen as one of the major contributing factors for the successful adaptation of systems of and for development.

> Education is also essential if a country is to address poverty at a systemic level. The technical, analytical and strategic capability that emerges from higher education is a prerequisite to understanding poverty and poverty related issues, delivering basic services, developing and maintaining infrastructure, attaining economic growth, attaining and maintaining international competitiveness, achieving and maintaining social cohesion, protecting the environment and delivering transparent and accountable governance. The capability of countries to respond effectively to the demands of an ever-changing world and new policy priorities, such as the HIV/AIDS pandemic, are critical for successful development. This capability can be gained particularly through post – basic education, such as senior secondary education and tertiary education.
>
> (NZAID Education Policy Statement, Draft October, 2003 p.6)

Education is thought to provide and contribute to the wealth of information that is now seen to be necessary to compete with and within global markets. When '80% of the world's electronic knowledge is stored in English' (Crystal, 1997, in Mckay, 2002, p. 19), it means that English speakers and or users are at a distinct advantage in the access to and use of that information or knowledge as highlighted below.

English in our lives:

International organisations, 12,500	-85% make official use of English
Motion pictures	-85% controlled by the USA
Popular music	-groups listed in the Penguin Encyclopaedia of Popular Music... 99% predominantly English
International travel	-USA leader in tourism
Publications	-more books published in English than any other language
Communications	-80% of world's electronic information is stored in English
Education	-English plays a significant role in higher education in many countries.

(Crystal 1997, in Mckay, 2002, p.19)

Access to information and research becomes easier, which in turn assists in the access to business, economic and political know how, and also 'know who'. Contact is made through the use of a shared, 'universal' language. 'Knowing English is like possessing the fabled Aladdin's lamp, which permits one to open as it were the linguistic gates to international business, technology science and travel.' (Kachru, 1984, p.25).

Malaysia, a former British colony, used English as the language of administration even though there were three main ethnic groups with their own language(s); Malay, Indian and Chinese. All these groups learned English until 1980 when Mahather, the president, made Malay the language of instruction in universities. But approximately two years ago he realised that this was causing deficiency in the level of skills and opportunities afforded Malays in the country as they competed for positions against others whose English fluency secured them better positions. English had continued to be taught in Chinese and Indian secondary schools and these students were greatly advantaged in the ever increasing competitive job markets.

The decision to 'snub' English has been reversed to the extent where now extensive programmes are in place to intensify the number and quality of English language programmes across the board. The intention for this is to ensure a place for Malaysia in the global markets that dominate economic development today. The following exerts provide

examples of the amount and nature of English language promotion present in Malaysia today.

> The Human Resources Minister Datuk Dr Fong Chan Onn said today that there was a need to remove the prejudice against the English language as a colonial legacy. He said job opportunities today and in the future belonged to those who were proficient in at least two languages, including English. Good English skills among workers would ensure companies remain competitive. Learning English is more that an investment, it also raises the value of human capital.
>
> (New Straits Times, Malaysia, 02/18/2004)

> We plan to reach out to the younger generation and language educators to enlighten them on the importance of the international language [English] as Malaysia faces economic globalisation and knowledge economy challenges of the new millennium, he [Dr Paul Chan, Executive Officer of National English Campaign, Kuala Lumpur] said.
>
> (New Straits Times, Malaysia, 8/7/2003)

English thus is seen as an integral part of the modernisation and development ticket. It is requested and sought as part of the aid package. The use of one dominant language is justified in terms of the benefits that it provides no matter what the risks or dangers may be. It becomes too difficult and too dangerous for countries to reject this system of market dominance. Aid is the carrot to entice participation but economic sanctions are the sticks that guide the acceptance of the carrot. It is too difficult for other internal systems to seek operational approval by the external agents who often hold the purse strings.

> Economic aid is the carrot and economic sanctions the sticks of interventionalist policy. Sanctions have become ineffective as global markets increase and expand thus expanding affected countries' choices. The far reaching arms of the US can only control so far. Couple this with an increase in the fear of US military might is yet another reason why aid works better.
>
> (Krauss 1997, p. 77)

Without the right language, access to information is limited and therefore limiting. Economic control is not the only thing affected by the use of one system and one form of governance that utilises one common language. In terms of research and information the

following examples highlight the pressure to become part of the 'dominant system' and an integral part of that system is pertaining to the dominant language base.

Research and Information

1. The growth of information is exponential requiring sophisticated systems of retrieval and access.
2. Global corroboration rather than isolation of ideas is therefore advantageous.
3. More information is available to more people if one language is used.
4. Which means more efficient use of funds and quicker outcomes.

(Tollefson, 1991, p. 84)

Thus monolingualism, preferably in English, is seen as a practical advantage for modern social organisation while multilingualism is seen as a characteristic of un-modernized, traditional societies. (ibid., p 85).

The capacity to access and manage such a complex array of information requires vast linguistic skills at national level. For every country this means a large cadre of people fluent in English. This translates into investment in education and educational institutions based on 'western' models. To be able to do this and do it to the 'requirements' of the 'external dominant systems' in which this knowledge will be used, vast funds are required. Assistance therefore is also needed.

The availability of development funds is dependent on the lending agencies. Lending agencies that are formed and supported by western nations. The nations that some may argue create the need for assistance in the first instance. The World Trade Organisation (WTO), The World Bank (WB), The International Monetary Fund (IMF), all site English as one of the organisations working languages of which a proficiency level is required should you wish to work there. (**www.wto.org** - under vacancies).

Access to information and economic advantage does not always equate solely to a capacity to be fluent or proficient in a language. To access even a secretarial position in the WTO your country of nationality needs to be a member of that organisation. Politics therefore is also an integral part of development.

> In order for nations to gain full access to the resources available to the English speaking world, they must develop the necessary institutions; universities of research, corporations, institutions that control scientific and technological information. If they do not they need to ask nations that do for assistance.
>
> (Tollefson 1991, p.86)

The issue of development or assistance thus becomes political and a matter of compliance or non- compliance. A gentler term would be compatibility. A country can only advise and or assist with a situation that they understand. Assisting a system of economics or education that resembles ones own is infinitely more possible than offering advice or assistance on something that is unfamiliar. What needs to be noted here is that this process of 'exchange' is not always reciprocal. What results is a system characterised by unequal relationships of knowledge exchange or knowledge acceptance between developed and developing societies.

English in the Development Arena

The Maori translation for The New Zealand Agency for International Development, Nga Hoe Tuputupu-mai-tawhiti, translates to 'the paddles that bring growth from afar'. The words 'growth from afar' implies a giver and a receiver on a one-dimensional transfer of 'growth'. To *bring growth* is used rather than a *sharing* or *exchange* of 'growth ideas'. I am sure the translation does not represent the actuality of the NZAID policy in education, but it brings to the fore a vital point of discussion; the acceptability of education programmes and ESOL in particular as part of our aid package.

Although the belief that teaching English is a useful tool to facilitate the development process it can also and should also be seen in the light of creating situations of inequality and exploitation. The support for this argument is that…:

…..the spread of English supports unequal relationships between developed and developing societies.

…English is associated with the institutionalisation of inequality in developing societies.

Before being able to evaluate a language or education programme, in terms of supporting inequality and or exploitation, it must be looked at in terms of how it fits into the existing national ideology.

(Ovando and Gourd, 1996, p. 302)

The NZAID Education Policy Statement is clear in its wishes to 'deliver aid mechanisms that strengthen local leadership of education sector development.' (NZAID Education Policy Statement, Draft, October 2003, p. 1). This reinforces a belief in development being recipient-nation driven. Under 'Local Leadership of Education Sector Development' in the NZAID Education Policy Statement, the following headings are used to outline the operating principles.

Partner-country driven
Results oriented
Comprehensive
Prioritised
Partnership oriented
Based on a long- term sustainable perspective.

(NZAID Education Policy Statement, Draft October 2003, p. 3)

In no part of the document is the content of programmes mentioned. But under the heading; Strategy, the document states that NZAID is committed to...

> ...working with and responding to education ministries and associated agencies through bilateral education programmes.
>
> ...contributing to Pacific education at a regional level.
>
> ...facilitating knowledge exchange and management
>
> ...participating effectively in international education arenas and supporting multilateral agencies.
>
> (NZAID Education Policy Statement draft October 2003, p. 6)

Bilateral education programmes, education at regional level, knowledge exchange, international education arenas; all of these terms would imply the desire for education to at least include and at most promote the teaching and learning of English. The dominant neighbours of the Pacific are America, Australia, New Zealand and Japan. Three out of four of those countries promote English as their first language. If the Pacific nations wish to be part of the 'group' it would be advantageous for a good percentage of the population to have a command of English.

NZAID is also involved in Asia, especially South East Asia. One programme it is involved in is ELTO; English Language Training for Officials. Government officials from South East Asia come to New Zealand for a period of up to six months. For the duration of their stay they participate in language and cultural programmes in two or three regions in New Zealand. They attend English language classes as a group and visit locations and organisations related to local business and government operations. But the main focus of their stay is to improve their English language skills as the following NZAID document notes;

The broad goal of the programme is that officials of participating countries develop the English language skills they require to do their jobs effectively, particularly when representing their countries' views and interests in fora that require the use of spoken and written English.

(NZAID, Request for Tender document for English Language Training for Officials, ELTO, programme, 2003, p. 1)

The countries involved in this programme are; Vietnam, Lao PDR, Cambodia, Mongolia, Myanmar, Thailand, East Timor and Indonesia. The terms of reference for the 'standard' of English that is being aimed for is evaluated using the IELTS (International English Language Testing System) examination band scores.

The objective of the programme is that officials improve their IELTS rating by 0.5 – 1 band from a starting point of between 4.0 – 5.5. the **means of verification** for this objective will be the comparison of officials' pre and post- IELTS scores.

(NZAID, Request for Tender document for English Language Training for Officials, ELTO, programme, 2003, p. 1)

These two examples of NZAID assistance illustrate the 'dominant' position of 'western' English speaking core countries. Their position, real or imagined influences and promotes the use of English as a language of business, education and politics. A consequence of that is also the 'imposing of an external standard', (IELTS scores) albeit requested, on the recipient nations.

Dominance of centre circles stems from their ability to conduct sophisticated research using hi tech facilities and then popularise the knowledge globally through their publishing networks and academic institutions. ...This draws communities into a vortex of dependencies (cultural, financial and professional). But not adhering to the requirements sets individuals and communities up to be disadvantaged. Empowerment needs to be a conscious informed decision which fully comprehends of the consequences of practicing alternatives to the mainstream.

(Canagarajah 1996, in Canagarajah 2000 p. 104).

44

This point made by Canagarajah plays a pivotal role in the question of where to from here? With reference to Canagarajah's last statement, where to from here if communities do not wish to adhere to these requirements and standards? Economic recovery may help to solve the problems of poverty which development attempts to primarily address. And technological progress may assist in some of today's problems being solved. But in being part of that collective, it also means that it becomes almost impossible to escape the *collective obligation* that participation involves. The use of English as the language of that *collective* carries with it implications of dependencies and inequalities. And with dependencies and inequalities goes also power and imbalances of power. A language that holds currency and status is the language that represents the 'power base' in any one society or group of societies.

The Powers that Lie within Language and its Teaching.

At different times in history, political theories and practices have exhibited different levels of power in forming or conforming societies ideas and functions. The education of foreign nationals has not been immune to this influence, and ESOL itself has often been a tool to represent and foster political policy. Sometimes this has been overt but at other times it has occurred under the guise of 'educational or developmental benefits'. English as a language and a culture has held positions of power that span the last four centuries. It has been these associations with power and governance that have led it to the position it holds today, as a language spoken across the globe by many, and for many reasons.

The Power of English...

17-18th century	leading language of colonial powers
18-19th	leading industrial power
19-20th	leading economic power
20-21st	leading language of technology and communication /advertising, movies.

(McKay, 2002, p. 15).

The *Power of the Past and present* is a powerful force to be faced with when determining a future path. What is known and familiar feels comfortable. But decisions, be they political, economic, cultural or linguistic, reflect the times in which they are made. Systems that go unchanged or unchallenged therefore continue to reflect times, ideologies and methodologies that are representative of times gone by. Not always is this relevant, applicable or practicable for the needs of the times in which they are being used.

When things go unchallenged and unchanged, what is implemented continues to reinforce ideologies and theories and practices that may long have been discredited through more recent research and thinking or may just purely not reflect the needs of the society in which they are used as the norm. Language policy and practice is not exempt from this scenario. Language is an integral part of political and economic power. It is the vocalisation of the policies and practices of the times pertaining to any one community, be that large (global) or small (local).

Understanding how the policies we live with today were created and why, serves in assisting us to evaluate the dynamics that dictate our operational practices and thinking. Through understanding our past we are then in a position to evaluate our practices and their relevance to present day community needs, thus avoiding the reinforcement of ideas, theories and practices that may be detrimental to some of the members of local and global communities.

The English language has long been associated with power in diverse forms for the past two centuries or more. The language has been associated with exploration, colonisation, modernisation and development. This has afforded it a position that some would claim as superiority and greatness but for others it would be associated with dominance and loss, as the following examples express.

English as an exploring power...

James Cook, English explorer and cartographer who brought New Zealand into the British Empire.

(Colliers Encyclopaedia, vol. 7, 1991, p. 281)

English as a colonising power...

The greatest success in transplanting colonies overseas was achieved by the British, whose people settled the North American coastline throughout its whole length.

(Tinkler, 1987, p. 2)

English as a modernising power...

The penetration of English into major political and economic institutions on every continent of the globe is a result of the economic and military power of English speaking countries and the expansion of the integrated global economic market which they have dominated. The processes that bring about the spread of English have come to be known as 'modernization'.

(Tollefson, 1991, p.82)

English as the voice of development...

World Bank, IMF and Aid meant that recipient nations needed to function in English.

(Ruanni and Tupas, 2000, p. 84)

The role English has played on the shores of other nations has spanned more than two centuries. Britain's explorers, colonisers and political scientists have played a significant role in the history of 'foreign' countries. At one stage Britain was so well represented in and around the Indian Ocean that the Ocean was likened to a British Lake. The Indian Ocean was virtually a British lake. India was its centrepiece, with Burma, Malaya, Ceylon, and lesser territories like Aden as the periphery. (Tinkler, 1987, p. 3-4)

Britain's conquests did not remain there but encompassed the colonisation of countries that accessed both the Pacific and Atlantic Oceans and there were others. Britain was a symbol of power and greatness, but it also left a legacy of destruction of beliefs. Belief in ones own culture, language, traditions and heritage and country.

To use, as an example, the colonisation of India, certain methods were employed that would appear on the surface to represent respect and adherence to indigenous language,

culture and practices. But the motivation behind some practices has come to be recognised as having been self serving and subordinating.

One such example is the use of the vernaculars for educational instruction in the Indian colonies. The language of instruction deemed to be more effective was the local languages of the regions where educational institutions were already established. On the face of this it appears to be representative of recognition of the need for peoples to retain their own language. But the real motivation was for the 'European message' to be delivered to the largest number of people possible, with the least amount of association with 'foreignness' as possible. And this was achieved.

> The idea was for European knowledge and objectivity to be transferred to the masses. The best language of medium would be the vernaculars so as to ensure maximum coverage and greatest understanding and assimilation.
>
> (Pennycook, 1998, p.70)

English culture and ideas taught through the educational institutions assisted in forming a compliant population base. Instruction in the beauty and significance of the culture of the colonisers, however, established the ideas of difference and of betterment. English culture and practices were portrayed as being superior and in so doing the indigenous cultures of the colonised deemed to be inferior.

Education, cultural instruction and language tuition was used as part of British and American foreign policy to conquer from within, from colonial times onwards, as Pennycook notes;

> The registration of schools in Hong Kong and India became mandatory so that the curriculum could be delivered and moderated uniformly. Schools were to become crucial civilising institutions in the production of moral and productive citizens.
>
> (Pennycook, 1998, p.70)

This again was reinforced by the fact that indigenous education was conducted in the vernacular and by virtue excluded the British residents from participation. Separate

English schools were established to follow the curriculum of the 'motherland'. This reinforced the idea of separateness and superiority.

What is wanted is a future that will lead us away from the stratified dependent communities created by our heritage and into communities where all participants can enjoy equity. This should be inclusive of the language that individual communities and / or individual people choose to use to conduct their business or daily lives. The monomodel norm of one language, one state, as an ideal to achieve national and global unity has been shown to be unsatisfactory. More people speak English in the world today than at any other time in the past (Appendices Four and Five) yet we still live in a world absent of peace and harmony, both globally and nationally. One unifying language does not make a unified world. Especially if that language is intolerant of the variations that its users bring to that one language.

It would, however, be unrealistic to ignore and / or fight against the position that the English language *enjoys* today. Too much is at stake both for the individual and individual communities. The world is governed by economic values and survival is determined by economic participation. We live in cash dependent communities both locally and globally which are export dependant. No country today survives alone on what it produces itself. English is the language of the markets and participation within those markets is essential to ones economic survival.

> The prosperity of the industrial nations since World War II has been due largely to global specialisation and interdependence. No single country does all tasks today. 'No country is exempt from the law of comparative advantage – and those that have tried to exempt themselves have paid dearly for their transgressions.
>
> (Krauss, 1997, p. 95)

It therefore mandatory for ones survival to be part of that interdependence and to be able to enter the market, being able to communicate in the language common to that market. Because English is the language of the dominant economic and political forces of our times means that English is the language of 'currency'.

Language teaching and the teachers of English need to reflect an awareness of the fact that firstly, language policy has been influenced by past policies that have been aimed at achieving monolingualism and secondly language learning and teaching is influenced by the dominant position that English holds today in the political, economic arenas. Understanding of these two major determining factors assist the language practitioner in understanding the motivations that exist today behind the drive to teach and learn English.

The responsibility of the English language practitioner lies in determining how English language can be taught without imposing dominance by one language over another, and without subordinating ones own language to another, in this case English. In order for this to happen, an understanding of the powers that lie within language and its teaching are needed, coupled with a comprehension of the motivational forces that are presently encouraging the desire by so many to learn the English language.

The placement of English language teaching in development needs to include the same level of understanding in order for it to adhere to its sustainable and equitable definitions. Language practitioners especially in the development field need to be keenly aware of the learner they are imparting language to and the reasons for them doing so.

> If we teach for communicative competence, without examining how language has been historically constructed around questions of power and dominance, we will once again be advocating a view of teaching that may have more to do with assimilation than with any useful notion of empowerment.
>
> (Pennycook, 1994, p172)

The motivation behind, and consequences of ESOL being delivered through aid provision may not have the same level of transparency as that of ESOL being provided in an English speaking country. ESOL practitioners must know whether they are in the business of the delivery of knowledge for empowerment, or the delivery of knowledge for subordination. An examination of language learning and teaching that is separate to issues of power and dominance ignores the motivational forces that have been present in language instruction from its onset.

If we consider these points in the light of language teaching today it should be done, so as to avoid the stratification and superiority that was created through education in the past. ESOL teaching had its beginnings in colonial times as discussed in this chapter. The motivation behind instruction in European ways was aimed at compliance of populations to the introduction of foreign change.

This needs to be considered in present day circumstances so as to avoid a repetition of English language instruction being for the purpose of assimilation and not empowerment. This is of significant relevance in the development arena. The provision of English language instruction, on request from aid recipient nations needs to be assessed in terms of whether it is to function for the sustainable benefit of the people of the country in which it is being taught, or for the furthering of the interests of countries who hold positions of power, external to the recipient nation.

Empowerment

The offering of and access to language, as explained earlier, can be associated with accessing information. Once in possession of information relevant to a need, independence in planning ones own destiny can be achieved, as an individual or as a nation. But what is often overlooked is the content, calibre and intention of the information that has been found.

One set of data is not universally applicable. Access to information, therefore only goes part way to attributing to independent decision making. Skills to interpret, analyse and act on the information available is also necessary. The application of data informed information is needed to make decisions that can be individuated to particular areas and situations.

In the development arena, what has historically happened is that western models have been applied to non western contexts with the results being, at least unfavourable and at worst damaging. These kinds of errors have affected recipient nations economically, socially, culturally and environmentally. There exists the desire to assist with the need to understand the great diversity that exists in actuality.

> An ongoing tension exists within development theory between the desire to formulate universally valid principles and formal models (based on a stylised version of the developed history of the west) and the need to understand the great variety of actual experiences and potential alternatives for development in different societies.   (Brohman, 1995, p. 121)

The danger of the universal application of one norm is also relevant to language studies in the context of aid provision. When one language is promoted as being the norm, other languages may suffer. Their use is compromised by the new and imposed importance of the language being introduced. The language that is introduced may not be related to the locality in which it is being proposed to be used and taught. And the culture that it is representative of may also be foreign to the context in which it is being introduced.

As with any 'tool' that is introduced into a new environment, in order for it to be used effectively and without danger to what is already in existence, it needs to be adapted, modified and controlled so that its use is of both short and long term benefit to its users. Otherwise the risk is that the new tool, in the absence of careful modification, may create problems that have not been encountered or considered before and ones that may incur long term or permanent damage.

The risks of introducing a new or foreign language into an existing language system is that the use of the new language will impact on the use of the other existing languages. A language that is assimilating encourages users of other languages to adopt the new language as the 'norm' and to conform to, or be an advocate of the value system that it represents. A language that is empowering adopts and adapts to the environment in which it is being

used, so that it assumes characteristics of the places in which it operates, and it does not assume a position of dominance.

This could mean the use of localised vocabulary and structures rather than adhering to a rigid format to ensure that the introduced language keeps its original identity. This flexibility exhibited through adaptations to form and function of use in language is telling. It provides the evidence of empowerment rather than assimilation. Because a language that insists on remaining the same is not representative of the times and places in which it is used. A language that insists on remaining the same is locked into retaining an identity that was created for a certain time, place and people. Empowerment of people through the use of language as a development tool should allow a language to be adapted as per the use of the users. Language should behave as any development tool. It should be adaptable and modifiable to the time, place and context in which it will be used for the most effective outcomes of its recipients. The following extract from Brohman (1995, p. 122) reiterates this thinking.

> Solutions to development must be found in "contextuality". The context of development is constantly changing at a variety of scales over time and among societies creating both new obstacles and new opportunities for variations in development. Strategies and theories of development must come to grips with the basic pluralisms of development that produce important differences among societies across both time and space.

Language development as part of an aid package should be aimed at assisting empowerment of the users. The use of a standardised accepted norm only provides for an assimilation model to take place. If indigenous peoples are not permitted to adapt and use the tool of language given to them, then they quickly become the victims of euro-centrism; the belief that one way is the best way and one standard is superior to another. Language provision in aid needs to be aware of the risk of promoting this concept through insistence on adhering to 'English' as spoken by the core nations, and not 'English as spoken by the many who use it as a second or subsequent language'; the English language of the periphery nations.

> To varying degrees Euro centrism has permeated all our major frameworks of development studies as well as their component parts within individual academic disciplines. Within development studies, it has been associated with eh neglect of geographical diversity and the misreading of the social and historical experiences of individual countries and regions. Western based concepts and research methods are infused with a false universalism that serves to legitimate their application as is – without basic refinements or reconstruction – in diverse developing societies.

> (Brohman, 1995, p. 128)

Conclusion

Dependencies and inequalities are in integral part of a core - periphery paradigm. While it may be impossible to eliminate that which already exists and has done for many years, it is not impossible to address or begin to eliminate the inequalities and imbalances that an existing system has created.

English, as a World Language, does not have to equate to the dominance and control that was inherent in its inception, brought about by its imperialist origins. If the title 'English as a World Language' is examined for syntax, …*a*….world language and not …*the*…world language already implies that it is not singular in its title but _one_ of the _many_ main languages used for communication today.

If the …*a*…is to be sustained so that English does in fact become *the* only language used for international and intranational communication, then certain criteria and parameters need to be applied. What is needed is a multilingual shift in the monolingual paradigm that has shaped English to date. Debates about language are not always confined to language but also the culture of language and the Englishness of the language being used.

A view of one English with a single set of rules accords with a monolingual version of society intent on preserving an existing order in which everyone knows their place.

(Carter, 2001, p. 90)

Linguistic genocide has occurred at the hands of many dominant languages throughout time, and often with political motivation attached. It would be a mistake to continue on with a linguistic paradigm, generated from a system that has not adequately addressed the disparities and inequalities that may have been its trademarks from the past.

This thesis looks at how English language providers see the shape and acceptability of English continuing to be used as *a* world language and a component of NZAID. It looks at what form that shift should take to ensure that English, as part of these two dynamics, is acceptable and sustainable and socio linguistically respectful and supportive of the people, cultures and communities that use it not only as a first but as a second or third or subsequent language.

Sustainability in development is not only applicable to biodiversity. Biodiversity is not the only requirement for the survival of the planet. Preservation and promotion of linguistic diversity will also ensure that the vast knowledge base, able to be expressed through the use of different languages, is preserved, and added to. But not only that, that it survives and flourishes as well.

Kachru,(1986, p. 96 – 114), maintains that the strength and sustainability of English may be demonstrated through its ability to be adapted and its *isation*: American-*isation*, Indian-*isation*, Australian-*isation*. Its *isations* mean that it is adaptable and therefore will survive its mutations.

Let us look now at how English, and English as a world language has been viewed from the NZ ESOL providers' perspectives and draw conclusions from their findings in an attempt to define what English, as a World Language and as part of NZAID, should be and should involve.

Chapter 3

Methodology

This chapter discusses the process of selecting and implementing an appropriate data gathering method for the investigation of English as a world language with particular reference to the development arena. The rationale behind its selection and the steps taken in its administration are outlined along side the selection of the focus groups that were interviewed as part of the research, and the rationale behind their selection.

The purpose of the research was two fold. Firstly, it was the critical evaluation of an existing system, and secondly the exploration of that system with the view to adding to and developing good practice in the field of ESOL within the development arena.

Method

The information needed was the participants' ideas and opinions on selected issues that may or may not have been considered in depth beforehand. It was my aim to explore what was in existence and examine the direction in which the present system of ESOL implementation may be heading. It was also my aim to explore the paradigm in which ESOL sits given its historical, as well as current links to political, economic and foreign policy.

An approach resembling action research was chosen. Action research embodies social change through a collaborative process aimed at increasing or developing the knowledge base of participators involved in a given area. It contravenes the belief that to implement

change you bring in the experts. Instead action research recognises the collective value of those working in any given field as the ones best suited to finding a new direction or solutions to existing situations or problems. The experts who reside at the coal face and not in the mining office. Action research has four basic themes: Empowerment of participants; collaboration through participation; acquisition of knowledge; and social change.

(Masters, 1995, 2)

Focus groups of ESOL practitioners were chosen as being the ones best suited to examining their own professional practice and for implementing change, if and where necessary to facilitate, or not, the use of English as a world language. This research although based on action research methodology was only involved in the second stage of the research; that of collaboration through participation and acquisition of knowledge. This was for the benefit of the researcher in fulfilment of the outlines of the thesis discussion. As the researcher I recognise that the next phases of action research of empowerment of participants through collaboration and enactment of social change have been omitted from the research process. The completion of these next two phases would embody a completion of the action research paradigm.

The participant groups chosen to be included in the research were; Voluntary Services Abroad (VSA); volunteers either working or having worked in ESOL in the development field, ESOL Home Tutors, ESOL Tutors from Private Language Schools and ESOL Tutors from Polytechnics. These three groups were chosen as representatives for the three main arenas in which English is spoken: The international community (VSA Tutors), the local community (Home Tutors), and the educational institutions (Private Language Schools and Polytechnics). The rationale behind choosing these three areas and the groups involved in the English provision within them is explained below.

The VSA volunteers were chosen to provide evidence of what was being taught, thought and practiced in developing countries under the development umbrella in the ESOL field. This organisation was chosen because it is staffed by New Zealand professionals. Thus the majority of the ESOL providers in the VSA pool have been trained and experienced under the New Zealand education system. Their participation and practice in the development

arena therefore is a reflection, albeit not directly, of New Zealand Educational beliefs and policy and also a reflection of ESOL practices in New Zealand. The main objective of choosing VSA tutors as a focus group was to give perspective to what ESOL practices are being introduced and or reinforced, in countries recipient of New Zealand aid, in the context of English as a World Language, and the acceptance of regional varieties of the English Language.

The Home Tutor Group was chosen, as they were the group most likely to come in contact with new residents and new New Zealanders who had perhaps arrived in New Zealand from a developing nation or a nation in distress. The primary use of English for these new New Zealanders would be survival and then later social, occupational and or educational use.

The rationale behind using the Home Tutors was to assess how these learners would be prepared for the world in which their English was to be used. What level of tolerance and use of varieties of English did this group consider to be accepted and acceptable for the learners and how did that fit in with a concept of English that would be used inter and intra nationally. Many new settlers are transient in their location of residence on arrival in New Zealand, searching for a base in which they feel comfortable. Their resettlement may include different cities and at times different countries before they settle in the one place. The English they use and are taught needs to prepare them for that. It was thus relevant to consider the attitudes and practices of this tutor group in light of preparing their learners to be able to use English as a World Language.

Private Language School ESOL tutors and Polytechnic ESOL Tutors. These two groups were also chosen because they may also be future candidates for development work in the ESOL field. It is these two groups who are in contact with the bulk of New Zealand's ESOL learners. They are also likely to be the ones using methods, methodologies and materials that are thought to be up to date, and as a consequence lead in the field of ESOL teaching and learning practices.

The learners that this group come in contact with are more likely to be entering into the academic world prior to insertion in the working community. The qualifications and skills of their learners may be utilised outside of this country and therefore need to be transferable as well. The English of these learners, therefore also needs to be transferable and accepted internationally. It was thus relevant to consider the attitudes and practices of this tutor group with regard to the preparation of their learners to use English in a world setting. High Schools were not included in the study as their client base is predominantly pre adults and this study was directed only at adult ESOL provision.

Universities were not included for two reasons, firstly, because the polytechnic and private language schools were delivering the same product in preparing students in English for possible academic use. Therefore I did not consider it imperative that university ESOL tutors be included in the research. The physical location was also an issue as there are no universities in the Northland region where the research was carried out. Had there been a university in the area it would have been included in the research and grouped together with the third group of Polytechnic and private language school tutors.

Possible participants were invited to join the project. As with any organisation or profession, protocol and privacy needed to be respected. It was therefore necessary that before individuals could be invited to join the research project each groups' professional leader needed to be contacted first to ensure that all ethical guidelines were followed. The regional or national office of each group was approached for volunteers. VSA have their own protocol for research projects wishing to use them as a resource. I then completed all the specific guidelines and criteria of the research protocol for VSA. (Appendix 1). VSA then approached a list of volunteers whom they thought were connected to the subject matter of the project and whom may be available to participate in the research. They were then asked to contact me if they wished to participate or know more about the parameters of the research and topic

I then contacted the regional coordinator for the Home Tutors and asked her to enquire as to the willingness and availability of Home Tutors to participate in my research project. The

principal of the Private Language School was also contacted and the availability and willingness of their tutors to participate requested.

As a member of the national ESOL organisation TESOLANZ (Teachers of English to Speakers of Other Languages in Aotearoa NZ), I had been invited to attend the next NORTESOL (Northland TESOL) meeting. I was asked to give a short presentation on the idea behind my thesis and used this as a forum to generate interest for participation in my research. The meeting was open to polytechnic tutors, private language school tutors, home tutors and high school teachers. At the end of the meeting I invited those in attendance to become participants in the project. I then contacted them on an individual basis and provided a brief outline of the project and its time frame.

I considered a maximum of five participants per group as ideal so as to provide a small but large enough number of participants for the provision of varied discussion. This number would also limit the total number of participants to twenty. Selection of the right number of participants is an important part of the data collection methodology and process. In any one group I considered it important to have more than two participants if possible so as to generate contrastive as well as a control in the exchange and development of ideas. The number five was selected as the maximum because it provided for a more realistic representation of a majority. Therefore, where possible, the number of 3 or 5 participants was sought for any one focus group. Unfortunately for the private language school tutor group only two participants were available. 'The use of a number of informants helps to ensure generation of useful information and helps combat personal biases. Interviews can be broken down into individual and group.' (ODA, Guide to Social Analysis, 1995, p. 58)

The VSA volunteers were located both in New Zealand and overseas. The members of the other groups were located in Whangarei. I chose Whangarei as the locality to conduct my research as it had well established ESOL programmes in all three areas of ESOL provision; Home Tutors, Private Language schools and a Polytechnic. It was also the nearest centre to my residence that had all three ESOL providers in the same location.

After the recruitment phase a total number of fourteen participants became involved in the final project; five VSA tutors, two private language tutors, four home tutors, and three polytechnic tutors.

The Selection of Data Gathering Methods and Procedures for Implementation.

The data gathering procedures for this research were as follows:

    a. selection of appropriate information gathering method
    b. formulation of questionnaire
    c. liaison with ESOL providers from four focus groups
    d. ethics committee approval and revision as advised by the committee
    e. a pilot interview was planned but omitted due to time constraints
    f. the delivery of questionnaires
    g. the commencement of interviews
    h. writing up of findings
    i. analysis of findings

I chose action research as the preferred method for the research project. There are three types of action research:

    Type 1: the scientific – technical view of problem solving;
    Type 2: practical – deliberative action research and
    Type 3: critical – emancipatory action research.

                                 (Masters, 1995, p. 3)

Type 1 and 2 represented the dynamics of this research project because they encompass researchers and practitioners (technicians) coming together to identify areas that may need to be evaluated and perhaps improved on. This type of action research takes into consideration what may be the causes of present day practices and it is involved in examining possible ways of addressing practices that may not be meeting the needs of a given target audience. These two types of action research, as all action research, is involved in the sharing of ideas and understandings, so that workable solutions can be found and implemented by those directly involved in the field, they being the 'experts'.

> Researcher and the practitioners come together to identify potential problems, their underlying causes and possible interventions (Holter et al 1993:301). The problem is identified after dialogue with the researcher and the practitioner and a mutual understanding is reached. "Practical action research seeks to improve practice through the application of the personal wisdom of the participants. (Grundy, 1982:357).

(Masters, 1995, p. 4)

Type 3 action research is involved with bi polar action, that on the ground and that of policy which governs practice. This seemed to match the ideals of the research project. As the researcher I wished for an increased level of consciousness to come through the research. This is because, in my preparation of the project, I came to the realisation that ESOL practices did not happen in isolation of the political and economic policies of the times. They were instead a reflection of those times. The research was thus designed to place the practitioners in a dual position; that of deliverers of ESOL programmes and as key stakeholders in the design and influence of ESOL policy and practice.

> Emancipatory action research promotes emancipatory praxis in the participating practitioners; that is, it promotes a critical consciousness which exhibits itself in political as well as practical action to promote change (Grundy, 1987:154).

(Masters, 1995, p. 5)

All of the participants within the groups and between the groups are powerful agents of change and influence within the ESOL sector. If engaged in development work they have a direct influence on how policy is implemented and can judge directly the success and failings of such policy. The aim of the research was to examine the issues around ESOL provision and in particular provision in the development arena. In choosing action research as the method by which the research was to be conducted, it was my intention to emphasise the power of individual action. That of the participants themselves to effectuate change.

> In practical action research, power is shared between groups of equal participants, but the emphasis is upon individual power for action. Power in emancipatory research resides with the participants and not the facilitator. (ibid, p. 7)

Interviews and discussions were the chosen means of data collection along side review of theory and practices related to the field of study. The object of the research was to make it as informal and relaxed as possible and to keep it simple. It is important to keep data collection to a manageable quantity, avoiding lengthy and unnecessary collection of information that will need to be processed but may not be used, or of use.

Chambers, (ODA, A Guide to Social Analysis, p. 54) was quoted appropriately as saying that 'Simple is Optimal.' He states that 'informational elephantiasis afflicts projects where concern with rigorous data collection overtakes the concern for practical data needs making it less likely that the data will ever be used.'

Interviews, conducted using a questionnaire as a guide, were the method I chose because they involve dialogue. As Masters, who was quoted on the previous page said; dialogue provides and promotes understanding and understanding supports better practice. Interviews were chosen because they have been well documented as being the most appropriate method to be employed in data collection for social analysis. They are informal if presented in the right atmosphere, they support the idea of collaborative research as outlined in action research ambitions, they provide for the development of ideas around a central topic, rather than answer specific questioning, which in turn allows for a more accurate reflection of participant attitudes, and they also initiate the natural tendency that evolves out of discussion, and that is to look at possible solutions for what is being discussed.

> Interviews are most appropriate when social analysis needs:
> - general descriptive information;
> - an understanding of people's behaviour, motivation, values or attitudes;
> - insight into the significance of quantitative data we already have;
> - to generate solution and recommendations to problems;
> - to develop questions or hypotheses for further testing.
>
> (ODA, Guide to Social Analysis, 1995, p. 58)

I chose focus groups over the interviewing of individuals for reasons as outlined above and for the purpose of generating in-depth discussion and analysis of issues surrounding ESOL and ESOL practices today in connection with English being used as a world language.

Key informant interviews involve in-depth discussions on a specific topic with knowledgeable people in order to obtain data, opinions and perspectives on a topic. They are used to provide a range of qualitative data on the basis of a more or less structured checklist of questions or interview guide.

(ibid, p. 58)

Question design and format was the next phase which included the selection of topics and questions to be included in the questionnaire (or interview guide). Four areas for discussion were chosen that would adequately cover the delivery of ESOL and how it is and has been placed within educational, political and economic policies both past and present. This was designed with the view that to understand ones directions the path that has already been taken needs to be seen clearly.

The four main areas I chose to cover in the interviews were: Introductory and background information about the ESOL participant practitioners, the origins and influences of ESOL, materials used in the practice of ESOL and the concept of English as a world language.

At this stage another method of social analysis was combined with the principles of action research. Participatory Rural Appraisal methods were adapted to be used in the focus group questionnaires. Participatory Rural Appraisal (PRA) was developed to overcome difficulties with existing survey and anthropological approaches to data collection. PRA is not only applicable in rural areas, but can be adapted across the board. It promotes that use of a variety of flexible questioning propositions that are aimed at achieving relevance, appropriateness and timeliness to the data gathering process.

What is employed are exercises such as historical profiles, seasonal calendars, impact diagrams, professional ranking, and mapping exercises instead of the straightforward question answer approach to data gathering. Standard questioning, at length can lead to standardised responses that are aimed at finishing the task of questionnaire completion rather than achieving the aims of the research and that is the collection of informed data and discussion that will assist in effective problem identification and solution.

PRA encourages a flexible approach to conventional methods of collecting information. It consists of a growing and evolving set of techniques, many of which are neither new nor exclusive to this approach. PRA aims to involve all key stakeholders and participators in their own issues of concern from problem identification to solution finding. (ibid, p. 61)

The ordering of questions was also very important because it contributes to achieving and maintaining maximum interest and therefore output from the interviews. Things to be considered were first of all making the participants feel relaxed and comfortable with the questioning, so an introductory phase was used to gain insight into participant's interest and preparation in the area of ESOL, and to allow them to begin to feel comfortable about talking about the topic and amongst themselves.

Respondent fatigue was taken into consideration. This included first of all limiting the number of questions to be asked, layout of the questionnaire so that it did not seem too lengthy and arduous to complete and varying the method by which questions were asked and answers gained. For this purpose flexible PRA methods were employed; mapping of activities, ranking, personal preferences, the use of scales and diagram impact design. Flash cards were also included to generate discussion on given topics, organisations and beliefs. Extreme ideas were also presented in quote form, using flash cards, with the view to generating debate and discussion around some topics.

Consistency in approach was also important to ensure that participants understood what the questions were asking and how they should be answered. As each section included different approaches to answering a question, each question was presented in the same manner. The question was asked, the method by which it would be answered explained, feedback to answer any queries as to how to approach the question were answered by the researcher and after the participants indicated that they had had sufficient time to reflect on the question answers were discussed within the group.

The participants were guided by the use of the written questionnaire. This aided them in knowing what was going to come next and provided a brief outline to the methods that would be used for answering the question, thus the participants were provided with oral and

written instruction. Where this was not possible with the VSA volunteers, as they were not involved in a physical interview, clear guidelines were provided on their questionnaires in different coloured print so that they would be guided in a similar manner as the other focus groups.

These ideas of how to write and present an effective questionnaire were gained from resources in particular: Davidson and Tolich, 1999: Social Science Research in New Zealand, and Denscombe, 2000: Ground Rules for Good Research. Ideally, the questionnaire should have been pre tested, as well. This was recommended in the above literature, but because of time limitations this was unfortunately not possible. However after the first focus group interview some questions were adapted to facilitate better understanding. As the researcher, I was always available via email or phone to all groups to answer any queries that the participants may have had with regard to the questionnaire and this seemed to work well. The VSA participants had the questionnaire to refer to as well if they had any queries.

The next phase was the delivery of the questionnaires and the commencement of the interviews followed by the writing up of the findings ready for analysis.

Implementation of Data Gathering.

Two formats were used to conduct the interviews. As the VSA volunteers were scattered around New Zealand, and the world, it was necessary for the questionnaires to be sent to these participants. A time guideline of two to three weeks was requested for the questionnaires to be returned. The questionnaires were sent out in August 2003. The second format for the remaining three focus groups was by interview. Two interview dates were arranged for each group. These were conducted over a two-week period in August and September 2003.

Two formats had to be devised due to the VSA volunteers' scattered locations, which made meeting with them as a group unfeasible. I therefore decided that the VSA participants

would receive the same questionnaire as the other three groups with the added addition of the interviewer (researcher's) notes. (Appendix 2). These questionnaires included prompts and ideas to guide discussion and these were highlighted in blue. Referral to supplementary materials which the interviewer would have included at varying stages was highlighted in red and a formatted answer sheet was provided for ease of reply (Appendix 2a).

The reason this was done was to ensure, as much as possible, that the VSA interviewees had as similar a format and guidance as the other three focus groups in order to promote continuity and ensure reliability of data. (Davidson and Tolich, 1999). Attached to the VSA questionnaire were also the tables (Appendix 4), diagrams (Appendix 5) and reading material (Appendix 6 and 7) that would accompany the other interviews

An example of the questionnaire used in the interviews for Home Tutors, Polytechnic and Private Language School Tutors is reproduced in (Appendix 3). The format of the questionnaire used was designed to encourage open ended and evolving discussion on given topics rather than restricting the participants' choice of reply. The design also attempted to be as non-threatening as possible with the participants being in control of the pace and length of discussion.

The questionnaire was divided into five sections; introduction, classroom beliefs, ESOL origins and design influences, materials and conclusion. The introduction comprised four general questions related to the participants teaching background and current teaching situation. The last question was designed to begin the analytical process of how 'better or different' could ESOL teaching and learning be done. The aim of the first three questions was to briefly give the participants time to settle in and to feel comfortable with their and the other participants contributions to the discussion.

Section Two involved four questions requiring the interviewees to map their responses. This format was designed to give the candidates time to reflect before discussing their

individual responses in the group if they wished. The use of a mapping exercise was designed to add interest and variation to the format of the interviews.

The focus of the questions in Section Two was on tolerance in the 'classroom' of what the student may bring to the lesson. This section begins with looking at the composition of a lesson so that the interviewees can visualise a format that the next three questions can be related to. It then requires the interviewees to rank their responses to different tolerances on a separate sheet using a scale of zero to ten; ten being total tolerance. (Appendix 8)

Section 2a, 2b, 2c are asking for the level at which the student can bring what is already known to them into the ESOL classroom, be that their language or their learning styles. Section 2d then goes on to assess the level of conformity that is expected of the students related to a standard. The use of the world standard is to provide avenue for discussion as to what form if any that perceived standard should take.

Section two is designed in a way so as to move the focus from the teacher to the student and from classroom expectations to what may be expected of students outside of that structure. Participants were here asked to reflect on both in classroom and outside classroom scenarios and to discuss an acceptance level of English that would be relevant for the learners to use both in New Zealand and in the greater outside English speaking world

Section three moved the interview from the individual classroom and national setting to examine English in its global capacity as a system of communication internationally rather than intra nationally. The aim of this section was to examine the paradigm which has shaped ESOL to date with a view to evaluating its suitability for the future. Tables and diagrams (Appendices 4 and 5) were made available to illustrate the following;

    a. where the majority of English speakers are located.

    b. the shift which is occurring that moves speakers of English as a second language into the English as a first language sector.

The objective of this exercise was to emphasise the fact that English is now spoken by far more people who use it as a second language rather than a first. The relevance of this is that the initial design of ESOL teaching was for a much lower number of speakers and those speakers were more restricted geographically than they are today. This bears relevance on how the design of, and theory behind ESOL practices in the past may not be suitable or relevant to its dimensions today. Flash cards of organisations and examination boards were shown (Appendix 9) to illustrate types of, or sources of, influence that may also have a bearing on the goals that learners are aiming for.

The last question in this section aimed at introducing the idea that as language teachers in our communities, what and how we teach and what we 'tolerate' does have some impact on what may be tolerated outside the English language classroom. Who, what and why are standards adhered to and maintained? What effect does this have on a multilingual multicultural society? Flash cards again were used to provide a vision of the geographical and or political location of forces that may be governing 'standards of English' across the English speaking world. The flash cards included thought provoking sentences and quotes related to who or what may be influencing the standards that we are taught to aspire to. (Appendix 10).

Section three, question d, was accompanied with illustrated quotes that represented both extremes of tolerance and intolerance of varieties and change in language use (Appendix 11). This exercise of recording the participants' reaction to them was to determine an idea of where, on the scale of extremes does ESOL teaching and practices lie today, how far it has come from its imperialist origins, and in which direction may it be heading. It is often beneficial to propose questions that may not have previously been considered, in order to generate discussion, and view possible change from a variety of angles as the following quote states; 'A social analyst can often pose questions not previously considered. These can stimulate change.' (ODA. Guide to Social Analysis, 1995, p.135).

Section four examined the materials used in ESOL with the underlying idea that materials often govern practices and pedagogy. Materials also reflect culture and acceptance while

also projecting 'norms' which may be quite 'foreign' to learners. This 'foreignness' may be abhorrent to some and a source of admiration for others.

Imitation of what is presented in text may be admired by some learners, while being grounds for ridicule of others. Material that reflects a singularly focused approach to knowledge will in turn 'lend itself to the false assumption that learning styles and needs are also universal.' (Canagarajah, 2000, p. 16). Similarly, material that presents a singular perspective of the 'culture' of the English language users' world may create another false and endangering impression, that of a monocultural, middle ground, perspective of the English speaking world.

The participants were asked to name some favourite and non-favourite material and to given reasons for their selection. (Appendix 12). The aim of this exercise was to analyse what constituted a favourite, or what may be contributing factors to an item or text being used above another.

To conclude, the questionnaire engages the interviewees in a phase of contemplating the redimensionalisation of the ESOL paradigm after examination of its origins, forms and composition. The participants are then invited to contemplate what shape, form and tolerances English would be capable of sustaining in its function as an international language and one used intranationally by speakers from a variety of nationalities, cultures and backgrounds who may need to communicate with one another.

The objective of this was to discuss the feasibility of adapting language so that it accepted and supported 'new language forms, functions and uses' that were representative of the diversifying group of English language users. Prompts were held up on laminated sheets to initiate discussion and debate on this topic. These prompts ranged from ideas that language should never be allowed to change to only limiting change that may affect intelligibility. (Appendix 13)

There were two procedures for administering the questionnaire. One for the VSA group of ESOL tutors and a second for the remaining three groups; Home Tutors, Private Language School Tutors and Polytechnic Tutors. The VSA volunteers, once they had consented via email to become part of the research project, were sent an information sheet and invited to ask any questions which arose. Once all consenting participants were happy with the format and context of the questionnaires, each participant in this group was sent a full questionnaire and accompanying material.

The volunteers were asked to return the questionnaire in a two to four week period if possible. The returning of the questionnaire was representative of their consent and confidentiality agreements. Attached to the questionnaire was a formatted answer sheet that the participants could use if they wished. (Appendix 2a)

I had chosen interviews as the preferred course of data collection for the remaining three groups (as explained earlier) and I conducted by these myself. Each group was interviewed twice and both interviews were videotaped. This method was chosen instead of using an audio tape so that each group interview could be conducted on one tape (a total allowable time of three hours for both interviews) and with not having to change tapes (audio) or turn them over which may have occurred if the interviews went over time. Videoing was also chosen because of its sound quality as the video camera was able to occlude background noise. I felt this to be especially useful as the interviews were to take place in a variety of locations and I needed to ensure that the sound was of good and consistent quality.

The video was placed behind and to the side of me so that the participants were facing the camera but it was not their primary focus. On reviewing the first interview, it was found that within a very short time frame all participants were at ease in front of the camera and discussion between participants flowed easily taking the focus off the interviewer. This physical set up was therefore carried forward in all the subsequent interviews.

The video was also chosen so that no notes had to be taken during the interviews thus allowing me to always be following and guiding where necessary the course and content of

the interviews. Having the visual and audio recording made the writing up of the findings that much easier especially where I had to recap or search for information related to direct quotes. The visual and audio picture complemented each other in this regard.

Each of the focus groups was interviewed twice. The first interview covered what was considered the background and development to the idea of what constituted English as a World Language; Questions 1 to 4. The second and concluding interview was designed to firstly recap and capture any follow up thoughts that the participants regarded as being necessary additions to their first interview which may have been omitted or overlooked, but mainly to allow for the majority of the time to be dedicated to the final question on the questionnaire, question 5. In addition to this the participants had also had the opportunity to reflect on the optional reading material that had been provided and to bring these thoughts and ideas to the discussion.

Recording of findings

On receipt of the VSA participants answered questionnaires, a recording sheet was completed for each question and key ideas were noted down from each completed questionnaire. Where a common idea was shared by two or more participants, this was noted in a separate column so as to highlight this point when writing up the findings.

The same recording sheets were used to record responses from the other three groups and the same procedure followed. Subsequent to this, findings that had been shared between the groups were also noted down in a special column for future reference in writing up the findings.

As part of the final question a brief summing up period was provided so that participants could add anything further that they thought was relevant to the discussion. This was also used as a summing up period and checking that concepts that had been presented accurately represented the ideas of the group or individual.

Summary

The research process; methodology, application, implementation and recording were appropriate and productive for this research, producing good and extensive findings. The ideas, opinions and input from the participants were gathered with ease both from the participant and researcher's viewpoints. The participants were comfortable with the questions that were posed for discussion and in the questionnaire.

The selection and formatting of the questions resulted in discussions that flowed easily. Little if any explanation was necessary for each section with the participants themselves leading most of the discussion. Comment from the VSA tutors reiterated this in their comments and answers of the questionnaire.

A very positive response was fed back to the researcher in that the discussions and questionnaires had achieved the aim of not only fulfilling the needs of the research project but had provided a concept sharing and learning experience for the participants. A common feeling shared by all participants was that the discussions and questionnaires had raised some interesting questions for them, related to their own and institutional preparation, practice and the direction of ESOL as a profession and a subject to be learnt.

The research had succeeded in facilitating and arousing interest around the topic of ESOL; its origins, its development and its future in the developed and developing world. The information gained from the discussions and questionnaires was more than adequate in forming a comparative analysis of the literature review and the research findings in fulfilment of the thesis.

Chapter 4

Results and Findings

Introduction

This chapter contains findings from the interviews and questionnaires completed in the research project. These findings cover the opinions, ideas, beliefs and practices of a selection of ESOL providers in the following areas; NZAID, Polytechnics, Home Tutors Schemes and Private Language Institutes. Included in this section are details of the conclusions as to how their opinions, ideas, beliefs and practices coincide with the approach and delivery of English in relation to promoting English as a 'world' language, rather than English as a 'native' language.

The chapter also exposits the views of the participants related to the feasibility, sustainability and practicality of the promotion of English as a World Language. What that involves is a language that accommodates supports and promotes the inclusion of variables of the English language which are brought to it by its growing and diverse user base.

Section One: Professional Background and Preparation

In order to gain a brief understanding of the participants' backgrounds, they were asked to say from which path they had been brought to ESOL teaching, whether that is formally or informally, through experiences or qualifications and what qualifications. They were also asked to evaluate the effectiveness of any training they had had in relation to delivery of ESOL programmes. The following tables outline the results of the introductory questions.

Table 4.0 lists the sector of each participant group and details the number of participants in each. The table then states what form of qualification; a form of specific ESOL teacher training, primary and secondary teacher training, and individual participants had had in preparation for their involvement in ELT (English Language Teaching). Tutors who work as volunteers in the field for Voluntary Services Abroad are referred to as VSA tutors.

Table 4.0: Qualifications and experience held by participants.

Profession	Total Number of Participants	ESOL Training	Primary or secondary training
VSA Tutors	5	4	1
Home Tutors	4	4	1
Polytechnic Tutors	3	3	2
Private Language Institute Tutors	2	2	1

Participants were asked about their involvement in ESOL and if any training they had had prior to commencing their ESOL programmes had helped them in their teaching practice. Table 4.1 details the participants' responses to this question.

Table 4.1: Professional preparation adequate for commencement of teaching.

Profession	Yes	No
VSA Tutors	2	2
Home Tutors	4	0
Polytechnic Tutors	2	0
Private Language Institute Tutors	2	0

The Private Language School and Home Tutor groups felt that although their training had been good they did not feel adequately prepared for classes above intermediate level. Participants from both these groups felt that the training they received provided a good grounding for what they would encounter in their respective fields of ESOL provision and given the time frame of the courses they attended, this was a realistic outcome.

Comments that were exceptions to these were;

An exposure to a greater range of (ESOL) levels throughout the training would have equipped me better for the classroom.

More hard core training and less cultural emphasis would have been better.
Observation of skilled language teachers in the classroom would have been helpful.

All participants who had general primary or secondary school training again felt this provided them with a basis on which to operate as ESOL professionals but ESOL specific preparation was necessary in order to carry out their role adequately. Some participants felt that primary and secondary training provided them with a good theoretical background in pedagogy, but more practical application to their training would have been beneficial.

Travel had introduced some to the profession, as a means to make money while overseas and as an alternative to their primary career. The majority of the participants had had experience in the ESOL field prior to any formal training in this area. This was felt to have a two - fold effect on their professional preparation. Firstly it generated an interest in this field and a desire to continue teaching, and secondly it produced the need to add specialised training to their professional practice to more adequately meet and recognise the 'unique' needs of their client base.

Table 4.2 and the attached key illustrate the participants' responses to the suitability or validity of the formal training they acquired in relation to the delivery of an ESOL programme.

Not all the participants mentioned the validity of their qualifications. Those that did are noted in Table 4.1 above. Of the participants who did respond the following answers were given. Two participants responded in relation to the Diploma in TESOL. One participant

stated that it had provided a good foundation for their teaching and the second stated that it could have covered more theory and practice. One participant responded in relation to the Certificate in TESOL and their response was that it had provided a good foundation for their teaching. The responses for Primary and secondary training were identical for each. One participant felt the training was a good foundation and one participant felt that it could have covered more aspects of ESOL.

Table 4.2: Qualification relevance and validity in relation to ESOL programmes.

Type of Training	1	2	3
Diploma in TESOL (non specific)	*	-	*
	*	-	-
Certificate in TESOL (non specific)	*	-	*
Primary school training	*	-	*
Secondary school training			

Table 4.2: Key

1	Good foundation for teaching practice
2	Poor preparation for teaching practice
3	Could have covered more aspects of ESOL theory and practice.

* = the response of one participant.

Overall the feeling of the participants,expressed through there general comments on their preparedness for ELT, was that the ESOL training they had had was not adequate in preparing them holistically for the linguistic, cultural and or social needs of their clients,

both in a national, and an international context, and that ongoing training was necessary to accommodate this inadequacy. The home tutors felt that the strength of their training was in the cultural preparation, while some VSA tutors felt that they had not been prepared enough in this area. The students who had had general primary and secondary teacher training felt that their linguistic component needed to be improved while their pedagogical education and understanding of learning styles, present in their training had served them well. Therefore the conclusion from this was that a more comprehensive holistic preparation of English language teachers would be beneficial.

Section Two: Classroom Beliefs.

In this section participants were asked to map an average lesson in terms of teacher directed activities and student directed activities. The ratio between both is illustrated in Table 4.3

Table 4.3. Lesson Mapping of activities, in a typical lesson of duration of forty five to sixty minutes. And the ratio between student led activities and teacher led activities.

Participant Group	Student generated activities in minutes	Teacher generated activities in minutes	Total time in minutes	Student— Teacher ratio
VSA Tutors	50	10	60	5:1
	40	20	60	4:2
	30	15	45	2:1
	--	--	--	
	--	--	--	
Home Tutors	40	20	60	4:2
	45	15	60	3:1
	45	15	60	3:1
	40	20	60	4:2
Polytechnic Tutors*	--	--	--	--
	--	--	--	--
	--	--	--	--
Private Language Institution Tutors	50	10	60	5:1
	--	--	--	--

This mapping exercise served two purposes. It provided a framework from which the participants could visualise a typical lesson or day, and use that to assist them in reflection on the teaching beliefs and practices in question 2b, c and d. Its first function however was to illustrate the ratio between the teachers being used as a resource as opposed to the students.

The findings were conclusive in that there was a clear indication that student centred activities and input were a dominant factor within the structure of the lesson. From the activities time mapping exercise it was clear that the teacher had a format to the lesson but the functioning of that format was predominantly determined by the students input and receptiveness to that. Some participants were unsettled by the desire by some students to have the greater level of control over the lesson.

> Some students come prepared with word lists to learn that they have listed from watching television. I try to move away from that. They get used but not to fill the lesson.

Most participants felt that they achieved a good balance of student centred and directed activities accompanied by teacher direction. The participants now had a clear visualisation of their 'typical lesson'. They were then asked to indicate, on a scale of zero to ten, what their tolerance level of the students' first languages being used throughout the lesson was. Zero was no tolerance, and ten being complete tolerance. At this point the participants asked the interviewer; *'For what level should we respond?'* and 'for *what skill?'* Had a pilot interview been conducted these questions may have come up then and the questionnaire adapted accordingly. As it stood the participants marked on the answer sheet provided their tolerance of the students' first language (L1) being used firstly, for the different levels in English; beginner, intermediate and advanced and then again for the different skills; speaking and writing.

Clearly, for the participants, there was a distinct demarcation between what amount of the students' first language (L1) would be tolerated in a low level class to that of a higher level. The participants also made the distinction that each language skill would carry with it a different tolerance level. For example, speaking that exhibited aspects of a student's first language, would be tolerated more than if they made the same amount and level of mistakes in writing. Therefore, the tolerance level for speaking with L1 interference was much higher than the tolerance level for writing with the same amount of L1 interference.

Most participants were comfortable with L1 being used in their classes and saw it as adding to the learning capacity of their students.

> L1 has accelerated learning in my experience.
> L1 accelerates understanding of second language (L2) concepts.
> L1 supports learning in L2.

One participant recounted her experience in Tonga where the students had been provided with the syllabus in their own language first with accompanying assessments of learning. They were then taught the same syllabus, but in English. Achievement levels in external exams were in the eighty to ninety percent range. This was referred to as front loading and was carried out across the curriculum with consistently high results.

Some participants were uncomfortable with L1 being used. If they were not bilingual or had a multilingual class, their concern was that the use of L1 may not be task related. One participant who was not comfortable with L1 being spoken in the class felt that it detracted from the task at hand; that of learning English and their need to 'get it right'.

> Students have paid a lot of money to learn English and to be here. We need to provide them with the means and environment to do that.

Whereas another participant who had previously felt uncomfortable with L1 being used in his class used a high level student to act as interpreter on an occasion in one of his classes. He was pleasantly surprised to find that eighty percent of the talking in L1 was task related. He quickly developed a much higher level of tolerance and was comfortable knowing that only twenty percent of the chit-chat was not on task.

In the lower level classes it was thought by some to be beneficial for translations to be given by more experienced students. The participants felt that this eased the newcomer into the 'foreign' environment and assisted the teacher in having a more unified class. Most tutors felt that the use of L1 by fellow students was more beneficial than the use of

translating electronic dictionaries. The use of students to model and explain language provided not only controlled pronunciation, but also a translation that was in context.

In answer to the question related to conformity to 'native' English and the expectations placed on the students to do so, rightly the word 'native' was questioned by some participants as to what it meant. 'What is native like competence?' Is that the language of English spoken within the learners' communities as a type of 'regional native English'? or was that 'native' as in the terms of British English? This is an interesting point and will be discussed in greater detail in the conclusion section of the thesis and section five of the findings.

The expectations of students' productive language skills were divided into two main categories by the participants; speaking, inclusive of intonation and pronunciation, and writing. All participants felt that the expectation for conformity was much more acute for writing. This was explained as being related to the fact that the recipient of a written communication would have no contact with the writer and the message had to therefore convey precise meaning in order to be understood. No allowances for varietal difference could be 'expected' as the 'reader' would not be aware of the writer's first or influencing language(s).

Writing was also felt to be more related to achieving academic goals. Thus adherence to external, universal standards would be expected with little tolerance of deviations in fairness to all students. The standards expected by tertiary institutions would be indiscriminate of a students' language capabilities or whether they were first or second English language users.

There were some distinctive group ideas on this last point which merit being discussed as each group had differing ideas due to the diversity of their students and their students' goals and aims. The home tutor scheme group approached students' proximity to 'accepted norms' as being a gradual process which incorporated the desire to facilitate the students'

experimentation with the language and risk taking before becoming controlled by monitoring their language use.

These are some of the comments that the home tutor scheme group participants made in relation to facilitating the use of 'standard' English as opposed to the correction of a non-standard English.

> The priority initially is communication and confidence. As the student produces more and more language, correction is seen as becoming a more productive tool rather than a destroyer of confidence.

> You don't want to stifle that wonderfully creative language that they produce.

> It (tolerance of errors) depends very much on the learner and what their goals are.

The Private Language school tutors held very similar viewpoints. Communication was the key focus of interaction and they felt that correction and perfection should only be strived for once the students had achieved an intermediate or above level competency.

These are some of the key ideas that were expressed by the participants on the topic of interaction, communication and correction.

> Is it effective communication? That is my first question? English has many fine subtleties. Should we always stop and try to point them out to them? I say no – understanding of meaning is enough. We don't want to knock or block creativity. Near is near enough.

> Students often are looking for a corrected version, so I offer alternatives. In pencil I will write an alternative form and beside it write "this is another way you can do it.

> I correct only when looked at for correction or if that is the focus of activity, accuracy. This is so as not to interrupt flow.

While the home tutors and private language tutor groups shared similarities in their tolerances, the VSA and Polytechnic tutor groups had some similarities in their focus on producing the correct 'form of English' for external (outside the classroom) use and as a counteractive measure against L1 pronunciation interference.

The VSA group used the examples of Vietnamese students and their pronunciation. As it is a tonal language with meaning of utterances and vocabulary changing with tone, teachers and students alike are much more aware of 'getting it right' and so absolute accuracy is advocated in terms of pronunciation of individual words and to a lesser extent intonation in speech acts.

> Vietnamese is a tonal language therefore students are encouraged to be 'perfect' in pronunciation.

> Pronunciation expectations are high as students leave off the final syllable.

Polytechnic Tutors commented more on intelligibility in the 'outside the classroom' context and were therefore concerned with their students getting it right to ensure intelligibility was maintained in the community.

> Students must be understood by shopkeepers. Verbs need to be corrected otherwise utterances are unintelligible.

However tolerance of difference was also celebrated in that 'accents' were viewed as something to celebrate, not tolerate then only to be eliminated. 'We need to strive with pronunciation but an accent is very nice – go only as far as intelligibility is compromised.'

Error correction for this group was task specific and focused on by the students and teachers alike. This was done so that fluency and communication were not seen to be 'compromised' over the course of a lesson, but specific slots allocated for error correction. 'We focus on specific errors and it is mentioned that they (the students) will be stopped.'

Section Three: ESOL Origins and Design Influences

As stated in Chapter 2, French was learned because of one's love of the language; the same could be said of Italian or Spanish or Samoan. But seldom is 'love' put forward as a motivating force behind the spread or popularity in the use of English. No participant stated that the drive for English to be learnt and spoken was for 'the love of it'. A general consensus was therefore expressed through the omission of the words 'love of the language'. The drive for learners to acquire English was seen to be for 'other' reasons or motives.

The world of commerce, for example, was cited by most of the participants as being a driving force behind the spread and then the need to learn and use English in one's daily life. It was felt to be far reaching and on two occasions was likened to the arms or tentacles of an octopus reaching out in all directions. This point was not taken further to determine the connotation of this statement but the US entertainment industry was cited as an example of one of those tentacles.

It (the US entertainment industry) is very intrusive and very powerful.

...(*it*) reaches out into even the remotest villages in India.

Table 4.4 lists all the responses of all four participant groups to the question of 'what is the driving force behind English and its spread to today's proportions. I have categorised the responses into five main areas: Personal, Professional, Business, Political and Other.

Responses that were seen to fall into two categories have been listed in each and denoted with a *. The same response given by more than one participant is denoted in **bold**. There were no three responses alike.

Table 4.4: The Driving forces behind English being spoken world-wide and the associated participant responses.

Personal	Professional	Business	Political	Other
Citizenship. **Internet.*** Travel.	Qualification mania. Scholarships abroad. Science professions. Corporate culture. Many professions. Scientific research.* Current academic resources.	The English education industry. Corporate culture.* Qualification mania. Employment opportunities. Business. **Trade.** **International Business.** **Technology.** **Internet.*** Shipping. Global economics. Access to the power of the dollar. Scientific research.*	**Trade.** Power of the US Economy. **American Super Power Status.** English symbolises the fulcrum of power in the international world Great Britain Super Power. World dominance. Colonialism/Imperialism. Diplomacy. International relations. Westernisation. **Globalisation.**	Historical use. International communication.

*Responses that were seen to fall into two categories have been listed in each and denoted with a *. The same response given by more than one participant is denoted in **bold**.*

One participant said that, 'It is for these reasons that English is popular, not an intrinsic delight in the language.' On the whole external influences were identified as being major contributing factors in the drive for learners to seek ways and means to obtaining an understanding and competency in the use of English. Participants indicated that it was difficult for young people today to escape the influence that English had in the world and their worlds.

It was also interesting to divide the responses between the sectors. The demarcation was made between ESOL providers in New Zealand and ESOL providers offshore. The VSA tutors worked with students in the students' own country while the polytechnic, private language school and home tutors all worked with clients outside of the clients' own country environment. It was therefore interesting to see if there were any significant differences in the driving force behind English as perceived by these two diverse groups.

Table 4.5 and 4.6 illustrate the findings of this division. Table 4.5 categorises and lists the responses of the three groups; home tutor, private language school tutor and polytechnic tutor groups using the same categorisation system as Table 4.4, whereas Table 4.6 categorises and lists the responses of the VSA tutor group.

Table 4.5: The Driving forces behind English being spoken world-wide and the responses as listed by

the polytechnic tutor, home tutor scheme and private language school tutor groups.

Personal	Professional	Business	Political	Other
Citizenship. Travel.	Qualification mania. Corporate culture.	The English education industry. Corporate culture.* Employment opportunities. *Business.* **Trade.** ***International Business.*** *Information Technology.* Internet.* Shipping. Global economics. Entertainment.	***Trade.*** **American Super Power Status.** English symbolises the fulcrum of power in the international world. Great Britain Super Power. World dominance. Imperialism. Diplomacy. Westernisation. ***Globalisation.***	Historical use.

Table 4.6: The Driving forces behind English being spoken world-wide and the responses as listed by the VSA tutor group.

Personal	Professional	Business	Political	Other
	Scholarships abroad. Many professions. Scientific research.* Current academic resources. International communication.*	*Business.* *Trade.* ***International Business.*** *Technology.* Access to the power of the dollar. Scientific research.* International Communication.*	*Trade.* Power of the US Economy. Colonialism. International relations. ***Globalisation.*** International communication.*	

Responses in italics indicate that the response can be found in both tables 1.6 and 1.7.

The comparison of the two tables above will be dealt with in more detail in the following chapter, but it is interesting to note at this stage the feeling of 'professional need' for English expressed by the VSA findings compared with the personal column which is left empty. International is used to refer to an item in all three categories: professional, business and politics. Again, an interesting finding and one that supports the image of English as a world language.

As mentioned before, the world of entertainment was seen to be far reaching in terms of the music, games, movies, videos and media imaging that were presented. The world of information technology and communication should not be excluded from this multi-pack of English driving influences (personal, professional, political and other) as it was also felt to be far-reaching and inescapable.

It was felt that this multi-pack of English was now the 'face of English', moving with the times and increasing its popularity and thus the acceptability that English be the main or one of the main languages of use in these areas. One of the participants talked about the flexibility of English and how that would develop into distinctive types of English. 'English should be flexible. It is evolving into distinctive types of English.' The participants felt that although the English of today was being driven by the forces listed in table 4.4, it was actually being shaped by its users under a heavy American influence.

Stepping back from the driving influences listed above, it is also important to look at the role that aid and development has had, and has on English being used and desired today. The participants identified English as a tool for many countries acquiring external funding for aid and development. They believed that reports and proposals, and justifications for monetary assistance, needed to be presented in English in order to obtain the best results. Some believed that this was a throwback from colonial times and the necessity to follow a 'centralised, Anglophone system.'

At this point some groups focused on the language of diplomacy having shifted from French/German to English. No participants individually or after group discussion were able to propose 'concrete definitive' reasons why this had occurred. The participants from one group also noted that the language of engineering had changed from German to English. The Home Tutor group asked whether 'language learners' could operate independently of this change and risk the detrimental results. The effect these changes had on curricula was also questioned in terms of what learners wish to learn and what they need to learn in order to be 'successful'.

As part of the discussion within the focus groups, reference was made to the formative organisations behind the ESOL profession, and their influences on beliefs, materials, practices and tolerances. The discussions were initiated with prompt cards (Appendix 9-11) and the focus groups examined how behaviour can be a reflection of the influence of external agents.

The discussions then moved to cover the colonial influences on ESOL practices and this included a closer look at the distance ESOL had travelled away from those roots. The British Council was discussed as one of the founders of ESOL. Its motivations and direction was discussed with regard to it being set up to counteract anti British propaganda pre World War II with its purpose being to condition people favourably in British ways and thinking. How closely the council is linked to those aims and its present day operation was discussed.

> The British Council was designed to assist the largest possible number of foreign nationals to appreciate fully the glories of **our** literature, **our** contribution to the arts and sciences and **our** pre eminent contribution to political practice.
>
> (Phillipson, 1993,p.137)

The American equivalents to the British Council; The Ford Foundation, The Peace Corps, Teacher Exchange programmes, The Department of the Interior and The Department of Defence were also discussed in reference to their role in ELT practices and motivations.

> The United States information agency has the mission in the words of its former director in 1963 to further the achievement of US foreign policy objectives by **influencing** public attitudes abroad in support of these objectives through personal contact, radio broadcasting, libraries, television, exhibits, English Language instruction and others. (Coombs, 1964:60)
>
> (ibid, p. 157)

The majority of the participants were of the opinion that ESOL had moved away from those influences and motivations and was more aligned to meeting the personal and professional needs of its learners, as outlined in table 4.4. The predominant driving force being of economic origins albeit influenced by American and British policy and practices.

The influence of Aid and Development: Aid and development agencies were then identified in the discussion. They were; World Bank, International Monetary Fund, Oxfam, World Vision, The UN, ODA (The British aid organisation: Overseas Development and Aid) and Christian Children's fund. Of the participant groups, the tutors in the VSA group had more definite views on the relationship between aid and English, whereas the other remaining groups; Polytechnic Tutors, Private Language School Tutors and The Home Tutor Scheme Tutors, had more general opinions, which they clearly stated were formed from a lay persons standpoint, without any professional or real reference to 'the in the field reality'.

Within the discussion of aid and development some interesting ideas came up. Firstly with the polytechnic tutors, the relationship between winners and losers and more specifically war winners and war losers was linked to the aid provider (winner) and the aid recipient (loser).

This winner loser mentality was reinforced by the aid donor- aid beneficiary relationship. The polytechnic group felt that a culture of dependence was created from this dynamic, rather than a stepping -stone towards independence. The Home Tutors shared this opinion by questioning the level of independence created through the provision of aid. This group saw even the arrival of machinery or equipment from English speaking nations, with the instructions, descriptions, and operating manuals in English, as a subtle but significant way for English to infiltrate the other languages of non English speaking aid recipient nations and create a level of dependence.

Language provision or teaching was seen to be inseparable from also teaching the 'culture' that accompanies language. The participants felt that through the teaching of learners and or teachers of English, the transmission of culture and values of the taught language would automatically and unavoidably come through in thought, ideas, and values which would be considered important by the culture of the language being taught. What they added to this statement was that how this could be 'controlled' so as not to appear or have the effect of indoctrination, was to present these thoughts, ideas and values as 'a point of view and not *the* point of view.'

The Private Language school participants added other dimensions to the topic of aid and development by stating that they thought organisations such as 'The World Bank and The International Monetary Fund were inextricably linked to multi-national business corporations.' This connection was seen to have direct influence on what aid was sent, where and why? This group made the comparison between aid of this type; money, machinery etc and that of the missionaries. The transformation of peoples' lives and livelihoods. They likened it (the message being brought, first by the missionaries and then by the World Bank) to 'harking back to Christian missionaries – do they want it?' Is it doing them harm or good in the long term?

As mentioned above the VSA group voiced more definite views on the topic of aid and development and the effect they have had on the popularity of English. 'Development has

been instrumental in increasing the perceived need for English for reasons of trade and other professional enterprises.' Some candidates felt that ESOL was definitely part of the deliberate strategy of the US and Great Britain to tame nations.

'ESOL is part of colonialism. Phillipson is right when he states that ESOL is part of a British Council and US deliberate strategy of familiarisation and colonisation through compliance created by 'English'.' 'Teachers need to point out the options and the responsibilities and consequences of those options.' ['When state backing was put in to boost ELT, the motives were various but national political and economic interests were paramount.' (Phillipson, 1993, p. 151).]

One participant in this group did however feel that ODA programmes were contributing in a very professional and positive way to development. It was his thought that through language teaching programmes for professionals, global professional communication was being promoted which was a positive step towards greater understanding of other peoples and their viewpoints.

The influence of exams: Each group was then asked to reflect on the influence and effects that exams have on themselves and their learners. All groups felt that exams had a very formative influence over learners in respect of why they are learning and what they wish to gain from their classes. This was also explained in terms of what impact this had on teaching as well as learning. These are some of the comments made by the participants...

Exams per se don't make a difference – it is the ideological influences which they reflect that do.

Exams are driven by corporate culture, qualification mania – too many people chasing too few jobs.

The qualification industry is driving itself – it's a huge money spinner.

International exams shape what students learn and what they want to learn.

Exams are restrictive...they are used as a sort of magic sorting point.

To get the IELTS is the end not the beginning. Communication is not the goal.

Exams are the golden chalice – benchmark – Holy Grail – if students want to gain a place in an international institution.

Maybe some students don't know about them until they get here – and enter the English world – school world.

Immigration now means they can't stay here without them [accepted IELTS score]. We never used to make such demands.

Exams have an impact on teaching. They are so tight - uncreative – blinkered – stifling – rigid not focused.

IELTS (International English Language Testing System) was the most spoken of exam but others were also mentioned such as the Cambridge First Certificate exam, TOEIC and TOEFL. On the whole participants were not happy with the influence exams had on their students learning, the externally driven curriculum, and the sense that the students had of the exam being the end rather than the beginning of many steps in their language learning.

Participants also felt that they needed to provide what 'goods' would be of service to their clientele, but at the same time were not completely happy with delivering the product they felt they were dictated to deliver. The nature of their teaching had changed considerably to accommodate this 'demand' and as they said above, what was a by-product of that was stifling and uncreative lessons and teaching.

Language and tolerance of difference: This desire by the teachers to facilitate interesting, interactive, creative and colourful language was reinforced in the ideas expressed by the participants with regard to tolerance of varieties of English being used. 'English teachers have to know and accept that there is no one English.' 'It is not desirable to have 'one' standard. Accents and varieties will always occur and it is changing everyday. There is always going to be difference.'

This idea was reiterated in different ways throughout all the interviews and questionnaires. When students presented alternatives themselves 'Is this wrong or right?' one tutor's response was. 'I say both.' The level of tolerance of 'errors' or difference depends on what the students are aiming for. 'Goals will determine what English will serve them best.' 'As they (learners) are going higher and the focus is becoming narrower - they have got to be more disciplined. But at the base any spoken is better than no spoken.'

The consensus overall was that tolerance helps learning and therefore it is part of the teacher's role to ensure that their learners proceed with 'their own' English even though it may exhibit difference. What the teacher needs to be mindful of is the students' goals and that the students' English use is compatible with those goals. As their goals become more focused then the role of the teacher becomes more acute in pointing out difference. At this point the learner must be presented with the option. 'They either change their standard or retain it.' As one participant stated.

Although the notion of *change or retain* seems harsh, quoted as it was, the intention of the teacher was that some students still have difficulty with adapting or monitoring their language even after a long time and considerable instruction. It is not a decision, but an acceptance by the student of their limitations and boundaries in terms of what they will achieve with their English. They achieve what they are capable of according to their own expectations. 'The role of the teacher is to ensure that the 'accepted or known standard' is presented as an option. (For recognition purposes as opposed to use.)'

The teachers' role was seen as the communicator between the students' English world and the world in which they may be using the English they learn. Academic standards were used as an example where a very low level of tolerance of difference would be accepted and it was the teachers role to illustrate the 'correct standard' that would be expected of academic institutions. Likewise in the workplace. The teacher is expected to coach the student in producing acceptable language for the location of its use.

The VSA participants clearly pointed out how this 'intolerance of varieties of English' manifests itself in our society today. One example given was, 'excellent communication skills needed', as a frequent pre requisite for employment. Conversely they also stated that having a 'standard English' did not necessarily correspond with a monolingual norm. They cited as an example the diverse uses of English and accents present in Great Britain.

Intolerance of difference they felt therefore was not able to be explained solely by an intolerance of linguistic diversity, but was attributable to political intolerances as well. One participant explained. 'The reason that multilingualism often goes head to head with standard varieties [of English] is political and not linguistic' and should be treated as such. Multilingualism and multiculturalism are strong in the rest of the world. They are not endangered by English as a World Language.' Again this statement alludes to intolerance of English varieties as being a political rather than a linguistic debate.

The private language tutors viewed English as an 'organic being', something that is alive and evolving – creative – over which no body has control and rich in its variety. 'Diversity should not be tolerated in our society but celebrated.' 'We are not looking for perfection - but usage and how it is being used.'

The role of the tutor they saw was to bring that richness into the classroom so that it could exit with its new users adding their touches. They didn't like hearing the modifications made by New Zealanders and other speakers of English as a first language that are

indicative of every day usage such as 'everythink' and 'nothink', but were realistic in accepting them as these statements confirmed. 'I know I am going to lose.' [Use will determine norm and the acceptance of these variations.] 'It [English] is a living language and therefore changing – but the core basic structure is there. The multicultural aspect should not be stifled.'

The Polytechnic Tutors were aware of all the varieties that were out there, but saw the classroom as a base from which to teach a standard but not 'a native' English. They saw their role as making sure that their learners were aware and capable of using a variety of English's to fit different situations and locations.

> We do them disfavour if we don't present the standard alongside what they may hear. We use an *educated standard* – students should be equipped to communicate in a range of locations and choose appropriately so as not to limit the range of people with whom they can communicate.

The Home Tutors hoped that communities were becoming more tolerant and more multi lingual. They wanted to be part of that and contributing to that development. They used the example of the range of food on the supermarket shelves, compared to ten or fifteen years ago, as an indication that we are becoming more multicultural. *Wasabi* was not part of kiwi language ten years ago or *sushi* or *udon noodles*.

One concern of this group was that the learners' first language not be suppressed by an adherence to a standardised 'native' use of the second language as they liked the colour and diversity brought to English through the diversity of the English users' cultural influences. However this seemed to be inconsistent with other comments made by the groups which related to maintaining a centrally standardised English norm from which English be taught.

The idea of a world language that involved varieties in its use was welcomed, but perhaps the practicality of reinforcing that through teaching and learning practices had not yet been

considered in its entirety. What I concluded from this therefore was that the participants were receptive to a change in paradigm, from a mono to a multilingual norm.

Discussion around the implementation deduced that implementation of a world language needed to be two fold. The first phase was that non-English speakers needed to be supported in keeping their first language alive through use at home and via community supported cultural and language programmes. The participants felt that this was already happening but could be developed further. The second phase was that of reinforcing and supporting difference in language use, but how that could be practically applied to teaching and learning English as a second language, the participants felt needed to be more fully investigated and considered. More discussion on this is covered in Chapter 5.

Section Four: Materials.

Participants were asked to identify some of their favourite materials and to justify the reason for choosing them. They were likewise requested to follow the same procedure for materials they disliked and list them as non- favourites. For each item listed it was felt beneficial to also locate its source. This was done by identifying the country in which it was published. Table 4.7 and 4.8 below illustrate the findings.

Table 4.7: Favourite materials

Resources	Publishing location	Reason for choice as favourite		
Name of resource	Published in country of use	Relevant	Adaptable	Interesting
Everyday English in New Zealand.	Yes	Yes		
Local newspapers and magazines	Yes	Yes		
Song Talk	Yes	Yes		
Password	Yes		Yes	
New Zealand course books	Yes	Yes	Yes	Yes
Local magazines and newspapers	Yes	Yes	Yes	Yes
Jazz Chants	No			Yes
Good New Bad News	No		Yes	Yes
True to Life	No			Yes.
Reward Resource Book	No			Yes
Inside Out	No			
Grammar Games	No		Yes	
English to Go	No	Yes		
Cutting Edge	No		yes	
Business English Materials	No	Yes		.

Table 4.8: Non Favourite materials

Resources	Publishing location	Reason for choice as favourite		
Name of resource	Published in country of use	Relevant	Adaptable	Interesting
News Papers	Yes	No	No	
Song Talk	Yes	No		
Animal based stories	Yes/no	No		
Headway series	No	No		No
Nursery Rhymes	No	No		No
British ESOL Texts	No			No
Intermediate Matters	No	No		No
Cambridge Series	No		No	
US ESOL Texts	No	No		.
Non New Zealand course books	No	No		
UK/English cassette tapes	No	No	No	
Materials based on or around cultures other than the students'.	Yes/No	No		
Oxford University Press or Cambridge Press Materials	No	No		.
Intensive Grammar exercises	Yes/no			No

Some interesting comments were made for both criteria. Among those listed for favourites were; 'I like them because they address different learning styles; they are easier to follow for the students and are practical and full of ideas.' [NZ Course books]

The same ideas were reiterated when local newspapers were listed as a favourite. 'I like them because they are relevant and students can practise with familiar topics thus easing the learning burden.' [Local newspapers and magazines]

It was interesting to note that newspapers were listed in both tables and in the non favourites the reason for choice was stated as being that newspapers were 'culturally insensitive, time consuming as a resource and require too much background knowledge to be understood.' Obviously favourites showed a personal choice and could be viewed from both ends of the spectrum.

Relevance seemed to be the common criterion by which the favourites and non-favourites were judged. Relevance was stated as the main reason of choice in the favourite section and irrelevance for the non-favourite reason of choice. It was noted by all the focus groups, the predominance of ESOL material available that is produced outside New Zealand and in core countries, as opposed to periphery countries in which the majority of the materials are used.

There seemed to be no set pattern correlating between a favourite or non favourite and the country in which it was published. In the favourite section out of 15 favourites listed, 9 were published outside the country in which they were used. In the non-favourite section, out of the 14 non favourites listed, 9 were listed as being published outside the country of use.

What is of interest is that these figures did confirm the fact that out of total of 28 resources (newspapers were listed in each category) 18 were published in countries outside the ones in which they would be used. This will be discussed in detail in Chapter 5 under the heading, Beliefs, Materials, Practices and Tolerances in The ESOL Profession.

Most participants felt comfortable discussing their favourite choices and why. Some needed time to go away and consider this question more and brought their answers to the second interview session. Activities were also discussed at this stage; what kind of activities they felt more comfortable conducting in the classroom, their preferences and why.

The VSA group stood out in this section through the fact that materials, resources and equipment such as having 'space to write on the black board' and 'there was one dictionary per school' were mentioned under this heading of favourites. Whereas the New Zealand based tutors made no mention of 'equipment' being a problem or 'choice and range' of resources being a limitation. The limitation was the scope of the individual texts themselves and their content in terms of relevance to the students. Irrelevance was cited by the majority as a reason for a resource being a non - favourite. Some examples are illustrated below.

> Materials written for students own needs are more meaningful while materials based on cultures other than their own are meaningless.

> Familiarity eases the learning burden.

> Western published material is not relevant outside Europe and the 'West'.

> The Tower Bridge doesn't hold much interest. But the Sky Tower!!.

> Relevant topic can be used to present standard grammar.

> Need more New Zealand materials, students need to learn about New Zealand not Britain.

> Relevance is the most important thing. Even Australian material is not relevant.

American resources are irrelevant and have such a strong cultural bias.

Some participants did however comment on the fact that it is difficult to know what they are preparing their students for and what materials will therefore be suitable. Part of the problem was knowing what context of English would be useful for them in the future.

'I don't think my students know themselves what they are taking their English away for.' One participant felt that materials used were 'secondary to the approach the teacher took in the classroom'… stipulating that 'it was the teacher who was the primary resource.'

Variety and interest were common comments related to facilitating classroom participation and making progress with students learning. Materials that promoted activities through the use of lively, visual and active text and did not use a remote tone were user friendly to both the teacher and student.

Dictionaries, the availability and use of them, were also discussed at length by the polytechnic and private language school tutors in relation to classroom materials. Participants referred to a range of dictionaries; bilingual, monolingual electronic and translating. There were mixed reactions within these two groups as to their use and usefulness.

The use of translators: Translating or electronic dictionaries generated a lot of discussion. The more traditional form of dictionary, i.e. written text in book form either mono or bilingual was not discussed at length. Translation and or electronic dictionaries were the main topic of discussion. Participants agreed that they were useful in terms of alleviating stress for the newcomer or low-level students as two participants explained … 'if [not knowing the meaning of a word is] it is causing stress - use a translator.' And, 'translators are fine in the beginning but later on or in upper levels – no.'

Overall the feeling was that dictionaries, independent of what type were useful, are necessary resources, but the participants felt uncomfortable if they were used as a primary resource. Again the idea that the teacher was a primary (material) resource to be utilised was emphasised by some participants. 'The teacher is a dictionary and the students should be encouraged to use it.' Added to this was the feeling that their use also compromised the students listening focus and thus disadvantaged them in the next stage of a task. One participant explained. 'Teachers get quite uncomfortable if they [translators are] used as a first resource- it also compromises their listening.' Context was also a concern with the use of translators. It was said that they often gave obscure uses for some forms of vocabulary and vocabulary presented could be quite archaic.

In relation to learning styles, one participant felt that the classroom methodology was affected when translators or dictionaries were used excessively. The participant was referring to the use of the communicative language method, which focuses on active interaction between the language learners, in such activities as pair, group or class work. This methodology, which relies heavily on student participation, was seen to be compromised due to the fact that students took the focus away from the group and centred their learning on themselves as individuals.

> [translators] …take the focus away from the group – to a private focus – I don't agree with that –related to learning styles. They [students] should be less reliant on translation and more reliant on what's around them – other resources.

One comment made by a participant, which I have often heard, I believe needs a mention and that is … *I don't like the electronic dictionaries. But it is very hard to stop them.* Reference to this may be found in the following chapter where methodologies are discussed and the use of the communicative method. No direct reference is made to the use of translators but discussion examines the use of student resources i.e. knowledge, language and experience and their appropriateness in the language-teaching classroom.

Section Five: Conclusion

In the following section the findings from the research are grouped under three main headings: Language learning, teaching and culture, English and the teaching of a world language and English language in development. These were the central foci of the discussion which resulted from the final section of the questionnaire. Each focus group held varying views some of which are shared by the other focus groups and others which pertain only to one group. These will be highlighted and discussed under the appropriate heading.

English Language Learning, Teaching and Culture.

Participants felt that English has been and will continue to be the language of business and travel, of professions such as aviation and international codes of practices such as electronics. They also saw language as an ongoing recipient of political influence. The influences these factors had on the English language, was seen to have an effect on how and at what rate the language of English had to evolve, develop and adapt to attitudes of the 'cultures' it encountered in its communicative role.

The participants made the point that language if not used will stagnate and then not be used because it did not fit with 'the times'. Barriers to its use were also mentioned in the context of not only fixing usage but also altering language in use.

> *people and time produce barriers* to language, its use and changes in its use. People react to what is happening to English today as people have always reacted to change. But as attitudes change – and they may have to change a bit – it is *people and time that will destroy those barriers.*

Barriers were also related to the culture of a language and how acceptability was determined. The question; 'How do you teach without a culture?' initiated the discussion. The community in which the language is going to be spoken was clarified as the 'culture' of the language use and what teachers of ESOL need to do is equip their students to function within the 'culture of their choice or need.'

> We [teachers] have the role of helping people to integrate into the community and I think everybody, when they come to a new place need a sense of belonging a sense of place and they are not going to have that unless they have some of the culture of that place and at the same time we are not going to change people who are Chinese people now living in New Zealand, but we do want them to feel like Chinese New Zealanders who actually have this as their home and they need the culture to do that and we need to share that.

It was agreed that without a culture a language has no heart or soul and Esperanto was used as testimony to that. *Language has strings attached.* Participants used this phrase to describe the relationship that English or any language has to a culture that it is used to articulate. The word culture was used to describe one's national affiliation and or one's professional affiliation. More than one group stated that to really understand English or any language one needed to understand the 'culture and the language that extended from it'.

More discussion on this topic centred on the correctness needed to be articulate in any one culture of a language. The examples used were professional cultures, those of electronics and aviation. No margin of error or incorrectness was thought to be tolerated in these language cultures because of the human cost such errors might incur. When teaching English for these purposes appropriate guidelines therefore needed to be introduced to ensure conformity of form and presentation and interpretation of the language.

One example used to illustrate this point was a student the private language school tutors had had who was working in the electronics field. This student had been sent to them because of a mistake he had made, 'a monumental error', that had cost the company dearly.

The company had clearly stipulated that the student had to understand perfectly before being certified as being fit to work in the industry again. 'There is no margin of error here – he cost us a bundle'.

This illustrated the vital point that culture of any kind cannot be separated from a language. The participants felt that it was intrinsically part of the role of the educator to ensure that the 'culture' of the language was understood and to facilitate this it needed therefore to be taught.

Another cultural aspect to language teaching and learning was that of English being taught and used in a country whose first language was not English. The participants felt that English had to be related to and relevant to the culture of the country in which it was being taught. India was used as an example stating that English being taught and learnt and used there, had to be relevant to the context in which it would be used. If that context was India then an 'Indian English' was the appropriate language to be taught alongside the culture that it accompanied.

The participants also felt that this was applicable to the New Zealand context. New Zealand culture was part of the 'English' that we speak and hear. Students living here would need to understand the New Zealand English in order to be proficient in their language use.

> For any depth of understanding – culture must accompany the language being taught and used. No language can be disassociated from its culture – if it is – its unsatisfactory achievement. Maybe that is why some Chinese students are not proficient even after 7-8 years of English [in China].

The connection between culture and imperialism was also discussed. Participants did not want to be seen as pushing the cultural aspect of language [the English language], this they thought could be achieved through comparative analysis. Cultural comparison was used by

the participants as a tool for keeping the balance between, introducing New Zealand culture, and indoctrination of the students with New Zealand culture. Topics were presented and then comparisons were invited to illustrate how the different cultural mix within the learning environment viewed a given topic. No one, culture was singled out as needing to be followed. Often it would be the culture of the 'teacher' which initiated the discussion before comparisons began to be made amongst the learners. The groups strongly felt that a monocultural approach to teaching a language would be too restricting and that language provision had moved away from its imperialistic monocultural, monolingual heritage.

New Zealand has a nice blend of cultures. We don't push too many barrows of Imperialism - we don't squeak that loud.

Maori input and vocab come into the language which is enriching – use it and expose our students to it. It's a good thing.

Teaching English …using and sharing the students' L1 – encapsulates their English Development, as well as the English cultural influences of the country in which it is being taught.

The topic of dominant cultures developed from this discussion and military dominance or power was seen as a contributing factor. 'Power influences politics and economics – these are often factors or instigating factors of war – the war winners determine world language dominance.' Those who hold the power are the ones whose language is spoken. This gave rise to the idea of language 'currency'. Power and politics determined which languages possessed 'currency' and the participants saw this as being governed by 'inner circle dominance', (refer Appendix 5). They believed that the English that is sought after today is dependant on what the expanding circle and not the inner circle countries want because of the expectancy of what having this currency equates to. That is possibilities and opportunities.

To be honest, I think they (the expanding circle and outer circle inhabitants) want inner circle English – its standard English because it has currency and status.

The participants also determined that a language, to have currency did not just require being understood; it had to have status as well. The English of India was thought to be understood by the inhabitants of that country as was the English of Scotland, but they were not seen to have good 'currency'. This was with reference to international communication not intra national communication. On qualifying these ideas and statements, the participants explained that ideas of what English was *in* and what English was *out*, was gleaned from student discussion and feedback. One comment was that 'Australian English doesn't seem to have good currency.'

English and the Teaching of a World Language

Transferability and intelligibility were central to the topic of what would determine that which could be taught, and that which should be learned, if English were to be taught as a world language. Intelligibility was identified by the participants as being of primary importance and this in turn influenced the transferability of the language.

It is interesting to note that the VSA group and the Polytechnic tutor group both discussed native like competence under these headings of intelligibility and transferability. The polytechnic group stated that they were aiming for native like competence and questioned whether in fact they would or should be aiming for anything else. Overall these participants thought that ESOL had and was continuing to move away from insistence on a monolingual norm, and was becoming much more tolerant of the use of English varieties. This group defined the English varieties, developing in English speaking nations, as defining the new native like competence that they had alluded to. Native like competence was being competent in the use of English pertaining to one's own location.

> We are still aiming for native like competence – if we were not then what would we aiming for? The only thing is that the 'native' depends on the environment – what environment we're learning it (English) in and what environment we're learning it for. They may or may not be the same. 'Native' now can mean 'local' competence.

The VSA group voiced concerns about native competencies in English language use, but their reference was to a native English use pertaining only to core nations and not peripheral locations. What was felt important was the possibility of English speakers being exposed to many varieties of English. Thus illustrating that 'native English' pertaining to the core was only one variety and that in reality a variety that they [English, as a second language speakers, located in periphery nations] would have little if any contact with.

This acceptance of different native varieties had the effect of assuring users that a singular norm was not a pre requisite to effective communication and that English is a means to an end, not the end in itself. It was strongly believed by this group that it would be unrealistic to think that all L2 speakers of English would be speaking with native English speakers.

> The likelihood is that they will not and it is more likely that the majority of their communication in English will involve communication with other L2 speakers of English.

Indian English and Scottish English forms part of the group of 'native' users of English, just as Australian and New Zealand English does. The finding of a standard or tolerance level cut off point was described, by the participants, as being what would determine *English as a World Language* rather than *English as a Native Language*.

The VSA group were particularly concerned with the learning of a second language and aspiring to native like competence as being a precursor to the elimination and downgrading of indigenous languages. Having multiple native competencies relevant to localised use and reflective of local culture and influences on the language was seen as being a positive reinforcement of local languages and being less exacting of the language learning. This

may incline them to duplicate language rather than supplicate it. One of the home tutors felt that if English or any language is to be used as a world language, the language 'needs to incorporate words, ideas, feelings and concepts of all the different cultures it encounters.'

On the topic of attempting to set a standard or norm by which English as a world language could be taught, other participants in the same group said that there would have to be a baseline of correctness so as to maintain universal understanding by multicultural users. This they felt would preserve a 'quality' to the language that they felt was necessary and an element of 'correctness'. They did add that a great amount of flexibility was also required to reflect tolerance and support of difference.

It was felt that ESOL is already taught to a universal [British and or American] standard through the influence and direction of published materials used as texts. This was in reference to the structures rather than the content or context of the materials. With reference to Appendix 4, (Circular diagram depicting English as a first language nations at the core of the English speaking world and surrounded by other nations located in two concentric peripheral areas), participants named the 'core nations' as being the ones that determine what that *universal standard* is. This received *universal standard* however was also seen as needing to be flexible and again a starting point from which English use could diversify. The private language school tutors added to this discussion the need to also closely look at what may be lost from a language if tolerance of varieties occurred unimpeded. One participant mentioned the danger of over simplification of language having and impact on thought. 'Simplification of language may cause simplification of thought.'

What followed was a discussion as to what then would constitute acceptable varieties of English use or acceptable simplification of language. One comment was that we hear things we do not like and cringe, but 'things enter language then fall away – we have no choice' as to what they are or what they might be. Setting of a standard may attempt to

override popular usage and thus be at risk of dictating use. Again repeating the past paradigm of enforced and perhaps elitist norms.

> Tolerance, therefore of these varieties then would get only to the point – where effective communication was maintained. We would not be aiming for 'native like' competence – that wouldn't be necessary for intelligibility to be a success. The English competency would be level and goal determined – that would be determined by the student.

The participants of all groups in turn focused on what they felt would be less negotiable in terms of what would compromise intelligibility and what wouldn't. They felt that 'grammar and structures would be more important than lexis and spelling'. They also thought that it would be the teacher's role to be the gate- keeper of what would be acceptable or not. Perhaps much more so than now because of the varieties that would be included and accepted. Again, how this would actually be determined and what constituted 'acceptable and non acceptable grammar' was not discussed at any length. The feeling was that *use* would determine *acceptability* which in turn would be determined by its *intelligibility* and *transferability*. Too much variation and difference however was felt to be counterproductive.

> Too much tolerance, variation and deviation – central core of nothingness and (the periphery nations) - not being able to communicate with one another.

> There has to be something in the middle we all understand. The core acts as a unifier or a common denominator.

The final point that was discussed was;

> What form would or should this language of tolerance and difference take?

Form was said to be superfluous to function. Text messaging was used as an example of making oneself understood by allowing the omission of vowels and other 'fillers' to language.

> Tolerance to a degree but there would have to be parameters. Possibly ignore syntax and concentrate more on meaning and use.

> The grammar 'don't' matter – there are the words you are going to need out there.

> Spelling is negotiable – yes – lexis too. Students have to be aware of how word meanings change over time. 'I'm gay' would have a completely different meaning today to when our grandparents said it.

> Grammar to a lesser extent has changed compared to vocab.

The teacher's role was seen as one of presenting alternatives to …**a**…or…**the**… standard.

> This is the standard – if you deviate – you're no longer wrong – but just using a different variety.

Participants on the whole thought that English already existed as a world language.

> Varieties of English are used throughout the English speaking world both by first and second language users. It is not questionable or unrealistic because it is already happening.

> English as a World Language is for world communication – therefore it should accept all varietal differences so that the uniqueness of various cultures is preserved. In the UK – many dialects are now embraced – do not impede communication. English as a world language will reflect this concept.

It was not felt by any of the participants that an English standard set by a country other than where the English was being used would be beneficial to the users.

> Most people can and do function quite well in their own country – without relevance to externally set parameters. We need to protect minority languages and cultural identity. Adopting global thinking will not necessarily enhance people's lives.

English had been identified by all groups as needing to be representative of the language users themselves. Therefore an alternative was proposed to the diagram in appendix five that was seen to depict the English language paradigm that was representative of a monolingual norm. One which saw the core nations dictating how the language of English should be used.

The home tutor group attempted to come up with an alternative diagram to appendix five that would not see the periphery separate from the core nations. The reasons given were so that borders and boundaries were not seen to be limitations or exclusions of participation and contribution to language by all those who used it. The following diagrams depict some of the alternatives to appendix five that were thought of.

1. Flower

2. Silo/ Spiral

3. Spiral Cylinder
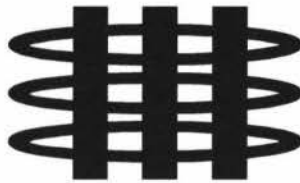
The flower shows a joining at the centre from which all varieties of English could stem. Each variety has a commonly shared area of English that is shared with other varieties. But the 'petal' represents the growth of English quite different in colour from the centre yet pertaining to the same species.

The spiral or silo tries to incorporate the principle but notes that some varieties of English may be closer to the shared variety than others and as they move further from the centre their differences grow, as they move closer to the centre their differences to the 'original' English diminish. This would be the case of English's used in China. English for intranational purposes would bear a closer resemblance to the Chinese languages. English used by the Chinese for international purposes would bear a closer resemblance to English spoken in an English speaking country.

And thirdly the cylinder represents again a similar concept, but the major difference is that the English bases are formed perhaps by three varieties of English which could be American English, British English and Australian English. The other horizontal circles depict other varieties of English that pass through them.

Each diagram is trying to illustrate a shift away from a central hub that dominates the outer circles, and move towards a dynamic that allows for movement across, between and through the different varieties of English.

English Language in Development.

The three focus groups located in New Zealand had general statements to convey about ESOL and its role in development and they clearly identified themselves as having little expert knowledge in this area. These are some of the comments made by the groups and they were qualified by the individuals who stated them, and that was that they were opinions that did not come from a knowledge base.

> What difference is there between us and the missionaries – ESOL – is secularisation just what the missionaries do – it's just that we deal in comfort, luxury, and reduction of hardship and the currency is capitalism not God.

> English as a World Language – I think we are on the road – away from imperialism – but we have got a way to go yet.

> ESOL in developing countries – what is going to happen when many ESOL learners are then able to say 'I want' – I want matches the advertising consumer society. Are we just priming people to be consumers?

> Qualifications – especially English ones – create a higher status – than local institutions. (local meaning not located in English as a first language environment).

One comment by a participant of the New Zealand based groups was that; 'Power will be eliminated through inclusiveness.' This seemed to sum up the feeling felt by all of the New Zealand based groups and was backed up by related comments by the VSA groups who were more qualified to form an opinion of the place of ESOL in the developing world.

The VSA group pinpointed more specific areas that they believed needed to be addressed to add quality and sustainability to the involvement of ESOL in development. One was the preparedness of teachers in the profession of ELT (English Language Teaching). 'There is too much amateur teaching going on. We need to press for professional standards of ESOL teaching.'

This was given as a cause by another participant and accompanied the observation that 'most ESOL teachers are monolingual and make assumptions about language learning from this perspective.' This participant believed that there was insufficient professional recognition of better preparation or qualifications in the field which compounded the issue.

An additional point made by more than one participant was the risk to indigenous cultures and languages through the teaching of a language that would be used not only internationally but also intranationally. Part of this could be addressed by professional preparation of ESOL teachers, ensuring a multicultural approach to language teaching was practiced.

> Teachers of ESOL need an understanding of how English teaching impacts on indigenous languages and cultures.

> A better education of ESOL teachers is needed not just better training.

> ESOL teachers should nurture L1[students first language] while giving access to English as a means of entry into further knowledge and information – not cutting one off to form the other.

This statement was used to sum up one participant's view on English being used as a world language.

A World Language should not be equated with a World Culture.

What was evident from the responses of the groups was the inseparable nature of language from culture, and the risk of imposing a culture on another through language instruction. This dimension of language teaching was reiterated by another participant's view when she stated that 'teachers need to understand what are linguistic and what social issues are and clearly identify them in their teaching.'

English is what is required by its users – for **their** purposes.
(VSA Participant)

Chapter 5

Discussion.

Qualifications and power imbalances.

Introduction

To instigate change it is necessary to understand how the present has been constructed. Knowledge forms the basis of any belief. To construct a deeper knowledge, the deconstruction of what is already known is needed in order to achieve greater understanding of what and why we believe and practise what we do. It is, therefore, pertinent to examine the content, relevance, significance and consequences of ESOL in aid provision so as to clarify its adherence to the development ideals of our time. This is of significance given that although NZAID does not actively promote ESOL as an aid product in its contribution to development assistance, ESOL co ordination and facilitation are available on request for our aid recipient nations.

This research deconstructs the paradigm that has shaped ESOL to date with a view to recognising areas of its constitution that are, and those that are not, conducive to present day ideology of 'development', as means to shaping an ESOL paradigm that is sustainable.

Sustainable development needs to respond to five requirements in order for it to justify the use of the word 'sustainable'. They are…

1. The integration of conservation and development.
2. The satisfaction of basic human needs.
3. Equity and social justice.
4. Self-determination and cultural diversity.
5. Maintenance of ecological integrity.

1986 International Union Conference on Nature.
(Holmberg, 1992, p. 27)

Sustainability, equitability and participation all indicate something that is representative of 'people' and 'peoples' who stand to benefit from development. The second part of this research is based on the idea that English is now a world language. By that, it is implied that English is a language that is used by many different peoples for many different purposes world-wide. It is therefore also pertinent to question again the relevance, significance and consequences of this 'world language' because if ESOL is part of our aid package, New Zealand is contributing to the spread and promotion of a world language and thus accountable for the impact that that may have on its recipient nations.

With reference to the findings from the interviews and questionnaires the following chapter discusses the content and implications of ESOL as part of New Zealand's aid package and as a promotional tool for English as a world language. The following discussion will firstly cover issues related to policy and governance in ESOL. The participants' background and qualifications come under discussion in this section as do the influences deemed to be the driving forces behind ESOL, its spread and popularity to date.

Section two of the discussion has grouped together what is seen to be the practical components of ESOL teaching; classroom beliefs, practices and materials used in carrying out the role of ESOL provision in the field.

Section three draws conclusions from these two sections of the findings, and incorporates these ideas with others that were discussed in the final concluding section of the interviews

and questionnaires. This third and final section discusses the justification and the practicalities of an ESOL presence in aid contributions.

Chapter Five leads on to the final chapters of this thesis; Chapter Six, which makes recommendations based on the data and research that has been collected and collated into what would constitute the ideology of a World Language, the concept of English being 'A World Language' and as such taught as part of NZAID provision. Chapter Seven proposes a checklist which embodies the ideals of promoting sustainable development when language forms a component to aid.

Qualifications in the ESOL Profession.

As part of the introductory phase of the interviews the participants described how they had become involved in the ESOL field and the qualifications and experience that they brought with them. This revealed that the participants came from a range of professional backgrounds and that 95% of them had had specific ESOL training.

These qualifications were later judged by the participants in terms of adequacy in preparing them for what they would face in the field. This was not a component of the original research proposal, but the topic of qualifications, professionalism and the impact of them on ESOL teaching and practices, were highlighted by more than one participant as being significant. I therefore considered it relevant to have an idea of where current teaching practices were positioned and examine present ESOL teacher preparation courses at Diploma level. The three courses considered were at post-graduate level.

A random three ESOL courses at Diploma level were chosen, all of which are available in New Zealand. One programme is conducted in local institutions but its design is part of the British, Cambridge Examinations Syndicate. The two others were ESOL post-graduate diploma courses, written and conducted by two independent New Zealand Universities.

Diploma level courses were chosen as they were the 'middle ground' in terms of qualifications; above certificate level and below Masters level.

The object of this exercise was to give reference to present day teaching and learning syllabi in the ESOL field as a means of assessing its current distance from a monolingual framework and distance to a more inclusive approach to language teaching. By that it is meant a pedagogy of teaching ESOL that recognises the role of learners' first knowledge and language base as a pre-requisite to successful second language learning. The examination of these three courses also provided context to some of the comments made by the participants regarding professional preparation in the ESOL field.

For the purpose of the research three broad categories were chosen to act as indicators of multilingual, rather than monolingual inclusive language teaching practices. These were based on Gay Geneva's writings concerning culturally responsive teaching. Geneva emphasises the importance of *curriculum relevance*, recognition of learners' *primary knowledge base* as a tool for effective learning, and knowledge of student *learning styles.*

> *Curriculum* content is crucial to performance and is an essential component of culturally responsive pedagogy.
>
> Students' existing *knowledge* is the best starting point for the introduction of new knowledge, the principle of similarity.
>
> It is best to understand the function of bases for different *learning styles* as curricula needs to be administered in effective means so that knowledge growth is achieved.
>
> (Geneva, 2000, p.112-151)

Categories were chosen that were deemed to best represent Geneva's interpretation of culturally responsive teaching: Culturally responsive pedagogy, Recognition of existing knowledge, Understanding the function of different learning styles. The syllabi of the three courses, named **A, B and C** were evaluated accordingly. Course A and C are the New Zealand university based courses and Course B is the Cambridge Examinations Syndicate course.

Table 5.0 illustrates the findings of the evaluative process. In each case the syllabi of the courses were examined under the headings stated above and any evidence of those categories noted in the appropriate column. The object was to, evaluate the current level of culturally responsive teacher training preparation, available for New Zealand trainees, for teachers of ESOL at Diploma level.

Table 5.0: ESOL Teacher Training Course Evaluation at Diploma level.

Diploma Course*	Culturally responsive pedagogy	Understanding the function of different learning styles.	Recognition of existing knowledge.
Course A (NZ University)	Socio-cultural factors affecting the language learning process. Critical reflection on language teaching. Informed design and development of materials.	Understanding of different aspects of human learning. The examining of learning factors that affect achievement in language learning. Consideration of individual needs of language learners.	The analysis of language texts from a pedagogical perspective. Learn about languages at a variety of levels.
Course B (Cambridge)	Sensitivity to the way language is patterned, structured and used. Awareness of the language problems faced by specific groups. Study of the educational and cultural impact of English. Teaching methodologies and programmes need to vary to account for different cultural backgrounds	Demonstrating commitment to equality of opportunity for all students. Enhancing motivation by taking account of learners' cognitive and affective needs. Appropriate evaluation and selection of materials. Understand the value of differing learning and teaching contexts. Teaching methodologies and programmes need to vary to account for individual learner factors.	
Course C (NZ University)	Exploration of social and cultural issues in language education.	Understand and practice the application of language teaching and learning principles, and their reflection in classroom practice.	* Learning of a second language required.

The source of the information in Table 5.0 is listed in footnote[1].

[Although Course C did not state anywhere in the syllabus, as such, the use or recognition of learners' first language base (L1), and learners' first knowledge base (K1), as important aspects of language teaching, it was the only course that stipulated that all teacher trainees must have second language learning experience either prior to entering or during the course. This indirectly acknowledges the importance of a second language but does not directly emphasise the importance of first knowledge and language base in the learning process. For this reason nothing was entered in the third column of the table.]

In the first two categories all of the courses scored well in evidence of culturally responsive pedagogy and understanding the function of different learning styles. Whereas the third category, that of recognition of existing knowledge, showed a different result. Recognition of existing knowledge for course A was identified through the inference to 'pedagogical analysis of text.' This was interpreted as showing recognition of the influence of contextual relevance to learning. Course B made no references that could be aligned to this category and Course C as stated above made reference to it through the insistence that teacher trainees be second language users themselves.

This approach to language acquisition may incline towards a linguistic emphasis. Linguistics is a science; a universally applicable science that formulates the 'rules of language use.' By using this method to transfer language from one person to another, creativity and the infinite possibilities that language offers expression is lost. This is because deviations from the standardised norm become errors. Instead of being treated as contextual variations in the language used to express an idea they are looked upon as mistakes. An absence of deviation, and thus 'variety of expression', creates a negative expectation whereby deviation is seen as a negative contribution to communication and the use of a standardised version is viewed as correct and credited with success.

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[1]. The information in the tables above have been taken from the curriculum and syllabus outlines of the ESOL Diploma courses of the three institutes listed in the first column of the table. This information was acquired from the following web sites and is listed in the order that they are cited in the table.
www.study.massey.ac.nz/programme.asp?prog_code=92341
www.cambridgeesol.org/teaching/delta/index.cfm
www.victoriauniversity.ac.nz/ January 2004.

As discussed in Chapter One, knowledge is articulated through language and knowledge is based on the culture, experiences and background of the language user. If the 'infinite possibility' of one's language creation and use is restricted to the norms of perceptual expression of a second language (English), in effect, the knowledge base of one's first language may only be given limited possibilities in the ways it can be voiced the second language.

In addition, expression of thought, that is trained to be voiced in a manner which is reflective of how the second language is structured, and not the first language or a combination of the two, fails to fully recognise the diversity in which thought can be expressed. With reference to Table 5.0, a teacher training programme in language instruction that does not overtly include the recognition of first language (L1), and first knowledge (K1), in how language may be influenced by thought, I believe only goes part way to delivering a fully comprehensive product. The product being provision of a second language or medium in which to express ones knowledge in its totality.

This being the case the concepts that a person is able to express in the first language thus depends on the level of competency to translate first language ideas into second language communication. In the absence of second language competency of an advanced level, limitations are placed on the ability to communicate the depth of the learner's knowledge base without 'conforming' to the linguistic norms of the second language. For second language users this can incur a great deal of cost: personal, cultural, linguistic and social. This will be discussed in more detail further on in the chapter. What is of concern at this point is the cost incurred to 'language.'

Specialisation or standardisation of a norm incurs costs on society for it decreases our range of choice. When variations in the methods used to convey a message are disallowed formally or informally because they do not adhere to the rules of communication, over time those variations are accepted as being errors and eliminated from the speech community's

repertoire. Thus variations become less and less frequent and the standardised norm is reinforced.

Teacher training pedagogy, which is based on 'linguistic' norms of language use, rather than contextual, situational and dialogistic norms, operates in support of a monolingual, monocultural framework. Language teacher training that does not demonstrate an awareness of the language learners' primary knowledge base is part of this deficit. In not acknowledging and or utilising a learner's primary knowledge base, development of secondary and subsequent learning is impaired. This is reinforced by Kinsbourne who states that 'the vocabulary and phraseology that we use certainly constrains our habitual patterns of thought. And as such these "linguistic factors" influence cognitive development.'(1982, p. 149).

Chapter One explored the production of knowledge and language and its significance in language learning. The importance of this deserves further discussion in light of the findings from the research that indicate that recognition of existing learning is not afforded a high priority in the courses examined. As noted in Chapter Four: Findings and Results, one participant makes reference to the success of language programmes in Tonga, which utilised the first language to deliver the content of a course, prior to teaching the same course content in the second language (English). The results of this approach, which she referred to as *front loading*, saw both the first and second language students, sitting the same examination in English, gaining almost identical results. In some cases the second language learners' results were better than those of the first. This is confirmation of the importance of utilising learners' first language as a tool to facilitate learning of, or in, a second language.

To not place significant importance on the recognition of prior learning disadvantages the learner and places the educator in a position of 'power'. This position was abused in the past through instruction being used as a means to assimilate learners into a common order rather than to empower them through instruction in the deconstruction and critical analysis of knowledge, as discussed in Chapter Two.

Knowledge, both its construction and deconstruction, is explained clearly by Geneva's four principles of learning. Geneva states that 'students' existing knowledge is the best starting point for the introduction of new knowledge, which follows the principles of similarity.' (2000, p. 149). The four principles adhere to the belief that an element of the 'known' must be present in order for effective learning to take place.

- **'Principle of congruity:** New knowledge is learned more easily and retained longer when it is connected to prior knowledge, frames of reference, or cognitive schemata's.

- **Principle of Familiarity:** Reducing the strangeness of new knowledge and the concomitant threat of the unfamiliar increases students' engagement with and mastery of learning tasks.

- **Principle of Cognitive Mapping:** Understanding how students' knowledge is organised and interrelated – their cognitive structures – is essential to maximising their classroom learning.

- **Principle of efficacy:** Prior success breeds subsequent effort and success.

(Ibid, 2000, p. 149)

In courses A, B and C cognitive mapping may need to be more fully developed in order to fully utilise the strength given to learning through a learner's primary knowledge and or language base. As with other learning, ESOL provision cannot exist and be successful in isolation from other knowledge forms. This is because language is the representation of knowledge and to understand it is the key that unlocks critical thinking. Without critical analysis, knowledge remains in a void without relevance to the world that it represents and that exists around it.

To deconstruct knowledge, one first needs to understand the dimensions that it can include. It exists in many forms, none of which are static. The relationship between the different dimensions and aspects to knowledge is dynamic and interactive. Knowledge does not

exist in only an academic or cultural form but in many forms. Knowledge is multifaceted. It is...

Personal / cultural   **Popular**

Mainstream academic   **Transformative Academic**

And school knowledge. (what is in textbooks etc)

(Banks, 1996, p. 10)

Figure 5.0. Illustrates the changing and dependent relationships that exist between the different forms of knowledge. And how they are related.

Figure 5.0. The Interrelationships of the Types of Knowledge
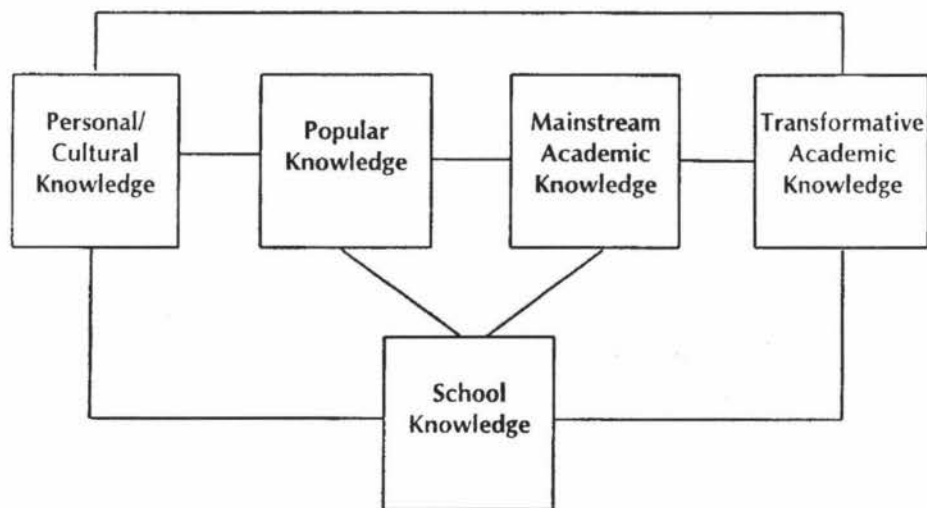
(Banks, 1996, p. 10)

It is important that in a person or learner there is recognition of all and each of these varieties that make up the whole concept of his or her knowledge base. It is of equal importance in the teaching role to identify the type of knowledge that is being imparted so that the learner can make his or her own placement of it in the knowledge dynamic. The learner is then placed in the position of 'choice' as to which knowledge should be stored,

and where, for future reference. It also facilitates the question of 'why' this knowledge exists and how it fits into the knowledge system, either personal, societal or global.

A very simple and perhaps extreme example of this would be teaching language through the context of holidays. The language that is being taught may be of making arrangements, confirming, verifying and clarifying. It could also include language of possibility and suggestion. This is language that can be used or adapted to a variety of situations. The cultural content may be irrelevant but in the extreme, it may cause offence to some.

The cultural context is then attached to the language. The teacher, who allows the cultural reference of the lesson to be placed by the students themselves, prevents connotations around holidays being dictated by the new, or second culture; that of the language being learnt. Debate may arise from the learners when contrasting their norms of behaviour around holidays with those of the other learners. For example; who makes the arrangements? Is it a man or a woman? What time frame is usual? Days or weeks or months? Money, how much is spent or seen to be wasted may be a topic of discussion.

If the language and culture surrounding holidays is presented as the 'norm' for English speaking persons a different cultural context is therefore created. That is of one idea in opposition to the other. Whereas, if holidays are presented as a topic of discussion, rather than presentation of an English norm, the difference between cultural practices is not presented as being in contrast, but instead presented as a comparison.

The main goal of making sure that different kinds of knowledge are presented and identified in a teaching situation is to ensure that students understand how 'knowledge is constructed and how it reflects the social context in which it is created.' (ibid, p. 22). Failure to do so would be in danger of placing the educator in a position of dominance and control. The receiver would not be empowered by that knowledge, but instead assimilated into that knowledge base.

So too is the situation where the learners are not allowed or encouraged to engage their knowledge bases in the deconstruction of the new knowledge that is being presented. The learners are placed at a distinct disadvantage in this situation. They cannot call upon what is known to them to interpret what is new, and so must begin at the initial construction phase of a knowledge base. This in turn creates a situation not of empowerment as mentioned above, but one of, at best, assimilation and at worst disempowerment.

The participants were very aware of the difference between assimilation and empowerment. As stated in Chapter Four, one participant referred to discussions which presented different view points from the differing cultures in the class. One view was never presented in contrast to another, but rather in comparison. The idea of …*a*…view being presented rather than …*the*…view was reiterated by the participants more than once as being of optimal importance.

The accommodation and support of difference was reiterated again in the acceptance of variations in the presentation and use of language. Difference was viewed as something that would always occur. How to teach the use and understanding of difference was another point of discussion and no agreement was reached on this topic. Spelling difference was mentioned in the context of what is already accepted, i.e. British and American spelling differences, but more detail on other aspects of the teaching of English varieties was not reached.

The importance and place of variational differences in English use, and the support of those differences was seen by the participants as being an essential component of teaching and learning [English]. This view is supported by associated literature. The idea of communication existing because of adherence to linguistic rules overlooks one basic rule of communication. That is; communication occurs because of a willingness, by those involved, to understand the communication act. Being receptive to communication is the key to successful communication.

> The point is often missed that it is people not language codes that understand one
>   another. A willingness to be involved in matters of interpretation needs to exist if
>   communication is to take place between speakers of different varieties of
>   English.
>
> <div align="right">(Strevens, in McKay, p.51 2002)</div>

Teaching students about learning is about enabling them to develop the confidence (through use of what they know) to understand and experiment with new knowledge, while being critical of both what is known and unknown. Critical thinkers need to learn about knowledge that has been constructed, but also learn how to deconstruct that knowledge so that it may be understood. Only then have students been empowered to be creators of knowledge themselves, and not just consumers.

Only a critical and transformative multicultural education can prepare them for that. It is therefore of significance that recognition of existing knowledge is the one category, examined in table 5.0 that had the least entries. If language learning and teaching is to separate itself from its imperialistic and monolinguistic heritage, empowerment in place of assimilation needs to be an integral part of the English language teaching paradigm. While linguistics forms a major component of modern language teaching methodologies, and is an important component of language learning and use, it should not overshadow the cultural bias that tends to be presented via texts that give context to its use.

'More hard core training and less cultural emphasis would have been better.' …was a comment made by one of the home tutors. This would indicate that the preparation of these tutors included a significant component that reinforced the importance of learners' cultural and knowledge backgrounds, and the role they played in their learning. It also indicates that more 'teaching skills' as a component would have been helpful. This, however, was not a collective conclusion made by the group but only expressed by one individual.

Another statement by a VSA participant further reinforces the ideology, that cultural, knowledge and linguistic background are valued in a learner and the learning environment. They should be preserved and utilised. It shows that teachers in this sector are supportive

of K1 and L1 recognition in L2 learning. Importance is placed in the non English speaking environment for the ESOL learner to be encouraged to retain their L1 and continue with the ties that language attaches to their culture. ESOL teachers should nurture L1 while giving access to English as a means of entry into further knowledge and information, not cutting one off to form the other.

This could be used as a proof that despite what is being left out of some of our ESOL teaching syllabi, the practitioners in the field have moved away from an imperialistic approach to teaching and moved into a multicultural, multilingual framework. If English language teaching is to remain part of aid provision, it is this kind of thinking that it should be associated with and promoting. Sustainable development is....(as quoted earlier in this chapter).

> The satisfaction of basic human needs.

> Equity and social justice.

> Self determination and cultural diversity.

Sustainable development ensures the survival or different varieties, in this case language, but not to the detriment of the other. If English is to be a world language a tenet of its existence and maintenance should include respect of all other languages in existence.

A world language recognises the contribution that a varied and diverse knowledge base adds to the thinking. It also acknowledges that language is the articulation of that resource. Language that represents the knowledge bases that it meets through the people that use that language is representative of a world language.

The participants identified this need for professional preparation in the ESOL field to be three-dimensional. Not only educational pedagogy, not only linguistic pedagogy and not only cultural pedagogy, but all three and on going. This is recognition of the fact that

knowledge and knowledge growth can never reach its capacity and education of any sort needs to represent that thought.

English language provision, both on and offshore needs to be mindful of preserving diversity, respecting of difference and aware of the dangers of dominance that have been a part of the English language heritage. Consistent throughout was the participants' sense that English language teaching is heavily influenced by elements of power, external and, perhaps, separate from the 'educational' needs of the learners. The next section discusses this in detail.

Power: Politics, Economics and their Influence on English Language Education.

In the Western World, English holds a position of authority through its association with the leading economic and military powers of today. The US and Great Britain, the European Union, Canada and Australia are countries and unions that use English as a common language for business and diplomatic operations. The participants in this research project identified the US and Great Britain's political, economic and military presence, in the world today, as being one of the major contributors to the reason why English is being sought and taught by the number of people it is today.

In Table 4.4, participants' reasons were listed as to why English is so popular, and has been so popularised, so as to make it a leading export industry. Not only is the teaching of the English language a money maker, but the industry also extends to the publishing sector, materials and resource sector and teacher training sector, which all earn revenue in their own right. The participants attributed the success of this industry to the position of GB and the US in the minds of many people around the world. These comments were made by some of the participants and relate to the esteem that is placed with objects, ideas and concepts attributed to either Britain or the US.

The power of the US economy
American Super Power
English signals the fulcrum of power in the international world.
Status afforded by the association with these (US and GB) nations.

Participant responses.
(Table 4.3 Chapter Four, p.96)

Power and status were significant in that they were listed by more than one participant when identifying the driving force behind English and its popularity today. Association with that power and status for some was viewed as being achieved through the use of the language of the countries associated with power and status. English therefore was associated with countries such as the US and Great Britain who are presented as the western world's super powers.

It is logical then to suppose that those who do not have English as their first language aspire to having it as their second or subsequent language, because of the opportunities that may be afforded to them if they do. These aspirations may be real or imaginary. For some having a command of the English language is a real asset but for others aspirations towards betterment may remain just that, aspirations that will never be realised.

The reasons for that are twofold. In the first instance the opportunity for some individuals in impoverished developing nations to use English as a means to securing a better future may act only as a tantalising carrot. Through the language instruction and the materials often used they are provided with images of a lifestyle that is so far from their reality that it borders on the cruel to present it as an alternative. Secondly, within the present paradigm, those who do not use English that resembles that from a core English speaking nation will always be considered an inferior speaker of English. They will not be afforded the same opportunities as those whose English has a closer resemblance to that of English speaking nations.

If however the English language paradigm begins to operate under a different set of rules where it is not core nation resemblance that is aspired to, but practical local use, the teaching of English in developing nations becomes more meaningful and more attainable

for the majority. If English is taught so that local people can use it intranationally as an effective means of communication with fellow countrymen then it begins to function as a world language rather than an exclusive international language. In addition, if the local use of the language is recognised as being a legitimate use of English and an effective form of communication, then the status of the English being used locally is raised.

In that way the paradigm that has dictated a uniform standardised use of English is challenged and no longer is only one form of English seen as being correct. Instead, individual forms of English that are used inter and intranationally are seen as being just that, individual forms of English which carry with them their own status. Indian English has already achieved that level of status.

This shift in thinking moves language away from it being controlled by a central core and moves the control of how a language is used, out to those who are using it. This shift in thinking moves the emphasis away from the peripheral users of language always having to conform, and engages the core nation English speakers in also having to adapt their use of the language, in order to be understood outside of their home environment. This in turn shifts the dictate of language away from being held by core nation use out to the periphery where the greatest number of people are using the language. What emerges are norms of language dictated by use and intelligibility, not perceptions of correctness influenced by the past and restricted use of a language by an elite few.

This is not a new concept. The pioneers and settlers of the Americas were, in effect, peripheral users of the English language. They adapted it to suit the environment in which they lived and gave articulation to the new sights and concepts that they encountered. A *pond* in England was a far smaller collection of water than what it was in America. Cats became a much larger species than back home…a big cat was indeed a very big cat in comparison to what was found in England. They did however hold onto language that over time had ceased to be used in the 'homeland', thus creating another set of difference that was representative of their locality in place and time.

When language teaching is involved in the development process, and development is seen to be an equitable process that should lead to a levelling out of the playing field, language teaching also needs to reflect those ideals and goals. The language of the 'developers' needs to reflect and absorb the new uses it encounters from the periphery nations, as does the language of the 'recipients of development initiatives' needs to be open to extension from language introduced from the core. A symbiotic relationship needs to exist which tolerates and encourages mutual understanding of old, new and different ways of using language. In this way the old and the new and the different are given equal standing in their communicative competencies and equal status.

Language teaching of a world language should support this methodology. It should present old, new and different language use as being devoid of status, but rather representative of locality of use. Locality could represent a variety of indicators, but those indicators should be devoid of 'status'. Instead they would only convey placement: geographical, age, professional, interests and a variety of other factors.

The teaching of English as a world language should be designed to promote the use of and acceptance of any local English, be it located in the core or periphery nations, as legitimate forms of English communication. It should promote the adaptation of English so that it comes to reflect and represent the different peoples that it encounters and begins to resemble a multilingual language rather than a monolingual language. A language that is representative of the cultures that it represents.

Some participants believed it was too late to reverse the position of English and ignore its dominance. Predominantly it was opportunity that the participants identified as the driving force behind what they perceived to be their students' desire to learn English. Professional and academic opportunity. English is perceived as the language of 'currency'. And the best they could see that could be done was for English to use its position to pave the way for a world language that was multilingual and multicultural in its nature and use.

Other participants viewed the ESOL component in development as pertaining to quite distinct benefits, while one or two associated English provision closely to its colonialist past, and another form of manipulation by external agents to familiarise countries with western ideals and values.

> Scholarships abroad, Access to many different professions, Access to scientific research, Access to current academic resources and international communication.
>
> (Table 4.4, Chapter 4, p. 105)

> Development has been instrumental in increasing the perceived need for English for reasons of trade and other professional enterprises. ESOL is part of colonialism. Phillipson is right when he states that ESOL is part of a British Council and US deliberate strategy of familiarisation and colonisation through compliance created by 'English'.

and

> ODA programmes are contributing in a very professional and positive way to development. It is my thought that through language teaching programmes for professionals, global professional communication is being promoted which is a positive step towards greater understanding of other peoples and their viewpoints.

It is hoped that if English language tuition is conducted so as to promote a use of a language that is inclusive of the cultures that it encounters and is celebratory of the diversity and difference that those languages bring, then ESOL provision in the development arena is working away from its colonialist heritage, and moving towards the ideals of sustainable development.

The Power and Influence of the Media

To place language in a world of its own reality, in isolation from the reality that exists around it, would be a reincarnation of what has gone before. A separatist state for an elite use. Language does not exist in isolation. It is a living, breathing thing. Its lifeblood, the energy and thought breathed into it by the people who use it and in the way it is used.

The participants named the media as one of the driving forces behind the desire for English to be taught and learned at today's capacity. The implication was that language delivered via the media had a negative influence, reaching out and changing language to the extent that it was affecting the 'norms' of English language use. The participants described the power of multimedia as being...

...very intrusive and very powerful.
(it) reaches out into even the remotest villages in India.

What is implied is that it reaches into corners that were previously untouchable, that would not normally be touched by the arms of modern language teaching methods and systems. What is implied is that it has an uncontrolled effect on what is being 'taught' as English use. Although the participants did not pursue this point a great deal further, I felt that this topic deserved further consideration. My thoughts on the influence of multimedia on language learning are outlined below.

Language is not an island; it does not exist in isolation and as such should not be prevented from spreading through means that are not perhaps perceived to be conventional. Anyone has the right to be exposed to language. The language medium by which that takes place should not be dictated to by a select knowing or perceived to be knowledgeable group.

The media transmits 'messages' derived from all groups represented in society that have the means and access to the medium: newspapers, television, cinema, magazines and the internet. This should be a point of recommendation rather than condemnation. The media is part of the world in which we live in, as such it provides representation for the populace that uses and accesses it.

The media therefore is far more representative of the lives and times of the global community, producing up to date regalia and insight into the lives of the 'global

community' on a daily basis. It is constantly changing and responding to the changes that are occurring in the lives of our communities; which is in contrast to 'published material' in physical paper form, which often recreates a period or fashion that has passed even before it is bound in books or recorded on tapes. The media is 'live' and alive.

Learners are not bound by, convention, prescriptive dialogue, or content if they access it as a learning tool. The language that they encounter through chat rooms, information sites, music, video, advertising and news is not provided by any one constant source. The material that they are exposed to is endless and conforms to a multitude of codes. I believe that multimedia access to language, provides a rare opportunity for learners to experiment and grow language, and that should be celebrated rather than denigrated.

Language is a part of our world and multi media is part of that world. We cannot separate ourselves from it. Rather, we should engage ourselves in the alternative discourse that access to such a vast communication field affords us. Communication is now possible via internet and email that can allow us to engage in discussion with people we have never and may never meet, on topics that we share a common interest in yet may have limited knowledge of. Any discourse that provides for communication and sharing and deepening of knowledge should be encouraged and recognised for the value it provides to language and its association and contribution to knowledge growth. The access that use of multimedia provides to discourse and counter discourse not confined to linguistic parameters, is a jewel that should be treasured. Discourse is a representation of language in use. A language in use is a language that is alive and one that will survive.

> Discourse always allows for counter-discourse, counter-power and counter-knowledge. We organise meaning reflected in our subjectivities. Using language is never simply linguistic .It is individual, cognitive and ideological, and determined by material relations. The social practice of language use is always situated within some discourse. It is not a focus on *parole* (words)... ...rather on *langue* (language). But language as a system is only relevant when seen as a by product of language in use.
>
> (Pennycook, 1994, p.31)

While some of the multimedia industry is in the hands of and / or controlled by a few …it is also controlled or run by the users themselves. You can sit in the comfort of your own home and visit sites around the world using the language of your choice, if you have at your disposal a computer. You can set up your own site using the language of your choice. There are no linguistically guided rules that govern the structure or invention of the language you choose to use. Expression of thought is freely expressed.

For advocates of the western methodology of self-paced learning, cyber-space provides the perfect environment. People from across the globe can enter an English chat room without any control or verification of the language they are using or producing. Except of course the actual success or failure of their communication act. It is self paced learning. They can either 'double click' and try again or 'shut down' if errors mean a break down in communication.

It is a totally non-threatening environment for learning. The communication is discourse related not linguistically controlled. The selection of a different media provides practice in all four skills; Music and video (listening), games and chat rooms (writing and conversation if one has the technology) and information listed on data base and web sites (reading).

The learner is also involved in code switching, which is one of the more difficult aspects of language learning. The activities listed above are not uniform in format, are designed with the logic of different nationalities and require engagement using a range of discourse, not uniform to one nationality. The cyberspace language learner is at a distinct advantage. This may appear 'game like in nature' but the effects are beneficial to a change in the way society is structured. That is because code switching is not only multilingual, it is multicultural and not confined to a monomodel of language and how it should be used. If you consider the number of people who have access to a computer, this is a change at societal level not just isolated to the 'language learning classroom.'

142

When communicative competence changes from code use in one language to code use in many languages, many changes come into play: code range, code confusion, code extension, code switching, and code mixing. One uses all the language codes that are available to them. The selection of the norm becomes a multi lingual communication act.

(Kachru, 1986, p. 57)

Language doesn't have to be controlled to ensure it complies with linguistic conformity. Intelligibility should be what governs communicative competence not the adherence to rules of use. We are comfortable with that conformity, only because language learning to date has been based around a monolingual norm that has aspired to a uniform standard. Imagine the loss of humour gained through the manipulation of language use and meaning. Imaging the loss of creativity, imagination and humour if we could not appreciate the use of language that was ulterior to what we are accustomed to. We might not then be able to appreciate humour such as that of Gary Larson who in the following instance has used 'texting' to convey a joke.
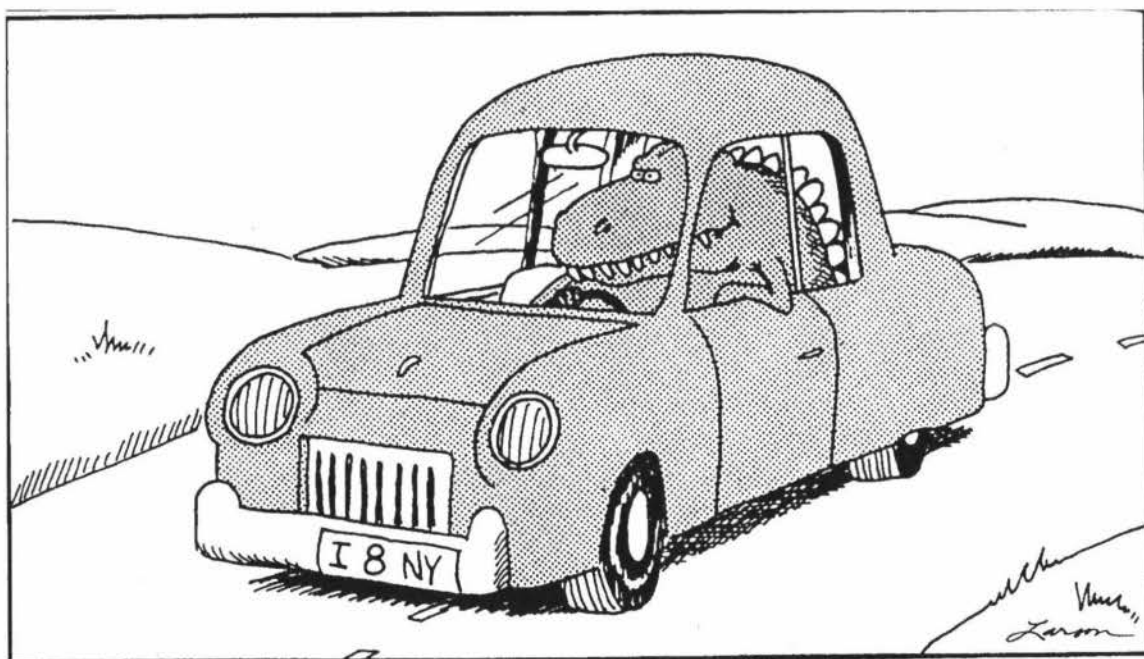
(Figure, 5.1, Larson, 1995, p. 72)

This kind of flexibility is of benefit to all language users, both in the developing and developed worlds. The word 'worlds' is used, not in error, but as an indication that we do not live in the same world yet, and the English spoken in the separate worlds in which we live is still just that - *separate.*

Cyberspace, humour, experimentation and error are all forms of language development and diversity that should be encouraged. They encourage the English-speaking world to view itself in the light of the differences that is characteristic of its make up. With that difference in mind, the production of varieties of English by second language users will not seem out of the norm and indecipherable.

We often cannot predict or control what is adopted as the norm. And what is often pursued by the 'establishment' as being correct may only be adhered to by the minority and frowned upon as being distasteful and pedantic by the majority.

> The Cockney pronunciation became the accepted /a/ in path and bath...that of the upper classes in Britain.
>
> Kids learn pronunciation predominantly from their peers in the classroom not their parents.
>
> Children often adopt what is cool or annoying to their parents.
>
> (Bryson, Radio Interview, ND)

First world English language users accepting the 'media', the 'playground', and the 'text' speak, is the first step to there being a much more accepting attitude towards Chinglish (Chinese English) and Singlish (Singaporean English) and any other form of English that becomes a norm. In the context of language and the acquisition and acceptance of English usage by second language learners'...cyberspace provides the space, opportunity and licence to fly in a newly acquired language world for its users. As development studies practitioners we should not be in the business of clipping those wings.

Conclusion

It is important to understand the role English plays in our societies and to know that it does hold the position of being one of the world languages that is used for communication, both inter and intranationally. I believe the opportunity to turn back the clock and start again has well and truly passed. It would be fruitless to do so. What is needed is to utilise the privileged position that English enjoys as a spring-board towards multicultural multilingual language use. If English is used as a world language that reflects the language and knowledge of its multicultural user base, then we move away from the mono model and towards a multilingual acceptance of difference in language use.

It cannot be denied that English has held positions of power and domination that have carried heavy costs; subordination, oppression and control of people and their livelihoods. However if ESOL is to be part of sustainable, equitable positive development, then examination of those issues is part of the process of formulating a language teaching paradigm that recognises the errors of the past and is capable of avoiding them in the future.

> If radical educators are to understand the meaning of liberation, they must first be aware of the form that domination takes, the nature of its location, and the problems it poses for those who experience it as both a subjective and objective force." This would have to include the historical and cultural particularities.
>
> (Freire, 1985, p. xx).

Uninformed change, risks throwing away ideas, concepts and practices because of their age, not their thinking. Informed change looks at what has shaped the present system and evaluates it in the context of its present needs. The inception of ESOL was in times of dominance and superiority (not that they do not exist now), but today we have learned to question the nature of dominance and in so doing begin to feel more comfortable with difference. Nation building, boundaries and separation of difference was viewed as the norm in colonial times.

Teaching ESOL needs to respect the difference that multicultural, multilingual students bring to the language. The participants recognised and practised acknowledgement and utilisation of their students' primary knowledge and language base as the first step to deconstructing the core-periphery paradigm that has shaped ELT thinking and practices. They also recognised that the next phase in presenting English language teaching as the teaching of a world language to mean the definition of what would constitute its parameters in order for it to be taught and learned. This is discussed in more detail in Chapter 6.

One brief analogy of how things are at present and how they may develop involves all teams being invited to come in to bat. Liken the present dynamic with a game of English cricket. Only the difference with this game or the present dynamic is that the team that is in to bat is enjoying a continuous innings. The fieldsmen are constantly rearranging themselves to accommodate the differing skills and talents of the batsmen, but no matter how many they manage to get out they still remain in the periphery ...fielding, fielding the balls hit in their direction.

A new dynamic sees an end to the innings and the teams changing with each game. The skills of the fielding team are soon seen in a different light once they are in to bat. Their talents and contributions to the game as batsmen and fielders appreciated and recognised for the contribution that they make to the game. So too should be the paradigm that forms the institutional and non-institutional use and teaching of English be modelled. All those who use a language should be in a position of formulating how the language is used and taught and recognised. The use and instruction of English should not be left to a core group of nations who only use the language in one way which is not representative of how the language is used, and understood, in the greater number of nations, that use it for their own purposes. Language belongs to all who use it, and as such should be governed by the total number of potential batsmen, and not by a small, elite group who continue to believe that they are the only ones who know, or should have the right to bat.

Beliefs, Materials, Practices and Tolerances in The ESOL Profession.

In this section the participants were engaged in examining their beliefs about language teaching and how that impacted on their classroom procedures, the materials they used, where they came from and who they served. They also discussed their tolerances of student deviation from perceived standards of correctness in the usage of the English language. This was related to what had been identified earlier as having an influence on ESOL teaching and practices. The following section outlines the discussion that arose from these findings.

Beliefs.

Under this heading the participants were engaged in a visualising exercise, mapping a typical lesson format. The objective of this was to examine the methods employed to facilitate language learning. Table 4.3, Chapter 4, illustrates the locus of the activity employed and the time frame dedicated to each activity.

The teaching/learning activities are divided into those that involve the teacher as the resource [the one who directs the activities] and are thus teacher focused, and those that involve the students as the resource, and are thus student focused. The findings show that the ratio between these two differentials is a 1:4 – 1:5 teacher to student ratio.

What this means is that most of the classroom time is centred on students being actively involved in practising and participating in the target language and the teacher used as a person who sets up the activity and then supervises its progress. This is the ideal in a classroom that practises the communicative methodology. The opposite would be where the students were involved in passive learning and the teacher acting as the primary resource throughout the lesson.

The communicative methodology is an approach to English language teaching. Over 70% of the participants were familiar with this teaching method. It is a method that is employed world wide, and popularised through the use of world wide networks, that advocate its use; through the teaching of English as a second language, and through the training of ESOL teachers using this method. Examples of such networks of student teaching and teacher training institutions are The British Council (BC), which has offices located around the world, and International House (IH), another British Council affiliated network of ESOL teaching and teacher training institutions found world wide. The BC and IH can be found in India, Asia, South America, China and a number of African nations.

The British Council

We operate from 216 towns and cities in 109 countries worldwide with headquarters in **London** and Manchester, and offices in Northern Ireland, Scotland and Wales. Download our December 2003 worldwide address book.

(January, 2004. *http://www.britishcouncil.com/education/index.htm*)

International House

International House was founded by John and Brita Haycraft in 1953. Its activities are now supervised by an Educational Trust whose main objectives are the development of standards in the teaching of English as a Foreign Language world-wide and the fostering of international understanding. Trustees are drawn from a wide range of fields including a number of key organisations in the teaching of English as a Foreign Language, among them the British Council and BBC English. There are over 120 affiliated schools in 40 countries.

International House uses the 'Communicative Method' in its teaching. This involves using the students' opinions, feelings and experiences as a resource in the classroom to personalise the language being introduced or practised. We encourage pair and group work to help the students to get more practice and the teacher can spend more time listening to the students giving personal attention. As a school we feel that the traditional teacher centred approach to language learning has often failed students in the past and International House has been pioneering this communicative method with undeniable success for over 40 years.

(January, 2004. http://www.ihnewcastle.com/methods.htm)

The fact that these organisations are located world-wide and that they all teach using the same methodology would indicate to me that they view as acceptable the universal application of one methodology. This challenges the belief that individuals have different learning styles and different nationalities have different styles of learning. The application of one methodology for all, ignores the fact that learners are individuals, and as such, have an individual approach to how best they learn. A universally applied methodology confirms the idea that teaching and learning can still be centred around the belief that language learning and use can be based on a mono model.

The statement that 'the traditional teacher centred approach to language learning has often failed students in the past'. (ibid) reinforces the idea that despite individual preference, one model will suit the majority. What is overlooked is the fact that any teaching model when applied to a 'class' is never going to be suitable for all class members. The communicative method is designed to be responsive to student needs and student styles, but as any teaching method, it becomes ineffective when homogeneously applied to a class or student without attention to the individual.

The quote above states that traditional teaching has failed students in the past, and implies that the 'communicative method' won't. If this is the kind of thinking that is publicised globally, through the institutions that practise the communicative method, such as the BC and IH, it would then add strength to the argument that ESOL is still governed and dominated by a monolingual approach to language teaching and learning. Employing Western teaching methodology, to teach ESOL uniformly across the globe, is a form of negation of the teaching and learning methods recognised and employed, as effective, by others. It negates the effectiveness of an individual's learning style and the pedagogy and methodology employed by educational institutions of other nations.

It is relevant to add also the dynamic of the ESOL classroom under the communicative methodology. The class sizes stipulated by the BC and IH schools are limited to 7 to 10 students. A class of this size for teachers in mainstream teaching would seem like the ideal.

But unfortunately a class this size is not economically permissible for mainstream education. Therefore the claim of undeniable success may in part be due to class sizes rather than methodology. Having tried and failed myself to teach a class of forty five Italian English students in a commercial college in Milan, using the communicative method, I can verify that part of my failure was attributable to the class size. One fixed methodology did not work and the success of the teachers around me engaged in the teaching of the same subject was due to their ability to adapt methodologies to suit their classes; both with regard to composition and to size.

As an inexperienced teacher at that time, I learnt a lot from the more experienced teachers' guidance and expertise. Given the experience I now have, I would be more able to adapt the methodology to suit the classes that I had then taught. This is illustration of the fact that before inexperienced second language teachers are ready to embark on delivery of courses of study to aid recipient nations, a degree of experience is required.

Unfortunately the fact that teaching methods supportive of a singular pedagogy are still being advocated, encouraged, accepted and paid for globally, is an indication that the mind set of core country domination and superiority is still a part of the ESOL thinking paradigm, both by the provider and the recipient. A singular 'teaching culture' reinforces the colonial discourse of otherness. What is more, in order for organisations such as the BC and IH to exist globally, and in such numbers, means that ESOL provision; which is supportive of this singular teaching and learning culture, is not only surviving, it is thriving. How can developing nations, wishing to assist a percentage of their population become proficient in English, ignore these dominant trends, popularity and *undeniable successes'*.

The participants reinforced the questioning of the credibility of a singular teaching pedagogy/methodology in the first section of the questionnaire. They recognised that the ESOL preparation that they had received was only a part of the preparation that was *needed* to fully satisfy the needs of their client base. They recognised that an educational pedagogy which included a greater emphasis on cultural difference was needed, both after their initial

training and as an ongoing aspect to their work. This was noted with the exception of one participant in the Home Tutor focus group.

Other observations of the communicative method have been made and one in particular is that of Michael Swan; author of widely used and popular ESOL materials; The (New) Cambridge English series, Basic English Usage and The Good Grammar Book et. al. He has other forms of criticisms of the communicative method.

In section one of this discussion, and in Chapter 1 of the thesis, the importance of a student's primary knowledge base was highlighted as being significantly important in creating an ideal base for future learning and knowledge construction. As knowledge is inseparable from language; language being the articulation of knowledge, a learner's primary language is of equal importance to his or her learning. How they acquire that knowledge is related to the learning style that is best suited to them as individuals and that which is utilised by mainstream teaching in their own countries.

Swan makes the comment that the communicative method ignores these findings or facts as it treats the individual language learner as being devoid of primary knowledge or language, or previous learning experiences…a blank page…to be filled with new concepts, new knowledge, new language and new methodologies. The existence of anything before the learner embarks on the second language journey is insignificant compared to what they are about to be learning to think and say.

> …as far as the British version of the Communicative Approach is concerned, students might as well not have mother tongues. Meanings, uses, and communication skills are treated as if they have to be learnt from scratch…Communicative methodology stresses the English only approach to presentation and practice that is a prominent feature of the British EFL tradition.
>
> Swan (1985: 85)

As an author of ESOL materials that I have used, I judged the material of Swan to be effective and user friendly, but the content and contexts presented were 'British' and standardised. The Cambridge Series supported the communicative methodology that I utilised at that time. I therefore find it interesting that Swan is a critic of such methodology and its practices. The analysis, selection and utilisation of ESOL material is an important facet to effective effectual teaching. This subject forms the basis of the next phase of the discussion.

Materials.

The method used to analyse and evaluate ESOL materials used by the participants was for them to name four of their favourite and non–favourite resources and list the reasons for their choices. Criteria for selection of favourites and non-favourites alike were not imposed on the participants as this was felt to be detrimental to the outcomes. The resultant tables for this section can been viewed in Chapter 4: Table 4.3 and Table 4.7 –5.0, respectively.

It is of interest to note that the British Council and International House contribute and benefit considerably to and from the 'ESOL Business'. They produce and consume a large proportion of the materials and resources produced for the ESOL market that is estimated to be worth upwards of 100 million pounds. There is a justifiable economic interest vested in the distribution and use of this material; researched, produced and published in western countries predominantly Britain and the US. Some of the titles listed by the participants included materials generated by these two organisations and are commonly used texts; The Headway Series, The Cambridge Series and The Matters Series.

It was interesting to note that the participants involved in the field of development did not pass a lot of comment on these texts or their possible influence on their teaching or student learning. These participants were more concerned with a lack of basic equipment, such as tape recorders and chalk or space to write on a board. Price may also have been a factor

that prohibited their use as some books and tapes fetch upwards of $NZ140.00 for a complete set of; student book, work book and tape, without including the teacher's book.

What is interesting however, is the fact that the ESOL material that is published, promoted and distributed by core nations such as Britain, Australia and America, is done so for the purpose of periphery nation use. Even if it does not reach the aid funded classroom, it reaches the other 'private' language institutions in periphery nations, 'where you are perceived as being able to access the best second language education.' The material that these institutions consume and are hungry for is that which is up to date publications from core nations and is seen to be the 'cutting edge' of ESOL education.

It is left up to the discerning teacher to filter out what is relevant, appropriate and able to be adapted to the needs of the learners and their cultures. These are the three factors that predominantly influenced the participants' selection of what materials were seen as favourites and which ones were not, illustrated in Tables 1.8 and 1.9 (Chapter 4).

'The principles that should inform the pedagogy of a second language being taught should incorporate the learning styles that were employed to teach the first language'. (Mckay, 2002, p.104). The principles that should govern the teaching of a second language are those that have been identified as being present when the first language is learnt, this is not the case when materials generated in core nations are delivered universally to countries within the periphery.

Appropriacy of culture was cited by participants as a reason to favour material. The social distance between western cultures and those of all the ESOL learners in the world is not a constant. It varies in degrees, depths and parameters. The global distribution of ESOL materials pretends that the learning styles advocated through the pedagogy and methodology they employ can be indiscriminately applied.

The appropriate level of culture to be introduced through the teaching of a language is a delicate item to judge. The participants stated clearly that language could not be separated from its culture and therefore it was too difficult to teach a language without imparting degrees of its culture. For too long it has been 'pretended' that English is a neutral language and that it can be taught as such. It may have an element of neutrality when crossing intranational boundaries of social, economic or familial stratification, but that is when communication exists between two or more speakers of English as a second language. The neutrality disappears when one of those speakers is a first language speaker because the power dynamic alters.

> Because of the association to the modern teaching methods with technology and hence science, both Canadian and Chinese ESL specialists unconsciously assume that the methods and content are value free, and as a result, applicable to all teaching situations.
>
> (Sampson, 1984, p.27)

Under a monolingual paradigm that governs language use, the power dynamic in the above situation changes because the first language speaker is perceived as speaking the 'best' or 'correct' English. Thus the second language speakers perceive themselves as being, not as good as, or not 'native' in the language. If however the paradigm that governs language is inclusive of all varieties, and is multilingual rather than monolingual in its thinking, then all participants are perceived as speaking a variety of English without a differing level of competency which is dependent on a centralised determined standardised norm of accepted use.

The culture of a language, imparted when it is being taught, should reiterate this dynamic; one culture not being superior over another, but providing a different perspective. As one of the participants stated, it is not the presentation of 'The' view when discussing ideas; giving the impression that there is only *one* angle from which to view a topic, instead it is the presentation of 'A' view from which to approach any given topic; this *singular* view

being only one of the many possible vantage points, and all holding equal validity individually.

When language however is 'taught' by speakers of the first language using materials generated by and in core nations ...it is unavoidable that views, ideas, values and ideologies are imparted through the language that represents the knowledge base of those cultures. Even if a teacher only partially relies on materials generated by core nations, students are still presented with contexts of life from a different world which has a cultural meaning relevant to that life.

> It is of fundamental importance to acknowledge that different ways of teaching and learning are embedded in social, political, philosophical and cultural differences. This gap is exacerbated by the inference that language teaching is development aid and immune to other power knowledge relationships.
>
> (Pennycook, 1994, p. 159)

All of these facts could be seen as an innocent delivery of the composition of language. And that may be partially the right assumption. But when language teaching is thrown under the light of the motivations of the British Council and American Foreign Policy it could also be seen as a way of conditioning the learners of English, who inhabit peripheral nations, to become 'familiar' with the views, objectivities and ideologies of the countries which these materials represent. In this way compliance is achieved through familiarity, in relation to policy and practices introduced via development initiatives.

Materials form part of the ESOL business, and as such the nature and extent of this business is relevant to this discussion. It is an export driven business that through its design and operations is structured to attract and create business exponentially. Its interests are economic. It may then be relevant to analyse the priority which is given to education in relation to economic and business interests and to question whether educational and business interests are compatible.

Teacher training provides trained professionals for the growing number of students, the growing number of students support an increase in teacher trainee numbers, and the growing number of ESOL operations dictates, supports and provides a fertile ground for ESOL material consumption and production. Part of the revenue that is generated from the sale of 'ESOL' components is reinvested in research and development in the field. But what is questionable is whether that revenue and research serves the periphery-based recipient educationally or whether it serves only in the growth of the industry.

> English is an export which is likely to attract other exports....There are clear commercial advantages to be gained from increasing the number of potential customers who can read technical and trade publicity material written in English.
>
> (Ministry of Education 1956, para. 10)

> In 1985-86 the sale of EFL text books was said to be worth anything from 70 – 170 million pounds. In 1985.English was the sixth highest invisible export....growth in this industry was estimated at the time to grow to 1.5 billion pounds by 1992. This estimation came before the reorganisation of Eastern Europe.
>
> (Pennycook, 1994, p. 155)

All this is helped by world-wide networks and outlets of selling points

> The organisation (IH) is now the world market leader in teaching English as a foreign language and our standards are as high as any international teaching organisation in the world. In fact, if you have studied English, you were probably using a course-book written by an International House author (our teachers write more TEFL course-books than any other organisation in the world).
>
> (January 2004. www.international house)

What was relevant to the participants' discussion with regard to texts was that the favourites that were listed were predominantly materials that were generated in the country in which they would be used. The reasons given were relevance, appropriateness and cultural awareness. Texts that presented language and situations that bore relevance to the situations that the students found or would find themselves in were favoured, whereas materials based in and around cultures quite removed from those of the students were seen to be irrelevant and as such not useful.

What was also a concern was the fact that western cultures were presented as being devoid of 'real issues of conflict' and the lives of ordinary people based on events or pleasure and achievement rather than hardship and survival. For some in the periphery developing nations this would be a dream that would seldom be realised. What is not shown in ESOL materials generated in western countries, is the hardship and disharmony that is also present in the western cultures. This could be interpreted as a subtle form of propaganda.

> The power of textbooks is such that most students believe that the information presented is always accurate, authentic and of the absolute truth (Gordy and Pritchard, 1995). School level has little influence on these perceptions. Gender and social class disparities often prevail and representations of ethnic groups give preference to males, the middle class, and events and experiences that are closely aligned with mainstream European / American values, beliefs and standards of behaviour. Contentious issues and individuals are avoided and the unpleasant side of society and cultural diversity are either sanitized and or bypassed entirely. Some ethnic groups may appear to be validated but are simultaneously being subtly stereotyped.
>
> (Geneva, 2000, p. 114)

Texts, it would seem, are produced with the motivations and aspirations of the producers in mind. The ESOL products reflect more the needs and wants of the first language user rather than the second. Yet the growing number of ESOL consumers means that they outweigh the number of 'producers'. In a market driven economy, it is usually the consumer that determines the nature and use of the product. But in ESOL, this is not the case. ESOL material and research, produced for periphery nations is still centred around core nation norms and not the periphery. The number of text books and resource materials available, which are generated in the nation in which they will predominantly be used are few. The Majority of ESOL material is produced for the export market.

Materials produced by and for local consumption, researched by and for local consumption are what is needed to address the dominance of ESOL provision by core nations. This would be a significant step towards ending core nation dominance and moving towards English language development that recognised the size and contribution that periphery

country speakers make to the survival of the English language. ESOL related to aid provision, needs to support the production of local materials; the training of local teachers and the funding of locally identified and implemented research products to make this become a reality.

Practices and Tolerance

Materials are only a proportion of the delivery of ESOL practices. The teaching environment also determines a good percentage of the product. The views and ideas of the participants under the heading of classroom beliefs and practices were recorded. A significant factor in this category was tolerance. What is tolerated by the participants and therefore communicated to the learners as being acceptable use of the target language.

The following section discusses tolerance of difference exhibited in an ESOL teaching environment and examines the formative factors that have led to certain expectations being placed on the language that these students are taught to use. It also discusses the participants' interpretation and implementation of these expectations.

Tolerance is a word of implication. It implies that something is different from what is expected and that it is recognised as such, even though its presence is accepted. English; as a second language, spoken in the developing and developed world, exhibits different language characteristics from that spoken by Americans, Australians, Canadians, New Zealanders, South Africans and people from the United Kingdom and Ireland. It is only when one language speaking sector deems to be speaking 'correctly', and the remaining sectors incorrectly, that a sense of otherness is invented that may create the idea of incorrectness.

Historically, with the migration of populations, infrequency of the language being spoken between; those who migrated and those who did not, created distance in the language; the way it was used, spelt, the vocabulary and the grammar. This occurs because of the need for the migrants to have words to express new and different things that they are experiencing and seeing. It occurs because language continues to develop in the 'old' country, as it does in the 'new', only in different ways and in different directions. What is of importance is that correct *meaning* is communicated and understood.

> There have been English migrants and pilgrims as long ago as 1622. Some modified their speech almost from the first day they arrived and others stuck doggedly to words of the old world. Examples of this are bug…insect or Fall …Autumn. All old world words and meanings kept alive in the New World, whereas the words died out in England.
>
> (Bryson, unknown date, Radio interview)

The participants discussed teachers' tolerance levels to divergence from language standards, and the predominant feeling amongst the focus groups was that tolerance had to be related to the learners' goals. They explained that often the learners were not aware of what their goals were and it was difficult to judge where in the bottle, ESOL providers should be standing at any one time. The bowl, where all second language learners are learning, approaching the neck (about to enter the wider English speaking world), or through the neck and out in the 'real' English speaking world. What was recognised was that their position was never fixed.

The participants felt that tolerance should be relevant to the students' learning level, the language skill they were engaged in, and the goal for which their language learning was intended. The first priority was given to confidence in language use and this carried with it the maximum level of tolerance. At beginner level tolerance was high and at advanced level tolerance of 'error' was low. Tolerance for speaking carried a much higher tolerance level than writing. This was explained as being due to the rigid finite characteristic of writing and the fact that the reader would not always be in contact with or have knowledge

of the writer. The message therefore had to be as near to exact as possible. The goal of the learner, as mentioned before, also determined the level of tolerance of 'error'.

Illustrated below is a 'sliding scale' of communicative priority (Figure 5.2), devised as a result of this discussion, indicates where tolerance should lie in accordance with communicative competency. Teachers need to travel through these levels of priority. Moving through each stage will ensure a gradual but incremental progression to intelligibility of utterances and for communication acts to be easily transferred to different communication locations.

Figure 5.2: The 'sliding scale' of communicative priority.

Confidence	Communication	Intelligibility	Transferability

I-------------------------------I---I---I

High tolerance of varieties   Lower tolerance of varieties

(Garrett, 2004)
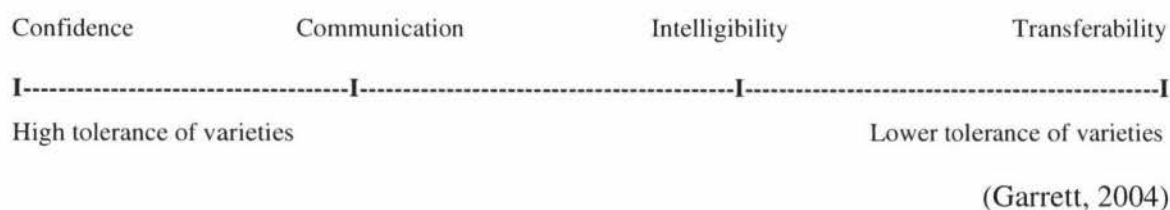
Participants were clear in that they did not want to compromise the varieties that different language speakers bring to the English language. They saw that as a colourful contribution to English. They also recognised that varieties could not be ignored or tolerated if they compromised intelligibility or transferability.

What is tolerated is what is often what is deemed acceptable. What is accepted is often what is institutionally recognised as being correct, which is automatically assumed to be that which is understood. But the English-speaking world no longer belongs to a few countries. If we glance once again at Appendix 4, it is clear that English belongs to well over 50 countries. The term English speaking should now represent those speakers spread around the world and in so doing represent their norms. The fall and autumn, used to

describe the same season, are word choices recognised as denoting the different location of the speaker, not an incorrectness of speech. Neither communication nor intelligibility are compromised.

> The term world English has been introduced to emphasize the fact that the English language is no longer the sole property of the English or of its native speakers, but now belongs to 'the world', i.e. to all its users, and that it is therefore necessary to go beyond a narrow exocentric monomodel understanding of English into a broader polymodel understanding. (Brown 1995:236 –7).
>
> (Hansen 1997, p.66)

It is interesting to note that 'acceptability was not listed as a factor of communicative priority. This agrees with the concept of a new language paradigm that does not see language being controlled by linguistic hegemony. It promotes the ideology that language interchange exists through the successful exchange of 'knowledge articulation' not through an adherence to a set of language codes.

> The point is often missed that it is people not language codes that understand one another. A willingness to be involved in matters of interpretation need to exist if communication is to take place between speakers of different varieties of English as an international language.
>
> (Strevens, 1984, p. 51)

This is reiterated by Schneider who explains that holding on to a common language that is spoken only by a select and small group of people, will not achieve language spoken by the masses. He qualifies this by adding Hansen's (1997) comments that a language, artificially constructed and simplified, will meet the same obstacles to its spread.

English has become the de facto language for international communications. Focus on a common core that is shared by British and American English would not achieve a language spoken by the masses. All planned simplified varieties of English, however are more or less artificial constructs with little change of ever being put into practice and used as an actual means of international communication. (Hansen, 1997)

(Schneider, 1997, p.64)

Historically, the English chose not to 'legislate' its norms. The French, Spanish and Italians set about establishing a codification of their language. Correctness was a 'declared' norm. This system of codification may have its disadvantages, but it can also prevent a prescriptivist establishment of norms that may support elitism.

English academics failed to instil a codification of language, unlike Spanish, Italian, or French. Instead the fore fathers, according to Heath (1977: 10), "believed the individuals' freedoms to make language choices and changes represented a far more valuable political asset to the new nation than did a state decision to remove these freedoms from the individual". It was therefore policy not to have a policy and exist with variance to the language.

(Kachru, 1986, p.84)

In the absence of a codification of language, the 'establishment' of the time creates the 'code of practice'. Much later the role of formulating a code of practice for English language teaching across the globe was formalised in 1957 with the foundation of 'The Faculty of Applied Linguistics' in Edinburgh, and the 'Centre of Applied Linguistics' in Washington. The object of these organisations was to formalise the preparation of personnel who were spreading out across the globe as part of post war expansionism, teaching English and protecting the commercial and strategic interests of the two countries; Great Britain and America. 'When state backing was put into boosting ELT, the motives were various but national political and economic interests were paramount.' (Phillipson, 1993, p. 151)

Communication is dialogistic, not an abstract code that can be transferred without a deviation from the original meaning. Language depends on the context and participators for meaning. Content and context is what gives meaning to the knowledge that is being expressed. It cannot be simplified down to a purely linguistic formula of word combinations to achieve meaning.

> Using language is never simply linguistic…it is individual, cognitive, ideological and determined by material relations. The social practice of language is always situated within some discourse.
>
> (Pennycook, 1994, p. 31)

> Linguistics (imposed by Saussure in the early 20th Century), placed theoretical constraints on the freedoms of the individual speaker. Instead of rules being imposed by educational pedants, they were assumed as being imposed from within the language itself.
>
> (ibid, p. 122)

> The cultural politics of linguistics is that language is homogeneous. Language is objectively describable and it can be isolated in a structural entity. Speech is always given priority over writing.
>
> (ibid, p. 109)

This 'thinking' on how language teaching should be, linguistically transferable and able to be uniformly applied, formed a component of the 'communicative method'; where speaking is given importance over writing. As has been discussed earlier in the chapter, the very same institutions that were advocating this kind of teaching were also publishing the materials to be used by the teachers as well as funding the research that substantiated the teaching methods being advocated. As a result there was little contradiction or challenge to this thinking. Curriculum concentrated more on the situational aspect of language, but was at risk of applying a standardised linguistically constructed language to that situation. A consequence of this, delivered without tolerance or acceptance of variation, could be that

the learners' primary culture, primary knowledge base and primary language may be ignored as part of their contribution to the language being used.

Examinations are another form of this conformity. Examinations such as, IELTS (International English Language Testing System) and Cambridge exams for ELT: Diploma in Teaching English as a Foreign Language to Adults and the equivalent certificate, (Dip. TEFLA and CELTA) are dual end gate keepers. They train the teachers of the exams in the prescriptivism approach to language teaching and they test the students using the same parameters.

The participants were concerned with the fact that the IELTS exam is now used as a means of, vetting professionals and aspiring academics, for immigration and entry into occupations in English speaking countries. This is what they discussed on the topic.

They saw the IELTS exam as a useful tool at one end of the spectrum. It is a safeguard for students wishing to enter university level study. If their level of English is not sufficient to pass the university level papers that they wish to enrol in, then their money would be better spent elsewhere other than enrolling in a course that they would not pass and have to repeat. Likewise, if professionals do not have sufficient English to undertake their profession in an English speaking country it would be wrong to encourage them to immigrate only to stand in a dole queue.

But the participants also note that exams bring the divergence of language back to a standardised accepted norm. It can be likened to a bottle neck. Those inside the bottle have space to move and use the English they have learned and used in their own environment. The space outside the bottle is the English speaking world. An open space with locations of many different varieties of English, but to get to that space they need to pass through the bottle neck...the control gates of exams. It is narrow and does not allow the freedom of movement within the bottle that they have been used to. As they get closer

to that 'goal' (the exam), their English needs to be tailored in order to fit and pass through. The other side is quite a different reality. The English speaking world is expansive.

It would be correct to summarise the participants' interpretation of the position of 'international English language exams' as being representative of a paradigm that supports linguistic hegemony and does not favour the dialogistic, contextual, spontaneous function of language.

> International exams shape what students learn and what they want to learn.

> Exams are restrictive…they are used as a sort of magic sorting point.

> Maybe some students don't know about them until they get here – and enter the English world – school world.

> Immigration now means they can't stay here without them (accepted IELTS score). We never used to make such demands.

> Exams have an impact on teaching. They are so tight - uncreative – blinkered – stifling – rigid, not focused.

What then is the role of the ESOL provider? Are they standing in the bottle at its maximum space or are they standing at the entrance to the neck of the bottle? Are they outside in the enormous English speaking world? The following paragraphs discuss the participants' views on tolerance in their teaching environment. What it is relevant to and who it is designed for.

The ESOL provider, both in and outside the developed world, now has to consider where in the bottle they are standing at present. If they are fixedly gatekeepers to the bottle neck, independent of what their learners' goals are, then one would have to make the assumption that they belong to the old paradigm of core – periphery dependency. This is because in

order for periphery users to pass through to the 'native speakers' English world' they must first conform their language to the dynamics of the gatekeepers who reside in the neck of the bottle.

Fluctuation between positions in the bottle however, would be a representation that ELT is moving away from that dynamic and toward a multilingual, multicultural approach to language. Colourful language may challenge what we have come to know and be comfortable with, but as discussed earlier it is not the acceptability of language that should determine its use, it is the intelligibility of language that should determine its acceptability and in turn its transferability. Ensuring that the language that ESOL providers teach fulfils this role ensures a shift in paradigm.

English as a world language should therefore be one that is dependant on other languages for the injection of alternative use of language, diverse articulation of ideas and the inclusion of concepts that may not have been able to be expressed before in English. In that way the language would always be kept alive as it would continually grow to include expressions gained from its ever-growing speaker base.

English as a world language would 'tolerate' difference and flourish because of it. It would therefore afford recognition and opportunity for that difference to be used. English through the implementation of these concepts of what language should be may 'cease' to be perceived as pertaining to any one nation and begin to belong to the worlds of the peoples who use it.

Summary of Findings

Time has passed since the Queen's English left British soil in search of new lands and new hemispheres. In those times the language was representative of an empire governed by geographical, nationalistic and linguistic boundaries. A Kingdom or Empire that was

strong on protecting its own, not only in terms of its people, but also in terms of trade. Those times have passed. Independence has been granted to or fought for by the peoples whose lands were once inhabited and or governed by the British. And so, to accompany this acquisition of independence, there should surely follow an independence of rights over the language or languages that one chooses to use and governance over that usage.

America, Canada, Kenya, Zimbabwe, Australia, New Zealand and many other colonised countries have adopted English as one of their languages. Some of those countries have made it their official language.

The language has, therefore, logically been adapted and transformed in order to best suit the environment in which it is being used. This has occurred to the point where now those differences are attributed to pertaining to the nationality which developed them and so it has come to pass that American English, British English, Canadian, Australian, New Zealand, Indian and other Englishes are know as just that ……........ English.

Americanisms or Australianisms, are now widely accepted as being part of the English language. The once colonised are now deciding for themselves how 'their' language is spoken and used. It is, therefore, not extraordinary that other peoples who have been exposed to the English language at a national level and use it to conduct parts of their daily lives, should now also wish to own and govern the usage of the English language that they speak.

It is, therefore, relevant that exclusive rights to the English language be passed on to the next generation of English users. The inhabitants of lands colonised by trade and economics. I refer to the greater number of English speakers in the world today; those who speak it as a second, third or subsequent language.

Discoursal and Linguistic rights belong to those who speak and use a language, and as such it is now time for recognition of the flavour, colour and difference that speakers of English as a second or subsequent language bring to that language. For those rights to become a

reality based on and in policy and belief, certain things that have until now governed how English has been taught, learnt and used need to be addressed.

> On the whole, educational policy and practice continues blithely to disregard the presence of multiple languages, cultures and identities in today's classrooms. Putting it in terms of the continua model, case after case shows that majority, literacy, decontextualised contents and similar, convergent, standard language varieties as successively acquired media of instruction, are established and expected norms in educational systems everywhere.
>
> (Hornberger, 2002, p.15)

It is therefore relevant that issues relating to the preparation and practice of ELT in the developed and developing world be examined and redefined if necessary. Part of that examination need to include a close look at the power relationships that are in play when any language is used and / or promoted, and the tools used in the conduct of those relationships. Language has been presented as a point of difference between peoples. Tolerance and celebration of that difference is what also needs to be examined if difference is to be seen, not as a problem, but as a means to access a broader resource base. The following section draws conclusions on these topics of professionalism, power and promotion with the view to proposing what would constitute a world language without the negative effects of colonialism.

Professionalism in ESOL

Teaching qualifications and the curriculum of ELT need to be representative of dualistic if not multiplistic pedagogy. The participants emphasised the need for teacher preparation in the field of ESOL to include an educationalist background coupled with specialisation in linguistic and cultural training as a foundation. They also stipulated the need for specialisation training to be ongoing in order to adequately meet the needs of; a varied client base, and one that is constantly changing in its dynamic.

A teaching pedagogy that is aimed at only presenting 'knowledge' for assimilation overlooks the quality and importance of presenting knowledge for empowerment. An educational pedagogy combined with linguistic dialogistic instruction would prepare

students better to insert themselves in English speaking environments of their choice. All the participants felt that their individually diverse training methods could have been more developed in one or more areas so as to better meet the needs of their clients, and in turn their own teaching needs as well.

The majority of the communication that is carried out by English language students is between themselves or other second language speakers. A pedagogy that was encouraging of knowledge growth rather than knowledge assimilation is supportive of a learning situation that is empowering. Empowerment is what was lacking as a teaching aim in the methods of the colonialists; therefore it is essential for empowerment not assimilation to be part of the present and future English language teaching pedagogy.

This belief is strongly supported by Banks (1997, p.103), who states that 'pedagogies that merely educate students to fit into and to experience social class mobility within the existing structures of a society are not helpful in building a democratic and just society. Equity pedagogy actively involves students in a process of knowledge construction and production.' The participants felt that the examination preparation classes were at risk of doing just that. Providing language tuition that only met the needs of a small part of a learner's communication requirements.

An example of good intentioned second language instruction, without adequate professional preparation of the teaching staff, was documented in Norway in 1975 when 240 hours of Norwegian for migrants was offered to workers and their families. The results of the incentive were very disappointing and were attributed to the fact that the teachers were not trained second language teachers. Consequently the teaching staff was unable to deliver a product that served the short and long term needs of their client base.

> The teachers however were not trained in second language teaching and some glaring faults were evident in their delivery and methodology. This led to students' questions being misunderstood or thwarted... resulting in less questions being asked. The teachers had very little awareness of L1 rules and thus error correction was badly handled.
>
> (Swetland, 1982, p88)

This analogy is reiterated by the participants in this project. One VSA participant states; 'We need to press for professional standards of ESOL teaching. There is too much amateur teaching going on. One of the reasons is that there is insufficient professional recognition of better preparation and qualifications in the field which compounds the issue.' The participants of all groups emphasised the need for educational, cultural and linguistic preparation and subsequent recognition of the ESOL profession in order for a good quality product to be delivered to the client.

The push for a pedagogy in ESOL that is both educationalist and cultural is based on recognition that both the learner's first knowledge base and first language are central to successful and subsequent learning. This is supported by Geneva's principles of 'Culturally Responsive Teaching' (Geneva, 2000, p.149) as discussed earlier in this chapter.

Geneva's thinking contradicts a central westernised focus of curriculum delivery and content. It contradicts the belief that full immersion in the second language, and the associated 'abandonment' of the first, will result in better and more effective learning of the target language. The participants reinforced this through their recognition and tolerance of the use and usefulness of L1 being used as a means to assist L2 learning.

Geneva's thinking does not favour the communicative method because it promotes an English only approach. But the full immersion method and the communicative method are what are heralded by the ELT industry as being the reason for their 'undeniable success' (http://www.ihnewcastle.com.methods.htm)

> The export of applied linguistics theory and practice and of western trained language teachers constantly promotes inappropriate teaching approaches to diverse settings. It is of fundamental importance to acknowledge that different ways of teaching and learning are embedded in social, political, philosophical and cultural differences. This gap is exacerbated by the inference that language teaching is development aid and immune to other power knowledge relationships.
>
> (Pennycook, 1994, p.159)

ELT delivery, teacher training and materials need to be represented by and representative of the peoples that are involved in the use of the language being taught. This will be achieved through institutional support and promotion so that peripheral nations become centres for their own research and development in the field, and less dependant on core nations for 'professional input'.

The result of this will be the production of local ELT materials that match a curriculum based on language empowerment not assimilation, the training of local teachers who carry equal, if not superior status to those who are brought in from a core nation to teach the language, and not least of all, the learning of an English that is useful and relevant to the needs of its learners in the environment(s) in which that language will be used. This would eliminate the vortex that is often created by using imports rather than local 'goods'. 'The adoption of foreign texts, foreign teaching and learning methods draws communities into a vortex of dependencies.' (Canargarajah, 2000, 106).

Independence from foreign institutional dominance enables teachers to become the ESOL gatekeepers relevant to their own teaching and learning environments; setting standards and expectations of direct relevance to their students. Brown, (2001), validates this in his support of what he titles the indigenisation framework. This includes theoretic indigenisation, structural indigenisation and substantive indigenisation. Indigenisation reiterates the need and place for theoretical, structural and substantive practices to be used that are born of the ideas and methods indigenous to the target learners.

> Development in outer and expanding circle countries of their own research and teaching focus… need to begin with the internationalisation of their curriculum under these three headings; Theoretic indigenisation, structural indigenisation and substantive indigenisation. By doing so ESOL begins to produce critical learners not just learners centred in central ideologies
>
> (Brown, 2001, p. 110).

The participants seemed to waver in the gate-keeping role between, allowing for experimentation and difference to happen, and to wishing to standardise their learner's productive language skills to best fit their goals or needs. They were desirous of their

learners being able to continue with their language experimentation and were favourable to the colour that this brought to the English language, but felt that they had to reconcile this with the fact that the learners' language needed to be 'recognised' as being valid in its communicative competency.

The need for validity confirms that there is still an element of 'arbitration and control' of the learners' expressive and creative licence, present within the profession. This can be justified when viewed in the light of ensuring that the 'product' that students have paid for and expect is delivered. Students come here and attend classes, as stated in table 4.4, Chapter 4, to achieve goals that have relevance to the 'English speaking world' outside their locality. And as such teachers feel an obligation to fulfil their aspirations. However at some stage the profession needs to examine what is being served in the long term. Is it the needs of the students or is it the 'desire' of the outside or core nations to continue to dictate the parameters of English standards and use. A component of teacher preparation would do well to examine the motivations behind the EFL industry in order to view the profession in a balanced perspective that will provide insight into not only the linguistic responsibilities of teaching EFL but also its cultural responsibilities to sustainable development.

The role of English in the 'World Language seat' should respect the cultural nature of language and provide both opportunity and recognition of expressions of thought that do not necessarily observe linguistic guidelines. Creativity in language and freedom to do so is what liberates thought. Restricting that medium is a limitation of the multicultural resource that peripheral users of English bring to the language. What should indeed mark a successful act of communication is the active participation and involvement of the participants.

> Belonging simultaneously to different discourse communities or being native to a marginalized discourse does not imply that there is a problem. Indeed this situation can be a resource for critical expression.
>
> (Canagarajah, 2000, p.169).

The industry of ELT, which is supportive of English as a World Language is not driven by mechanisms, personnel, ideas, research and institutional backing that lies outside and

distanced from the arena in which the language is used. The ELT industry should be driven from within the peripheral nations that it purports to serve. Thus moving away from a periphery to core dependency based approach to language in development, and towards a paradigm that knows only mutual dependencies and reciprocity. For this to happen, existing power-dependent relationships need to be realigned or eliminated.

Power in ESOL

The acceptance of a decentralised norm to the structure of ESOL provision frees it from the power imbalances that have dictated it's dynamic from its inception. Recognition needs to exist in light of the fact that it has been political policy that has dominated the power imbalance existent in ESOL over and above linguistics. Political assumptions, beliefs and theories inform design which in turn informs procedure which each in turn informs method, materials and practice. This being the case, ESOL and the dynamic of its provision is predominantly a political debate rather than purely one of linguistic proportions.

Historically the nations that have held the 'seat of power' have used their language to communicate governance. English has held the seat of power from the 17th to the 21st century, through virtue of its colonial, industrial, economic, technological and military powers. As such it has been able to dictate what manner of usage of the language is acceptable. Britain and America have at time vied for the 'controlling handle' as to what is accepted pronunciation, spelling or vocabulary, but now that they are entwined in political alliances, they have come to an agreement whereby both, or either or options of American or British usage, is acceptable.

Bryson points out elements of difference that used to create debate in the past, but now is accepted as difference in use pertaining not to an element of correctness or incorrectness but purely pertaining to the locality or nationality of the speaker. As power boundaries changed or regroup linguistic boundaries broaden.

Schedule: Spelling was altered to become more sophisticated. Should be pronounced /sedul/, instead the US and GB have assumed other pronunciations of the word and claimed them as the right one based on the altered spelling.

(Bryson, Radio Interview)

The transatlantic alliance of the British Council and the American Centre of Applied Linguistics further strengthened this agreement to disagree on different usage of the English language. One which is now entrenched in our thinking as providing simply alternatives. They, Britain and the US, have agreed it's acceptable to spell centre in two different ways...so; it *is* acceptable for the user to do so.

This political alliance and definition of correct usages is not isolated to political and linguistic alliances. It is also supported and reinforced by ELT industry that is distributed on a global scale through language teaching and teacher training institutes, material and text production, and international examinations. All of which serve in providing a Western cultural and value based backdrop in an educational context. What these ELT products also do is reinforce western thinking and politics on a global scale through a passive medium.

For as long as the ELT business remains the 'property' of core nations and not influenced and directed dually by periphery nations, there will continue to exist a dominance based paradigm which favours core over periphery. And as such continues to place periphery English users in a position of subordination rather than control. Language can and has been used as tool for subordination. Policy and political direction need to ensure that this no longer is the case so that the history of ESL becomes firmly a part of the past and not a component of the present and future of English as a world language.

Effective language policy and practice reflect a 'culture' of support and sustainability, of knowledge and culture. They protect against dominance of one language over others. They promote multilingualism as a norm and both celebrate and reward difference and diversity. Effective language policy and practices recognise the rich resource that cultural and linguistic diversity contribute to a society. Effective language policy and practices reflect the cultural base of its users.

The risk of linguistic genocide occurs when exclusive monolingual models are reflected and reinforced in policy. What results is the tendency for second language users to suppress their first language use for desire of perfection of the second. This occurs especially if the second language is perceived or promoted as being superior or providing advantage over the use of the first language. In extreme cases the promotion of a second language over a first can lead to monolingualism rather than bilingualism if the importance to both languages is not stressed. Policy and practice needs to be mindful of the 'power' that they can exude.

> Bilingualism can lead to monolingualism. It is important to show equal importance to all or both languages. Too much emphasis on the importance of L2 can lead to the loss of the first mother tongue. Historically, law and policy have led to the eradication of language. This can be intentional or unintended.
>
> (Skutnabb-Kangass and Garcia, 1995, p. 210)

Policy and practices, associated with the English Language and its occupation of a World Language title, need to ensure that both opportunity and recognition of language use is not threatened through the use of English world-wide. This could be achieved through dualistic or multiplistic language policy repeated in teaching and learning pedagogy. An inclusive language policy of this nature would allow learners and speakers of all and other languages to produce English expressions using a range of syntax and lexis that may be borrowed from other languages. The rule of communicative competence would not be associated with codified rules, but with intelligibility and transferability of meaning. Under non inclusive policy and practice this form of creativity would be classified as an error.

English is a language that has survived because of its flexibility and willingness to borrow from others. Handing over the adaptation rights to all its users would be a significant step towards the English language being owned by the world that uses it. A world language that did not belong to any one nation, but to all the nations that were promoting of its use, would indeed be a confirmation of the terminology and title 'World Language.'

Recognition of Difference in ESOL

The difference that second language users bring to the English language resource is rich beyond our expectations. There already exists an *'infinite amount of possibilities'* of expression. Add to that the contribution of thought processes and the knowledge base of 50 or more nationalities and the language that could result is unquantifiable.

Standardisation of a language prevents this creativity from happening, it also masks the identities of the many users of English today. The location of a speaker of another language is of cultural importance. It signifies the journey they have come in their communicative competence and it is a signal to monolinguals that the communication act that they may be involved in with this second language user is due to their perseverance and determination.

Standardisation simply makes life easier for the one who does not wish to move from a comfortable position of competency accompanied with the expectation that responsibility for communicative flexibility lies with the second, rather than the first language user. Language is the expression of self. It is also the expression of other presented through the language allocated to the setting and location of the speech act. Language creates the sense of a relationship between self and other.

Second language use that expects standardisation and uniformity prevents a proportion of this communication occurring, because it does not allow for ones expression of self as it does not allow for ones knowledge base to be expressed in any other form other than what is known to it. The true sense of self, who people are, where they have come from, and the journey they have had, are therefore lost. There is thus no recognition or attributing of value to difference. Value instead is placed on being able to produce sameness. 'Globalisation of English masks personal dislocation, social dislocation and cultural dislocation.' (Ruanni and Tupas, 2000, p. 82)

> The policy of requiring everyone to learn a single dominant language is widely seen as a common sense solution to the communication problems of multilingual

societies. The appeal of this assumption is such that monolingualism is seen as a solution to linguistic inequality. If linguistic minorities learn the dominant language, so the argument goes, then they will not suffer economic and social inequality. This assumption is an example of an ideology, which refers to normally unconscious assumptions that come to be seen as common sense. This assumption justifies exclusionary policies and sustains inequality.

(Tollefson, 1991, p. 10)

Language is not formed out of linguistic analysis on the part of the speaker. It is dialogistic in nature and is dependent on the context in which the participants perform the communication act. As such it is a communication function that is only ever carried out in a uniform fashion when protocol dictates. But as such, is only a partial act of communication as it does not transmit an individual or personal message, reflective of the communicant. The message in this instance adheres to the prescribed expectations of the receiver.

Expecting multilingual users of English, to produce linguistically correct speech acts would impose a mono-linguistic norm on the speaker's linguistic license and thus stifle the possibility of linguistic diversity. Language is a situational, social, cultural, religious, knowledge based, representation of self. Language and the expression of self is a human right. The dynamics of linguistic diversity able to be expressed through the individual and the group should be preserved and fostered, not curtailed and prescribed.

In an international network employing English, all the participants must be given the opportunity to have their contributions judged on their merit. It is up to academics from English and non – English educational backgrounds to learn to understand and respect one another's discourse patterns.

(Clyne, 1984, p. 82).

The materials that are used also need to reflect this multilingual, multicultural approach to language; its use and teaching. Singular sources of materials should be avoided and in an ideal teaching setting an equal mix of resources representative of a variety of locations where the learners will meet the language should be available. This not only ensures a mix of methodologies by which to teaching but a mix of context.

The materials produced by the EFL industry are user-friendly, but need to be vetted and adapted to avoid cultural inappropriateness both in teaching and learning expectations. The best material is that which is designed with the students' goals and English locations in mind. Materials that accept the differences that each individual language learner brings to the learning environment should be encouraged.

Language differences differentiate us from each other. This is not only applicable to speakers of other languages but also speakers of the same language. Language tells us who we are listening to. It differentiates one from another. Difference should be recognised just as that and not be associated with a concept of 'otherness' or 'lacking'.

> Teachers in the bilingual periphery setting need to be in charge of the 'pedagogy of appropriation' in relation to the language they teach and the methods they use. This gives them authority in their English teaching world. What need to be avoided are the general descriptions of eastern and western cultures of learning: the perpetuation of difference, the promotion of concepts of otherness, dichotomies and stereotyping. There is no one way of teaching or learning that can meet all learning contexts of EIL.
>
> (Mckay, 2002, p. 124)

I am in agreement with McKay. There is no one way of teaching or learning that can meet all learning contexts, just as there is not one style or system of English that can meet all communication situations. Yet a world language needs to be able to be spoken and understood around the world. It needs to be intelligible and that intelligibility needs to be transferable to different locations and situations. That is the international function of a world language.

The intranational function of a world language is slightly different. For a world language to be used intranationally fewer boundaries would need to be crossed and less linguistic distance would need to travelled for intelligibility and transferability of communication to take place. Localised use of a world language would share a common linguistic source and presumably reflect that source in its usage.

If English, is to occupy the seat of 'World Language' status, not only its international function, but its intranational function needs to be addressed. Language and the relationship it holds with power also needs to b considered, alongside the methodology and application of its teaching. The constitution that governs a world language is complex and one that needs to take into consideration past and present influences and pressures on both language and the language user. The following chapter proposes what could constitute guidelines to achieve world language status that upholds the principles of sustainable development.

Chapter 6

The Face and Place of a World Language.

English and the five tenets of a world language

The intention of this research project was to investigate what would constitute the continued pursuance and justification of English being spoken and taught as a language that would be included in NZAID initiatives, and as a language that may be afforded 'world language status'.

Trying to establish a standard or norm that would define the composition or constitution of English 'the world language' would, in my mind only do a disservice to the research and repeat the default or designed errors of the past. Because, in so doing, a language prescribed to be a norm would produce vocabulary, accent and grammatical bars that would only serve in excluding those who were not versed in their usage. Inequalities, exclusiveness and power differences would become part of the supposedly newly formed world English. In effect, what would occur would merely be a repetition of creating norms or standards that pertained to one elite or minority group of language users.

I believe it to be more appropriate to formulate an ideology that a world language should follow. When all language speakers are multilingual, it will be an ideology that can be adopted by any language that is spoken by the many as an inter and intranational form of communication, without assuming or exhibiting forms of dominance, control or power over any other language.

It is the finding of this research that in ELT today the ideology that dominates the English teaching classroom is one of conformity to a centralised standardised norm based around native speaker models. It is an ideology that is reinforced both top down and from the bottom up; unconsciously or consciously, by professionals and students within the ELT industry. It is not a written declaration of direction, but nevertheless it is followed. This is

done through teacher training methodologies that do not advocate the recognition of students prior learning or language, teaching methodologies that train teachers linguistically and not culturally, in materials, research and methods that promote, if only through their use, western ideas and values, and in the examinations that are presented as international gatekeepers for those wishing to attain international (western national) recognition of a form of English language use.

Although the participants wished to allow for tolerance and variation in English use and recognised the input and importance of their learners' primary knowledge and language, they still felt bound to the presentation and reinforcement of a standardised norm. This was more the case for participants practising in New Zealand rather than those located in developing nations. The New Zealand based participants felt bound to provide English which adhered to this standardised norm because they had the interests of their students in mind. The professional, academic and social conformity that the students recognised as being where their English needs lay. The findings in section four which related to the driving force behind English and its popularity today confirmed this.

This thesis proposes a replacement ideology for the ELT industry and one that may govern how language is perceived and promoted to ensure that dominance, control and subordination does not follow when a language becomes used by a great number of people either by design or default. If there are guidelines in place to prevent using language as a power tool, which are observed and recognised by networks such as those in existence already, then already the process of changing the way we look at language and its use may begin.

What is needed is the replacement of a one world ideology that dictates a unitary model with a model that envelopes all cultures, but does not identify with any one culture over another. English as a world language needs to separate itself from its colonial past and 'native' status and move towards representation of the diverse mix of cultures that use it. McKay identifies this shift as denationalisation. She promotes moving away from materials, pedagogy and professionals derived from a singular source and moving towards

those resources being designed, initiated and trained within the local areas where the English is being taught and learnt. In this way ownership of the language becomes that of the users. The language being taught and learnt would evolve and develop to represent current changes in the world in which it was used rather than over time coming to represent obsolescence.

> There is no need, in the teaching of EIL, to base the content of teaching materials, the choice of teaching methodology, or the ideal teaching on native-speaker models. Instead, each country in which EIL is being taught must take ownership of the language, selecting teaching content and methods that are appropriate to the local context.. As Kramsch and Sullivan (1996) point out, an appropriate pedagogy for the teaching of EIL depends upon local ELT professionals thinking globally and acting locally.
>
> (McKay, 2003, p. 145)

It is always best to work with what is in existence rather than work against it to effectuate change. The adoption by the global networks of ELT organisations, such as the British Council and International House, could be a formidable tool to be working with to instigate change in the approach to English being taught and learnt internationally. These organisations could provide the locations to disperse the new ideology and practice, through their teacher training methods, their teaching and learning materials, and their promotion of language.

These institutions could become the promoters of the denationalisation of the English language alongside language programmes that are supported through aid. By bringing both approaches together, one would reinforce the other and not act as a conduit back to the old paradigm of English speaking countries always acting as the leaders for English language development. Materials, pedagogy and training based locally are the key to denationalisation of English language programmes. It is through localised action that global action will be influenced. McKay describes three steps in achieving denationalisation of the English language.

> The separation of EIL from any one culture has, I believe, important implications for the teaching of EIL, among them the following. First. The cultural content of EIL materials should not be limited to native speaking cultures. Second. An

appropriate pedagogy of EIL needs to be informed by local expectations regarding the role of the teaching and learner. English learnt as a second language has the implication of countries teaching it look to; first language nations to guide their pedagogy rather than using ideas, concepts and pedagogies bore out of their own expertise and knowledge of their peoples and needs. Thirdly. The strengths of bilingual teachers of English need to be recognized. First language teachers have long been believed to be the best…but if English is to be denationalised then it is time to recognize the many strengths of bilingual teachers of English, particularly their familiarity with the local culture.

(McKay, 2003, p. 140)

Before denationalisation of language can occur, the concept of what constitutes a world language needs to be considered and what changes both tangible and intangible need to be set in place before that change in thinking occurs. It is therefore my proposal that there be six tenets that should be observed and respected when a language is taught and promoted at world language status. These tenets should be used as a guide when including language teaching in aid provision. The intention behind the design of the six tenets is that any language that assumes world language status, represents the knowledge and cultural base out of which it achieved world standing. That is to say that a language that has become a 'world language' has done so because the number of people and places in which it is used has made that happen. Therefore as any language represents the cultural and knowledge base of its users, so too should a world language.

The practice and use of a world language should respect guidelines of sustainability which means that in practising the world language, the use and promotion of a user's existing language(s) should not be compromised or threatened. Each of the six tenets has been designed with the face of the past in mind. This is to ensure that English or any other language that acquires world language status will avoid the positions of power and dominance that language has created in the past. Widdowson, (in Strevens, 1984p. 53) defines what he believes an international language should be.

An international language has to be an independent language. But it does not follow logically that it will disperse into mutually unintelligible varieties. For it

will naturally stabilise into standard form to the extent required to meet the needs of the communities concerned.

His definition has some interesting components. Some of which I agree with and others which I do not. The first, which I do not agree with, is his use of the word international. The meaning of 'international' is defined by the Oxford Advanced Learner's Dictionary, as being carried on or existing between two or more nations. But as in the case of English in India and English in China, the English's of the countries of Africa and the Americas or Great Britain, it is not one English language that is spoken by these people, but many.

Not one uniform English is spoken by all inhabitants of English speaking lands. Not one form of English is common to them all and not alien to them all as well. The variety of accents, slang, nuances and lexical borrowings heard on English and American streets is proof that English is not merely an international language, it is also an intranational language. To define it as international is only one aspect of its function. For this reason the term 'World' is the one that I have adopted for the purpose of devising tenets that define a language spoken throughout the world, and by inhabits of one land that may be 'culturally and linguistically' worlds apart. A world language crosses both international and intranational boundaries and borders, be they geographically or culturally defined.

The next thing that prompted a pause was the use of the word 'independent'. Independent has connotations of separateness, being able to stand alone. But in the previous chapter you would have noted that language was illustrated as not being able to function in isolation of other languages. The very idiosyncratic nature of language means that it must function in connection with another or other languages. Language can be isolated down to one's own personal use of a language and then scaled up to that which needs to be used internationally. Language cannot act in isolation; it is dependent on the interaction of those involved in the communication act. I therefore came to the conclusion that *dependence* would be the first tenet that would define a 'World Language'.

Tenet One: A World Language is Dependent (on other languages).

A world language needs to depend on many things for its existence in order for it to continue to represent its world users. The users of a language are what bring a language to life and keep it alive. A language spoken throughout the world represents the knowledge and cultural base of those users. A world language needs to allow for that knowledge and culture to be articulated. Limiting ways in which that knowledge and culture can be expressed by only allowing 'one language to articulate the thought' would inhibit creative expression.

Therefore I believe it is necessary for a world language to depend on the 'other' languages of its users to provide the means by which this knowledge and culture can be expressed without compromising creativity of thought. Borrowing should be encouraged and this should not mean the translated borrowing of a term or concept. Borrowing should be encouraged that involves the use of lexis, syntax and semantics that remain in their original un-translated form. This already occurs in the adoption by English of some French, German or Italian. Borrowings create dependencies because they fill a demand where there is a gap in a language. Or they provide a more succinct way of expressing a concept or idea. Why then should it be necessary to imagine that if the borrowings multiply they should involve translation?

I believe that the more borrowings that occur, the more dependent English becomes on other languages to express the knowledge base of its users. And in so doing prevents the world language from 'dominating over another' through its dependence and representation of the other languages of the people that it touches.

The prominent position that English has enjoyed for some time could also be viewed as dominance. In order for a language to become dominant, three factors come into play. The first is growth; the number of people who use it increases. The second is diffusion; the locations where it is used; social, geographical and physical increase. And the third is its acceptance; the attitudes that go with it develop, thus promoting the desirability of its use.

There are three facets that make a language dominant in a period of time; the new lifestyle associated with it, which for English has been associated with modernisation, and dynamism in culture. Its spread, both the medium and the message. And its acceptance or rejection; Tradition battling the magnetism of change. All three phases together tell us the story; growth, diffusion and attitudes.

(Kahane, 1982, in Kachru, 1982, p. 235)

These three facets are what constitute world language status. But caution must be given to the fact that they together can cause dominance and thus subordination to the languages they touch. It is for this reason that I chose dependence as the first tenet of a world language. This is to ensure that language does not operate independently of others and that its existence is not solely reliant on the number and position of the people that speak it. The languages that are spoken around it must be given equal importance. A world language should not operate at the expense of other languages.

The reliance and incorporation of other languages is what promotes a multilingual society. It should not be the aim or consequence of a world language that this concept and reality be compromised. Multilingualism needs to be promoted not just at grass roots level but in structures and locations across society. To ensure that a world language does not dominate, multilingualism needs to be present in the minds of the people as the norm.

The participants pointed out the risk of too much variation as resulting in a central core of nothingness. They saw a need for a centralised format that would operate as a common denominator rather than something that would dominate the way a language was used. The practical approach to teaching this form of language use would involve research into what aspects of language caused communication breakdown when borrowing occurred. Research into this field would need to be relevant to place and location, as different levels of tolerance and borrowing would be acceptable in different locations. At classroom level, teachers would need to assess student interaction to determine where effective communication was impaired and use teaching time to reinforce the more centralised common usage that would facilitate successful communication.

The participants were doing this already with error correction. They were mindful of what they saw as colourful language which was outside the norm, but did not impede communication. They also recognised the difference of what constituted serious communicative errors and corrected those accordingly.

> The distinction between what is a deviation and a mistake needs to be made. Mistakes don't belong to the linguistic norm and cannot be justified by context, local or otherwise. Deviations however are; new un English linguistic cultural usage, systematic with a variety and not idiosyncratic. What has to be avoided is looking at deviations as deficiencies.
>
> (Kachru, 1982, p. 45)

Tenet Two: A World Language is Alive

Making sure that a language is 'alive' in all facets of society keeps it alive. In order for language to be used and treated as living it needs to be present and recognised by those who encounter and use it for the daily functions of living. A language needs to be kept alive through use and recognition. This is aided if it is also officially recognised and reinforced institutionally across a society. It needs to be recorded in the music, literature and history of the people that use it. In doing so it reflects the times and places and a context in which it is used. And as time moves on it moves with the changes that those times bring.

The world of information technology and multi media has shown us that our existing language was not sufficient to represent all concepts thought of and yet to be thought of. A language continually needs to grow. It needs to develop in how and why it is used: intelligibility rather than acceptability being the guiding norm. Widdowson wished to introduce a 'standard'. Language however is not static. English as a world language should reflect how and why it is used and by whom.

A world language should take aspects from the languages it is around and face to face with. It is possible to promote multilingualism through the use of a world language. What needs to happen is that a world language needs to be multifaceted and take examples of meaning from the languages it is surrounded by. A world language should therefore be multifaced.

Tenet Three: A World Language is Multifaced

A world language takes its meaning and shape from all the languages it comes in contact with. This idea has been introduced earlier in the first tenet of dependence. But to be multi faced adds another dimension to this. The aim of dependence is to prevent a language overwhelming others and becoming dominant. The aim of being multifaced is to increase repertoire so that meaning is relevant multinationally. Lexical borrowing is already a facet of English. What this does is make a language friendly. People use it because it represents part of the meaning that their knowledge base has and brings it to life in another language. 'A language in contact with other languages is two faced. Its own face and the face(s) of the language(s) it is in contact with.' (Kachru, 1984, p. 127).

Lexical borrowing is just one example. Localised Englishes provide another example whereby ways in which the first languages are used, are expressed in the world language. Indian English, Chinese English and other localised forms of English's already function in this way. Incorporating that facet into a world language adds credibility, transferability and recognition to the language being used as a world language and the cessation of a language being seen to be pure.

Tenet Four: A World Language has Opportunity and Recognition.

In order for people to be able to function in this multi-faced dimension of language use, there needs to be opportunities for it to be used and recognition of its use when it is. For this to become a reality a world language as any other language needs to be institutionally recognised and represented in policy. As 'world language' is not a standardised norm of vocabulary and linguistic structure, 'it' per se cannot be represented as we see other languages being officially recognised. It is the idea of the fusion of language and the multifaceted aspects of inter and intranational communication that needs to be officially recognised and accepted as a norm of language.

Educational policy should promote and reflect multilingual guidelines. Languages taught in schools and available for learning in the community should be multiple rather than limited in number. Exposure of a community to a greater number of languages through officially recognised learning institutions gives credibility and profile to what may today be seen as 'minority languages' and thus languages of little importance.

Community based language programmes already address this issue with their night classes. In one small community such as Napier it is possible to access, Samoan, Japanese, German, French, Italian, Spanish, Thai and Maori. There are not only language classes but cooking and cultural education classes pertaining to these nationalities as well.

These programmes only touch one sector of society; the adults. What is also needed is for children to be versed in the possibility of language at a very young age and as an ongoing component of their education. Proficiency should not be the primary aim of government policy when providing language as an option in our school curriculum. Language should be offered to provide exposure to our multicultural society and nationalities that are present within our classrooms.

Familiarisations with difference in the way languages are spoken and used promote an understanding not only of language differences but also the cultural difference that those languages represent. Both adult and child education needs to cater to the need to represent the societies in which we live through the language and languages that we speak.

Opportunity and recognition are achieved through theoretic, structural and substantive 'indigenisation' or in this case 'globalisation' of language. Language policy that promotes multilingual use of language rather than monolingual language use. Policy ceases to promote language as an island, isolated from outside influences. Already in New Zealand terminology that is borrowed from other languages is used with recognition. Policy accompanied by institutional reinforcement needs to look forward towards what can be included as acceptable rather than what has to be excluded and provide recognition for the influences and opportunities that multilingualism provides any one language. This can be

reinforced through educational agents and agencies and in the context of educational culture. It must also be reinforced at policy and practice level.

In order for a school culture to have long lasting impact on societal context by truly transforming citizens, it must be nurtured by societal aspirations.

Characteristics desirable for education leading to multilingualism and multiliteracy are...

1. Educational agents
    a. Multilingual administration and staff
    b. Bi or multilingual teachers
    c. Committed parents (bi or multilingual)
    d. Progressively multilingual students

2. Educational culture context:
    a. Multilingual educational context
    b. Multilingual language policy
    c. Multilingual educational strategies
    d. Multilingual materials
    e. Multilingual fair assessment

<div align="right">(Skutnabb-Kangas and Garcia, 1995, p. 234-235)</div>

Tenet Five: A World Language Does not Belong to Any One Nation. It is Not Native.

Native like competence, is that really what learners are aspiring to? The majority of communication involving a second language is second language learner to – second language learner and not second language learner to first language learner. Plus, this kind of interaction takes place predominantly in periphery nations not core nations. Native-like competence is therefore not what the majority aspire to nor need.

> One of the drawbacks of using the term native speaker and native speaking countries at the centre of the global use of English is the implication that the source of correctness, teachers and English language goods and services are generated by the core or 'native' countries.
>
> <div align="right">(Graddol 1997:p10, in McKay, 2002, p. 31)</div>

The reality is that a large proportion of ELT, English being spoken as a second language and consumption of its 'goods and services' are consumed outside the countries in which they are derived and generated.

> In 1985 English was the sixth largest invisible export ...growth in this industry was estimated at the time to grow to 1.5 billion pounds by 1992 and this estimation was attributable to the reorganisation of Eastern Europe.
>
> (Pennycook, 1994, p.155)

The fifth tenet is an advocate for the research, production, realisation and consumption of ELT goods and services to occur in the location where they are used, thus ensuring that the product matches the consumer needs and context, and the indoctrination of western ideas and values is minimised if not eliminated.

The Five Tenets of a world language are designed for the purpose of protecting the rights of indigenous and minority languages while incorporating a multilingual aspect into the use of English or any other language that may be used as a world language. English already has a prominent position in communication. It would be a formidable and unrealistic task to try to reverse that.

How it achieved that position may merit scrutiny and the result of that scrutiny should be used to ensure that the political, economic and social dominance that it has enjoyed in the past is not part of the future face of English. Globalisation needs to be represented and sustained in language through multilingual and multicultural appreciation and recognition. The five tenets go part way to beginning to formalise this process.

The Place of English as a World Language in the Development Arena

'On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights. The Assembly called upon its member countries to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on he political status of countries or territories.' (www.un.org/Overview/rights.htm November, 2003).

Language is included in Article 2 of the United Nations Universal Declaration of Human Rights in the following statements. 'Everyone is entitled to all the rights and freedoms set forth in this declaration without distinction of any kind...' Language is then named as being one of those "distinctions". 'Nor should there be any distinction pertaining to the territory or country to which a person belongs. Article 15 states that...'...everyone has the right to a nationality.' (ibid).

What denotes one's nationality can be a mixture of many things. A key component would be one's language. Language represents the knowledge base from which one's culture is derived. Language is therefore an inalienable right. The right to use one's language as an expression of who he or she is paramount in one's right to freedom of speech. This is backed by Article 30 in the declaration of human rights.

> Article 30: Nothing in this Declaration may be interpreted as implying for any state, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.'(ibid)

NZ is a member state of the United Nations and as such must adhere to its declaration. The provision of aid to our recipient nations should be a reflection of that declaration. English language provision is not stated as a programme that is 'provided' by NZAID, but on request from a recipient nation, ESOL programmes in host nations are supported. NZAID has assisted English language programmes in Vietnam, Papua New Guinea, Laos and The Cook Islands.

In order that they be safe, (not contributing to power imbalances internationally and intranationally), I have devised four criteria to act as a verifying mechanism as to the dominant, controlling and destructive possibility of 'foreign language programmes' introduced into aid-recipient nations. Their aim is to make sure that donor nations, in their provision of aid in the form of English or other language programmes are not contributing to or resulting in the subjugation of existing or indigenous languages in the countries where this form of aid is provided. The four criteria are: Reciprocity, Multilingual and Pluralistic

Programme Policy, the World Language approach and Qualification and Preparation of Practitioners.

Reciprocity is identified as being the first prerequisite for involvement in a language programme between two countries. This means that the aim of the programme should also include open and transparent reciprocity of information, knowledge and research that in any way may have relevance to the design, implementation and impact of the programme. This is to ensure that a mutual dependence is created rather than a situation of power imbalance. It has been the case in the past where the aid-recipient nation does not have access to information that may lead to a better-informed decision as to the desirability of certain projects. Access can be limited because of language, technology, institutional incompatibility and for many other reasons. Part of the budget of any project should be assigned to ensure that full understanding of the project is achieved prior to commencement. How this occurs will be relevant to the individual projects. One possible application is that funding be directed towards institutional development so that both donor and recipient nations have compatible systems with which to work.

> Access to information does not depend solely on fluency. It also depends on institutional structures and relationships. In order for nations to gain full access to the resources available to the English speaking world, they must develop the necessary institutions; universities of research, corporations, institutions that control scientific and technological information. If they do not, they continually need to ask nations that do for assistance.
>
> (Tollefson, 1991, p.85)

Multilingual and pluralistic programme policy is the second criterion. The first function of this criterion is the recognition of the multicultural and multilingual nature of most societies, if not all. Migration of people and their skills; both inter and intranationally, coupled with survival dependencies, means that no one country or area exists in isolation of another. Educational and in particular language programmes of any nature need to acknowledge and support the multilingual multicultural aspect of today's local and global societies.

Multi rather than bilingual or bicultural has been used for a reason. In the past the use of bilingual can be associated with the idea of other...otherness... or opposites. Speech communities however are neither never homogeneous (monolingual) nor dualistic (bilingual) because each individual brings to a communication act or venue their idiosyncratic language as well as their group-determined language. No one individual only belongs to one societal group. Communication therefore is a pluralistic exercise and policy and programmes should be accepting and representative of that.

> We need to get past the idea of 'forcing' a language on a minority in order that they conform. We need to get past the idea that bilingualism can be a threat to national unity or the nation state. To capture the world's diversity with only one language means that communication dips out on the cultural and linguistic pluralism of the world.
>
> (Skutnabb – Kangass, 1995, p. 224)

The World Language approach considers the position that a prominent language can take on any given society, be that local or global. Using the guidelines that it advocates ensures that the prominent language does not become or assume positions of dominance. This is achieved through mutual respect of knowledge bases, existent and in formation, before during and after the proposal design, implementation, and evaluation of any development programme. The meaning of life existed before a programme's inception and will continue well after a programme has been 'realised'. Placing a programme in a position that will add to and not subtract from participants' and recipients' 'meaning of life' is of optimum importance. A programme should never presume so far as to give meaning to life.

> Meaning does not exist in itself, but by the ideological positions brought into play in the socio- historical process in which words, expressions and propositions are produced and reproduced. With these ideas in mind, consider language and meaning not in terms of a language system (EIL) and new varieties of English's but rather in terms of the social, cultural and ideological positions in which people use language.
>
> (Pecheux, 1982, in Pennycook, 1994, p. 29)

Qualification and preparation of practitioners able to instil these criteria is the final, but no less important criterion on the list. Practitioners involved in the field of aid, in the area

of language education need to have a pluralistic preparation before entering the field. It has been illustrated earlier that the four main areas of preparation need to include; educational, lingual, cultural and developmental knowledge. Ideally this should involve a multicultural, pluralistic knowledge base in all four areas.

Engagement of stakeholders who recognise and accept the value of this level of understanding addresses many of the pitfalls and downfalls of 'good intentioned but poorly informed' development that has punctuated development projects in the past.

Participants, practitioners or stakeholders are titles given to those involved in project development. Their role (or roles) is to mutually seek ways of meeting the needs of a community within the community in which they function; global or local. The adoption of 'new' ways may simply mean the recognition of diversity and the role each contributor or recipient can play in realising the commonly stated goals.

Conclusion

The object of this thesis was to examine ESOL provision in New Zealand and as part of New Zealand's aid provision, to determine whether or not it is supportive of English as a world language. While I believe that ESOL provision in and by this country has moved a significant distance away from its monolingual, imperialistic origins, it still has some distance to travel before it meets all of the criteria listed above; as pertaining to English as a world language, and is placed correctly within the parameters of sustainable development. The following chapter provides a recommended checklist by which to apply the tenets and criteria related to the provision of English in aid, and that of English as a world language.

Chapter 7

Recommendations.

The Project Checklist.

Listed below is a proposed checklist to be used as a guide for language education programmes in aid. It is recognised that not all criteria can be met simultaneously or exactly prior to the commencement of a project. The checklist is not designed for the purpose of ticking off requirements as in granting permission to begin.

The purpose of the checklist is to raise awareness of what needs to be addressed throughout a project; from inception to completion, in order to ensure optimal results. I have defined optimal results as being learning of the second or subsequent language [English] without compromise of the status, recognition and use of the indigenous languages present where the new language is being introduced. Optimal results also include the reinforcement of the concept of multilingualism over monolingualism.

Monolingualism is a trait of Western nations not of the developing world. It would be wrong to impose this ideology on nations and peoples who, from a linguistic view point, are more advanced than the western world in the linguistic abilities. The object of language in aid is to add to their linguistic repertoire, rather than through the introduction of another language, cause the cessation of use of their existing languages. Cystal, (2000, p. 45), reiterates this concept in the following exert from his book 'Language Death'.

> There are good grounds for conceiving the natural condition of the human being to be multilingual. The human brain has the natural capacity to learn several languages, and most members of the human race live in settings where they

naturally and efficiently use their brains in precisely this way. Half the human race is known to be at least bilingual, and there are probably half as many multilinguals again. People who belong to a predominantly monolingual culture are not used to seeing the world in this way, because their mindset has been established through centuries of being part of a dominant culture, in which other people learn your language and you do not learn theirs. It is notable that the nations which are most monolingual in ability and attitude are those with a history of major colonial expansion. The world is a mosaic of visions. With each language that disappears, a piece of that mosaic is lost.

The following checklist is designed to safe guard projects against promoting one language over another. And thus prevent language initiatives from initiating the decline of indigenous languages. The checklist is divided into five sections; human, institutional, and material resources. Social positioning and political positioning. These five sections are concerned with assessing and promoting the promotion of a language project that recognises the importance of developing the human, institutional and material resources of the recipient nation so that they may be in a position in the future to lead their own language development programmes. The social and political sections recognise the need for this process of independence to be both a bottom up, and a top down initiative, that is supported institutionally and politically. The object is for the language projects of the future to be self-defining and thus empowering, rather than to be defined by external agents and result in assimilation.

Checklist format

Three boxes have been assigned to each checklist point. They are numbered One, Two and Three.

A tick in Box Three indicates achievement. This checklist point has been achieved. This does not however grant permission for exemption from review or moderation throughout the life of the project.

A tick in Box Two indicates that the project has some of the components to achieve these criteria, but more work is needed to reach achievement level. Adaptation and additions to the project policy are recommended as is close review and moderation.

A Tick in Box One indicates that the project has not yet met this requirement. Research into the reasons why is required and recommendations as to how the project can be structured to function in a way that meets the criteria is needed.

The three main areas listed are to serve as guides as to where extra work is needed prior to commencement of a project. The list of criteria is aimed at highlighting awareness of areas that need to be addressed within the project in order for it to achieve sustainable development. While the necessary components may not be in existence in the first phase of a project, the check list serves the purpose of examining the preparation needed to resource the project to a sustainable level of development.

The ....Project Checklist.

1. Resource Base Provision

Human resources

1.   Language Practitioner Pedagogical Preparation in the recipient nation has included educational, cultural, lingual and developmental training and / or experience.

    ☐   ☐   ☐
    1.   2.   3.

2.   The Professional Body of Language Practitioners in the recipient nation supports the five tenets of a world language.

    ☐   ☐   ☐
    1.   2.   3.

3.   Language Practitioner Pedagogical Preparation of the donor nation has included educational, cultural, lingual and developmental training and or experience.

    ☐   ☐   ☐
    1.   2.   3.

4.   The Professional Body of Language Practitioners in the donor nation supports the five tenets of a world language.

    ☐   ☐   ☐
    1.   2.   3.

Institutional resources

1.   The recipient nation's educational Institutions are capable and supportive of producing their own research outputs in the project field.

    ☐   ☐   ☐
    1.   2.   3.

2.   The recipient nation's educational Institutions are able and demonstrate willingness to access research outputs in the project field.

    ☐   ☐   ☐
    1.   2.   3.

3. The educational Institutions of the recipient nation support the five tenets of a world language.

☐ ☐ ☐
1. 2. 3.

4. The Educational Institutions of donor the donor nation is capable of and supportive in the production of research outputs in the project field.

☐ ☐ ☐
1. 2. 3.

5. The Educational Institutions of the donor nation are able to access research outputs in the project field.

☐ ☐ ☐
1. 2. 3.

6. The Educational Institutions of the donor nation support the five tenets of a world language.

☐ ☐ ☐
1. 2. 3.

Material Resources

1. Project to include a selection of internally and externally produced material resources.

☐ ☐ ☐
1. 2. 3.

2. Recipient nation possess the institutional capacity to produce own resource material in project field.

☐ ☐ ☐
1. 2. 3.

3. The institutional capacity of the donor nation is able to produce own resource materials in project field.

☐ ☐ ☐
1. 2. 3.

4. The Educational Institutions of the recipient nation support the five tenets of world language.

    ☐   ☐   ☐
    1.   2.   3.

5. The Educational Institutions of the donor nation support the five tenets of world language.

    ☐   ☐   ☐
    1.   2.   3.

2. Social Positioning of the Project.

1. The project sits within a multilingual, multicultural framework.

    ☐   ☐   ☐
    1.   2.   3.

2. The project does not work in opposition or is counterproductive to other existing programmes that support indigenous languages.

    ☐   ☐   ☐
    1.   2.   3.

3. The project reflects the five tenets of world language.

    ☐   ☐   ☐
    1.   2.   3.

3. Political Positioning of the Project.

1. The political policy of the recipient nation supports all five tenets of a world language

    ☐   ☐   ☐
    1.   2.   3.

2. The political policy of the donor nation supports all five tenets of a world language.

    ☐   ☐   ☐
    1.   2.   3.

Appendix One

Volunteer Service Abroad

Research Protocol

Background

An increasing number of researchers and university students are approaching Volunteer Service Abroad (VSA) with requests for access to VSA's documents, staff and volunteers for research purposes. Each research request has implications for staff time, and some requests raise issues of ethics and privacy.

Objective research into VSA programmes is to be encouraged, but VSA must protect the privacy of informants and not compromise the integrity of the organisation.

This research protocol to aims to guide VSA staff in their relations with researchers and research institutions and lists the requirements that must be met by researchers for consent to be given to gain access to VSA sources of information.

Requirements

- Consent to undertake research using VSA sources is at the discretion of the Chief Executive Officer.

- All researchers, requesting access to VSA's documents, staff and volunteers, are to be asked to put their request in writing to the Chief Executive Officer setting out:

  - The objectives of the proposed research (a copy of a research proposal for a post-graduate research proposal is required).

  - The research methods to be used (interview, document analysis etc.)

  - The information requested (specific documents requested and/or questions to informants).

- How ethical issues will be addressed and the privacy of informants safeguarded.

- In cases where students and researchers are working on university based projects, the research supervisor must write a letter to VSA in support of the research proposal.

- Any costs incurred in the retrieval of archived documents shall be borne by the researcher.

- In large research projects, researchers will be required to complete and sign two copies of the attached consent form (Appendix).

- All correspondence regarding research proposals will be to the Chief Executive Officer.

Volunteer Service Abroad Research Consent Form Template

Consent from Volunteer Service Abroad

Volunteer Service Abroad (VSA), gives consent to <Jill Garrett> to conduct a research project in accordance with the objectives set out below (or in the attached research proposal) and between the dates of <25.10.02> and <5.11.02>.

Research Objectives <To evaluate a project in terms of sustainable development principles>.

VSA agrees to make available the following documents <Project Proposal, outline, maps, graphs and any data pertaining to the sustainability of the project.
VSA agrees to interviews being conducted with <None necessary

Signed……*Jill Garrett*…………………. Date…*25ᵗʰOct.2002*…

Chief Executive Officer

Researcher's Responsibilities

I Jill Garrett>, will conduct the proposed research in an ethical manner, and within the time frame stipulated above, using the information provided by VSA, and those interviewed, only for the purposes of this research project. I will not disclose the identity of individuals and will protect their privacy throughout the research project and in any reports. If personal information is used, I will seek the written consent of the individuals concerned. All archival documents gathered from VSA sources for research purposes will be returned to VSA, and all copies will be destroyed, when the research project is completed. I will provide VSA with a copy of my final report and copies of any publications resulting from my research.

Signed………*Jill Garrett*……………… Date………*25/10/02*…………

Appendix Two

(VSA participant's questionnaire)

English as a World Language.

Questions should be answered in full giving as much detail and comments as possible.
You may choose not to answer some questions if you wish.
By virtue of retuning the questionnaire consent is implied.

All questions are written in black bold.
The Blue prints are clues to help guide you if needed.
All additional material is attached.

Please answer the questions on the answer sheets.
If the space proved for an answer is insufficient, please feel free to use more space.

1. Introduction
a. Tell me about how you became involved in ESOL teaching/training.
b. Tell me about your classes?
> Composition and size
> NZ residents or non New Zealand residents
> Why are the majority learning English?

c. To what extent do you think you were prepared for the non English Speaking?
classroom?

d. What may have prepared you better?

2. Classroom beliefs
a. What sort of format do you think one's teaching time should take?
> Teacher talking/ students talking/ pair work/ group work/ students as a resource/ silence/ reflection/ error correction/ questions/ clarification/ T generated activities/ s generated activities/
> **Do you think you achieve that?**
> *Map your time division down on the line map 2/ a*

(1)

b. How do you feel about L 1 being used in the classroom?
> Talking/ dictionaries/ translators/seating
> (same or different nationalities together)

Scale your response at 0............10 (0 is zero tolerance). 2 /b

c. What facets of the student's national learning styles are apparent in the classroom?

Expecting /T/ to be in charge/ grammatical forms/ vocab cross overs

Non questioning of the teacher/ silence/ individual work preference

d. To what degree are students expected to conform to 'native' English use in their productive language skills?

Rank 0....10 (0. not at all ...10 total intolerance)
of deviation from English norms

What sort of errors do you find most intrusive?

Grammatical from/vocabulary use/world order/ spelling/ direct translation concepts/

3. ESOL origins and design influences

a. What or who do you think is driving people to the 'English speaking world' today?

Should the learners be driven or should they be the driving force behind what and how English is spoken?

Is or should the 'face' of English be changing?

b. What role do you think aid and development have played in the shaping and spread of ELT?

What organisations have played a role in this do you think?

American/ British/ New Zealand/Other

Has this created a dependence or independence for the developing non English speaking nations?

c. What effect do you think exams have had on the shape and spread of ELT?

Name two ESOL exams.
What organisations are behind them?
How do they impact on what is taught and learnt and used as a norm?

d. Do you think tolerance, by the ESOL teacher, of varietal differences in the use of English help or hamper the ESOL learner in achieving their goals?

Now let us consider the greater picture. Will tolerance of varietal difference in the classroom eventually filtrate out into society?

(2)

e. Some might say that using a 'native' English standard encourages a mono lingual

norm. To what extent does that affect multilingualism and multiculturalism in our communities?

Should we continue with a mono-lingual paradigm or a multilingual paradigm?

Is ESOL NZ contributing to a mono lingual or a multilingual paradigm through our practices?

4. Materials
a. What sort of materials do you like to rely on most?
Whys is that? (budgetary, availability, numbers, limits on the use of a photocopier)

Were there any problems / advantages with that?

Can you name a few favourites / non favourites and explain your choice.

b. Are there other resources that you use on a regular basis?
Dictionaries (mono or bilingual)/

Games (English or indigenous)/

Pictures (of what/ where/western or not?)/ Locally developed resources/your own materials/ media generated material used as a resource.

5. Conclusion
a. English as a World Language (EWL).
What do you think EWL constitutes?

Is it a realistic approach to 'language'?

Any thoughts on if and how it might be achieved?

Are we as ESOL providers promoting or discouraging of it in our policy and practices?

b. After thinking about these questions…do you have any suggestions on how we could be or should be doing things differently. What are the things that we need to continue doing?
Answer sheets

1. Introduction
a. Tell me about how you became involved in ESOL teaching/training.

(3)

b. Tell me about your classes?

c. To what extent do you think you were prepared for the non English speaking classroom?

d. What may have prepared you better?

2. Classroom beliefs

a. What sort of format do you think one's teaching time should take?

Do you think you achieve that?

Map you time division down on the line map 2/ a (page 7)

b. How do you feel about L 1 being used in the classroom?

Scale your response at 0............10 (0 is zero tolerance). 2 /b (page 7)

c. What facets of the student's national learning styles are apparent in the classroom?

(4)

d. To what degree are students expected to conform to 'native' English use in their productive language skills?

> *Rank 0....10 (0. not at all ...10 total intolerance of deviation from English norms) page 7*

What sort of errors do you find most intrusive?

3. ESOL origins and design influences

a. What or who do you think is driving people to the 'English speaking world' today?

(See tables 1-4 as an idea of the number and location of L2 English speakers worldwide)

b. What role do you think development has played in the shaping and spread of ELT?

c. What effect do you think exams have had on the shape and spread of ELT?

d. Do you think tolerance, by the ESOL teacher, of varietal differences in the use of English help or hamper the ESOL learner in achieving their goals?
(see quotes page 8)

(5)

e. Some might say that using a 'native' English standard encourages a mono lingual

norm. To what extent does that affect multilingualism and multiculturalism in our communities? *See quotes page 8)*

4. Materials
a. What sort of materials do you like to rely on most?
Can you name a few favourites / non favourites and explain your choice. (page 8)

b. Were there other resources that you used? Why?

5. Conclusion
a. English as a World Language (EWL).
> What do you think EWL constitutes?
> Is it a realistic approach to 'language'?
> Any thoughts on if and how it might be achieved?

> Are we as ESOL providers promoting or discouraging of it in our policy and practices?

(6)

b. After thinking about these questions...do you have any suggestions on how we could be or should be doing things differently. What are the things that we need to continue doing?

Answers to Questions

<table>
<tr><td>2. a</td><td></td><td>2. b</td><td></td><td>2.d</td><td></td></tr>
<tr><td>Activity</td><td>Start</td><td>Tolerance of L1</td><td>0</td><td>Tolerance of deviation from native English.</td><td>0</td></tr>
<tr><td></td><td>Finish</td><td></td><td>10</td><td></td><td>10</td></tr>
</table>

(7)

4 a.

Favourite	Non Favourite

Why?	Why?
Favourite	Non Favourite
Why?	Why?
Favourite	Non Favourite
Why?	Why?

Some quotes to accompany questions…..
3.d/e

Monolingual use of English is imperative for effective international communication.
  "English, speaking, thought and feeling is a vehicle of the entire developing tradition. The best that has been thought and felt by man in all places and all recorded times. Past and future."

(Joint CAL and BC Conference of 1961 in Cambridge)
(Richards, 1961, p. 19)

"Knowing English is like possessing the fabled Aladdin's lamp, which permits one to open as it were the linguistic gates to international business, technology, science and travel."
(Kachru, 1984)

Multilingual contribution will add richness to a language and ensure its survival.
"To capture the world's diversity using concepts only known to one language would mean that communication (and knowledge) would dip out on the cultural and linguistic pluralism of the world" *(Skutnabb-Kangass and Garcia, 1985)*

(8)

Some ideas to accompany question…
5. a

Do we approach knowledge, which is articulated by language, as something to be preserved or always extended?

That which affects intelligibility, is the only thing that will govern tolerance in English varietals.

The Target language should always be 'native like competence' if intelligibility is to be maintained.

Lexis and spelling can be negotiable, grammar and structures not, if intelligibility is to be maintained.

It is people not language codes that understand one another and a willingness to be involved in interpretation.

All number of variations to the use of English can be understood...time is the only limiting factor.

(9)

Appendix Two A
(Questionnaire Answer Sheets)

Answer sheets

1. Introduction
a. Tell me about how you became involved in ESOL teaching/training.

b. Tell me about your classes?

c. To what extent do you think you were prepared for the non English speaking classroom?

d. What may have prepared you better?

2. Classroom beliefs
a. What sort of format do you think one's teaching time should take?
    Do you think you achieve that?
    Map you time division down on the line map 2a

(Appendix 9)

b. How do you feel about L 1 being used in the classroom?
    Scale your response at 0...........10 (0 is zero tolerance). 2b

(Appendix 9)

c. What facets of the student's national learning styles are apparent in the classroom?

d. To what degree are students expected to conform to 'native' English use in their productive language skills?

Rank 0....10 (0. not at all ...10 total intolerance of deviation from English norms)
page 7   (Appendix 9)

What sort of errors do you find most intrusive?

3. ESOL origins and design influences

a. What or who do you think is driving people to the 'English speaking world' today?
(See tables 1-4 as an idea of the number and location of L2 English speakers worldwide)   **(Appendix 3)**

b. What role do you think development has played in the shaping and spread of ELT?

(Appendix 12)

c. What effect do you think exams have had on the shape and spread of ELT?
(Appendix 12)

d. Do you think tolerance, by the ESOL teacher, of varietal differences in the use of English help or hamper the ESOL learner in achieving their goals?
(see quotes)   **(Appendix 11)**

e. Some might say that using a 'native' English standard encourages a monolingual norm. To what extent does that affect multilingualism and multiculturalism in our communities? (See quotes)   **(Appendix 11)**

4. Materials

a. What sort of materials do you like to rely on most?
Can you name a few favourites / non favourites and explain your choice.

(Appendix 12)

b. Were there other resources that you used? Why?

5. Conclusion
a. English as a World Language (EWL).
> What do you think EWL constitutes?
> Is it a realistic approach to 'language'?
> Any thoughts on if and how it might be achieved?
>
> Are we as ESOL providers promoting or discouraging of it in our policy and practices?

(Appendix 13)

b. After thinking about these questions...do you have any suggestions on how we could be or should be doing things differently. What are the things that we need to continue doing?

Appendix Three

(Questionnaire used for focus group discussions)

English as a World language.

1. Introduction

a. Tell me about how you became involved in ESOL teaching/training.

b. Tell me about your classes?

c. To what extent do you think you were prepared for the non English speaking classroom?

d. What may have prepared you better?

2. Classroom beliefs

a. What sort of format do you think one's teaching time should take?
    Do you think you achieve that?

b. How do you feel about L 1 being used in the classroom?

c. What facets of the student's national learning styles are apparent in the classroom?

d. To what degree are students expected to conform to 'native' English use in their productive language skills?
   What sort of errors do you find most intrusive?

3. ESOL origins and design influences

a. What or who do you think is driving people to the 'English speaking world' today?

b. What role do you think aid and development have played in the shaping and spread of ELT?

c. What effect do you think exams have had on the shape and spread of ELT?

d. Do you think tolerance, by the ESOL teacher, of varietal differences in the use of English help or hamper the ESOL learner in achieving their goals?

e. Some might say that using 'native English' standard encourages a mono lingual norm. To what extent does that affect multilingualism and multiculturalism in our communities?

4. Materials

a. What sort of materials do you like to rely on most?

b. Are there other resources that you use on a regular basis?

5. Conclusion

a. **English as a World Language (EWL).**
> **What do you think EWL constitutes?**

> **Is it a realistic approach to 'language'?**

> **Any thoughts on if and how it might be achieved?**

> **Are we as ESOL providers promoting or discouraging of it in our policy and practices?**

b. **After thinking about these questions...do you have any suggestions on how we could be or should be doing things differently. What are the things that we need to continue doing?**

Answer sheets

1. Introduction
a. Tell me about how you became involved in ESOL teaching/training.

b. Tell me about your classes?

c. To what extent do you think you were prepared for the non English speaking classroom?

d. What may have prepared you better?

2. Classroom beliefs
 a. What sort of format do you think one's teaching time should take?
     Do you think you achieve that?

b. How do you feel about L 1 being used in the classroom?

c. What facets of the student's national learning styles are apparent in the classroom?

d. To what degree are students expected to conform to 'native' English use in their productive language skills?
     What sort of errors do you find most intrusive?

3. ESOL origins and design influences
a. What or who do you think is driving people to the 'English speaking world' today?

b. What role do you think development has played in the shaping and spread of ELT?

c. What effect do you think exams have had on the shape and spread of ELT?

d. Do you think tolerance, by the ESOL teacher, of varietal differences in the use of English help or hamper the ESOL learner in achieving their goals?

e. Some might say that using a 'native' English standard encourages a mono lingual norm. To what extent does that affect multilingualism and multiculturalism in our communities?

4. Materials
a. What sort of materials do you like to rely on most?

b. Were there other resources that you used? Why?

5. Conclusion
a. English as a World Language (EWL).
        What do you think EWL constitutes?
        Is it a realistic approach to 'language'?
        Any thoughts on if and how it might be achieved?

        Are we as ESOL providers promoting or discouraging of it in our policy and practices?

b. After thinking about these questions…do you have any suggestions on how we could be or should be doing things differently. What are the things that we need to continue doing?

Answers to Questions

2. a		2. b		2.d	
Activity	Start	Tolerance of L1	0	Tolerance of deviation from native English.	0
	Finish		10		10

4 a.

Favourite	Non Favourite
Why?	Why?
Favourite	Non Favourite
Why?	Why?
Favourite	Non Favourite
Why?	Why?

Appendix Four

Tables 1 – 4
Countries that Give Special Status to English A – G

Territory	Population (1995)	Usage estimate	
American Samoa	58,000	L1	2,000*
		L2	56,000
Antigua & Barbuda (c)	64,000	L1	61,000
		L2	2,000
Australia	18,025,000	L1	15,316,000
		L2	2,084,000
Bahamas (c)	276,000	L1	250,000
		L2	25,000
Bangladesh	120,093,000	L2	3,100,000
Barbados (c)	265,000	L1	265,000
Belize (c)	216,000	L1	135,000
		L2	30,000
Bermuda	61,000	L1	60,000
Bhutan	1,200,000	L2	60,000
Botswana	1,549,000	L2	620,000
British Virgin Islands (c)	18,000	L1	17,000
Brunei	291,000	L1	10,000
		L2	104,000*
Cameroon (c)	13,233,000	L2	6,600,000
Canada	29,463,000	L1	19,700,000
		L2	6,000,0000
Cayman Islands	29,000	L1	29,000
Cook Islands	19,000	L1	1,000
		L2	2,000
Dominica	72,000	L1	3,000
		L2	12,000*
Fiji	791,000	L1	5,000
		L2	160,000
Gambia (c)	1,115,000	L2	33,000*
Ghana (c)	16,472,000	L2	1,153,000*

(Crystal, 1997: p. 57 – 60, in McKay, 2002, p. 6-9)

Countries that Give Special Status to English G – N

Territory	Population (1995)	Usage estimate	
Gibraltar	28,000	L1	25,000
		L2	2,000
Grenada (c)	92,000	L1	91,000
Guam	149,000	L1	56,000
		L2	92,000
Guyana (c)	770,000	L1	700,000
		L2	30,000
Hong Kong	6,205,000	L1	125,000
		L2	1,860,000
India	935,744,000	L1	320,000
		L2	37,000,000
Ireland	3,590,000	L1	3,400,000
		L2	190,000
Jamaica (c)	2,520,000	L1	2,400,000
		L2	50,000
Kenya	28,626,000	L2	2,576,000*
Kiribati	80,000	L2	20,000*
Lesotho	2,050,000	L2	488,000*
Liberia (c)	2,380,000	L1	60,000
		L2	2,000,000
Malawi	9,939,000	L2	517,000*
Malaysia	19,948,000	L1	375,000
		L2	5,984,000
Malta	370,000	L1	8,000
		L2	86,000*
Marshall Islands	56,000	L2	28,000*
Mauritius	1,128,000	L1	2,000
		L2	167,000*
Micronesia	105,000	L1	4,000
		L2	15,000*
Montserrat (c)	11,000	L1	11,000
Namibia	1,651,000	L1	13,000
		L2	300,000*
Nauru	10,000	L1	800
		L2	9,400
Nepal	20,093,000	L2	5,927,000*
New Zealand	3,568,000	L1	3,396,000
		L2	150,000

(Crystal, 1997: p. 57 – 60, in McKay, 2002, p. 6-9)

Countries that Give Special Status in English N - U

Territory	Population (1995)	Usage estimate	
Nigeria (c)	95,434,000	L2	43,000,000
Northern Marianas (c)	58,000	L1	3,000
		L2	50,000
Pakistan	140,497,000	L2	16,000,000
Palau	17,000	L1	500
		L2	16,300
Papua New Guinea (c)	4,302,000	L1	120,000
		L2	2,800,000
Philippines	70,011,000 . .	L1	15,000
		L2	36,400,000
Puerto Rico	3,725,000	L1	110,000
		L2	1,746,000
Rwanda	7,855,000	L2	24,000*
St Kitts & Nevis (c)	39,000	L1	39,000
St Lucia (c)	143,000	L1	29,000
		L2	22,000
St Vincent & Grenadines (c)	112,000	L1	111,000
Seychelles	75,000	L1	2,000
		L2	11,000*
Sierra Leone (c)	4,509,000	L1	450,000
		L2	3,830,000
Singapore	2,989,000	L1	300,000
		L2	1,046,000
Solomon Islands (c)	382,000	L1	2,000
		L2	135,000
South Africa	41,465,000	L1	3,600,000
		L2	10,000,000*
Sri Lanka	18,090,000	L1	10,000
		L2	1,850,000
Suriname (c)	430,000	L1	258,000
		L2	150,000
Swaziland	913,000	L2	40,000*
Tanzania	28,072,000	L2	3,000,000
Tonga	100,000	L2	30,000*
Trinidad & Tobago (c)	1,265,000	L1	1,200,000
Tuvalu	9,000	L2	600
Uganda	18,659,000	L2	2,000,000*

(Crystal, 1997: p. 57 – 60, in McKay, 2002, p. 6-9)

Countries that Give Special Status in English U – Z

Territory	Population (1995)	Usage estimate	
United Kingdom	58,586,000	L1	56,990,000
		L2	1,100,000
UK islands (Channel Is, Man)	218,000	L1	217,000
United States	263,057,000	L1	226,710,000
		L2	30,000,000
US Virgin Islands (c)	98,000	L1	79,000
		L2	10,000
Vanuatu (c)	168,000	L1	2,000
		L2	160,000
Western Samoa (now Samoa)	166,000	L1	1,000
		L2	86,000
Zambia	9,456,000	L1	50,000
		L2	1,000,000*
Zimbabwe	11,261,000	L1	250,000
		L2	3,300,000*
Other dependencies	30,000	L1	18,000
		L2	12,000
Total	2,024,614,000	L1	337,407,300
		L2	235,351,300

Notes: (c) indicates countries in which a large percentage of the population speaks a pidgin or creole variety of English.
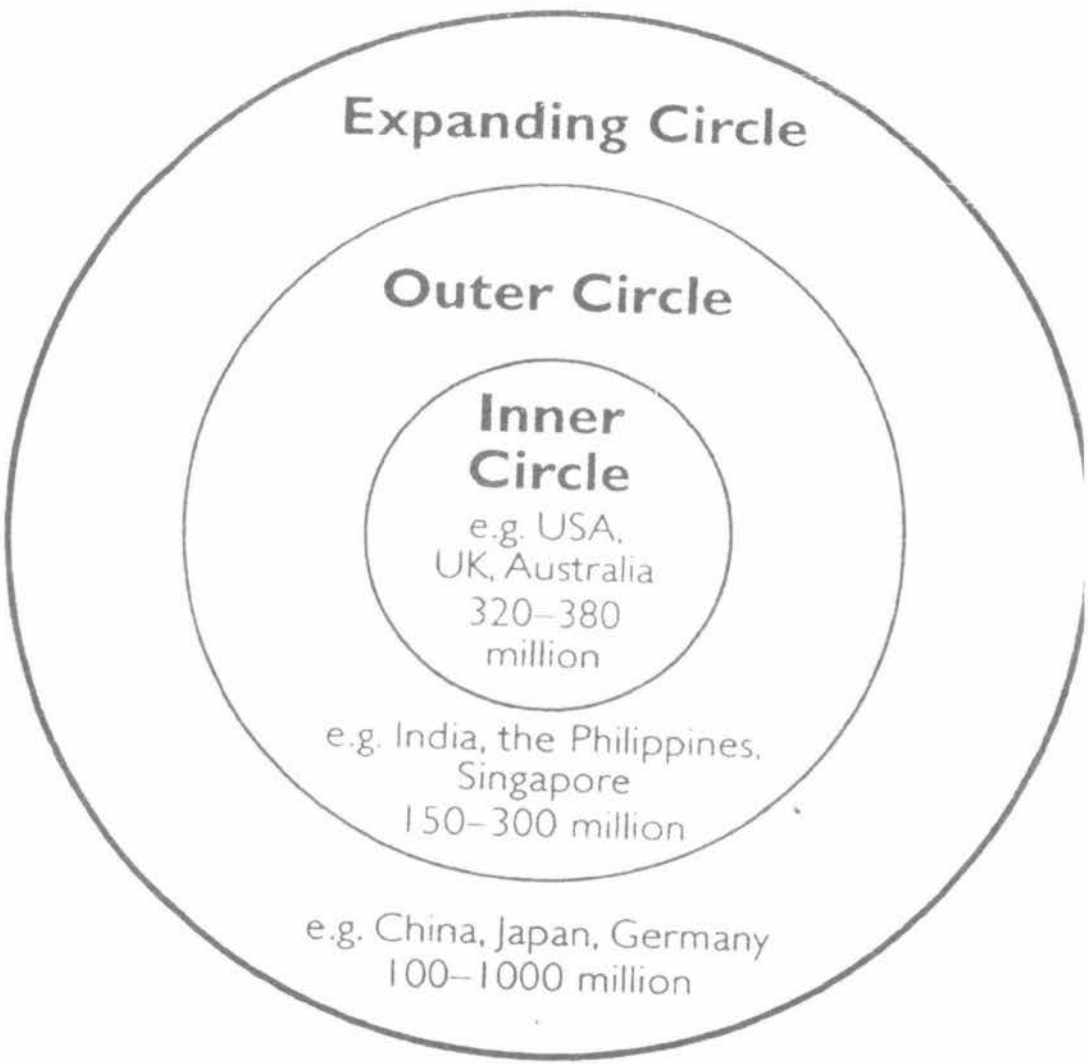
An asterisk indicates a country in which no linguistic estimate is available. In these cases an indirect method of calculating totals has been used.

The category 'Other dependencies' consists of territories administered by Australia (Norfolk I., Christmas I., Cocos Is), New Zealand (Niue, Tokelan) and the UK (Anguilla, Falkland Is, Pitcairn I., Turks & Caicos Is).

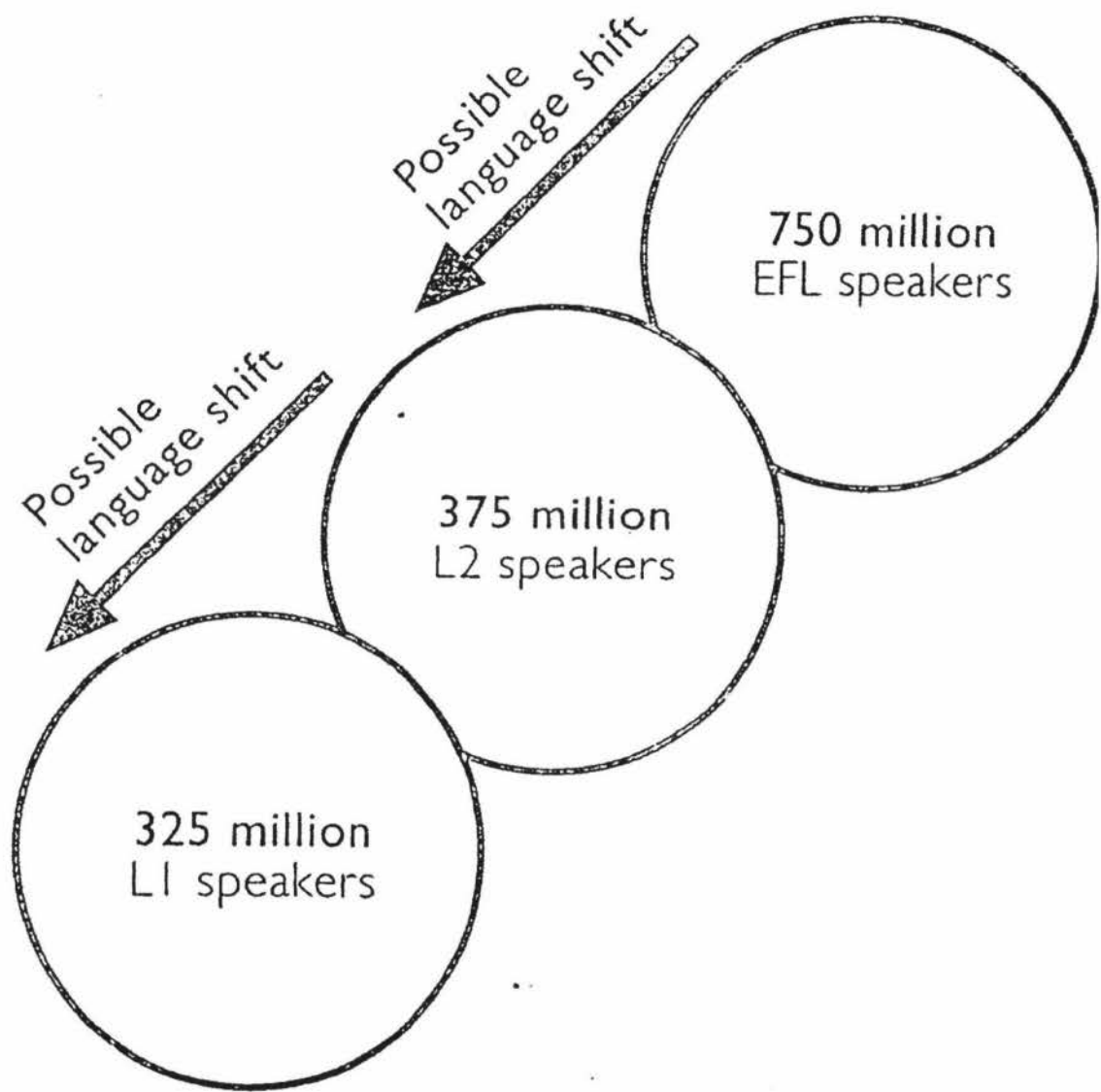(Crystal, 1997: p. 57 – 60, in McKay, 2002, p. 6-9)

Appendix Five

Kachru's Categorisation of Countries in which English is Used.

Expanding Circle

Outer Circle

Inner
Circle
e.g. USA,
UK, Australia
320–380
million

e.g. India, the Philippines,
Singapore
150–300 million

e.g. China, Japan, Germany
100–1000 million

(Crystal, 1997: p. 54, in McKay, 2002, p. 10)

Model of the Changing Patterns in the Use of English.

(Crystal, 1997: p. 54, in McKay, 2002, p. 10)

Appendix Six

Supplementary reading material.
(Supplied to the participants as an option)

Language with Strings Attached.

David Cooke
Glendon College,
York University

(Date unknown)

Language with Strings Attached

David Cooke, Glendon College, York University

In his thought-provoking paper, "Language without Culture," Carrington (1988) makes these points amongst others:

1. In teaching, an international language can be separated from its original culture (e.g., English can be distinguished from the cultures of Great Britain and USA).
2. Language teachers do not need to teach an L2 through culture (and thereby assimilate or acculturate learners).
3. Language teaching does not need to create native-speakers out of non-native speakers.

These are substantial points with an almost inevitable ring of conviction about them. It seems long past time, for instance, for language teachers to dissociate English language from the ennobling vision of life in deepest Sussex. Likewise there must be more ways to a language learner's heart than inducting through Peoria. Moreover, teachers are regularly faced with the remarkable abilities of foreign learners who communicate very effectively in an English that is distinctly not native but nevertheless highly functional.

There is also support in the literature for Carrington's position. A body of scholars argues that "English does not belong to any one group of people" (Bickley, 1982:87; see also Lester, 1978; Smith, 1983a, 1983b). Their view leads logically to support for non-native Englishes (e.g., Kachru, 1982; Lester 1978; Strevens, 1980). In general, there is a growing interest in English as an international language (see e.g., Brumfit, 1982; ELT Documents, 1978; Kachru, 1982; Smith, 1983c).

Overall, Carrington's paper is the sort of basic position that can strongly influence language teachers, outlook and procedures. It is therefore timely to look at the context of the growing interests in international languages, including the ideological frameworks and power-relations that operate in language and culture. This is especially important, since I believe Carrington's thesis results in several unintended outcomes that he probably would not welcome.

Carrington's position provokes questions like:

- Who benefits from the spread of an international language?
- Whose interests are being served?
- Who is advantaged and disadvantaged?
- What role does an international language play in the lives of people?

27

What role does English language teaching play in an increasingly international world?

I want to argue that on the one hand communities in places like Asia, Western Africa and the West Indies benefit from *generating* their own English without being tied to an external culture; but on the other, they are at risk unless they can deal effectively with the pervasive and potentially underlining influences that flow from *receiving* the international language and the external cultures carried with English. This is not just a problem for the Third World. It is just as vital for the industrialized world, including Canada, which has only very imperfectly recognized and responded to external intrusion. Witness the last twenty years' sporadic debate over cultural, political and economic sovereignty, since the Watkin's Report (Canada, 1968); also the recent schism over freer trade with the US.

I believe we do have to deal with culture, but not as a rearguard action to defend the chauvinistic teaching of the wonders of British civilization or the "miracle of Western technology." On the contrary, this chauvinism and self-interest is precisely the reason for combatting cultural imperialism and putting people on their guard against its influence. Trying to ignore culture is not only difficult, it is also dangerous to clients of English as an export.

Language with Culture: a Necessary Focus

Understandably, there are different viewpoints and emphases in talking about culture. To some, culture is a central feature of human existence. To others, it is a companion or bystander to other, perhaps more significant areas of life and pursuit. In any case, I take culture to be the sum total of a people's way of life. It therefore includes a people's social patterns' political and economic life, ideology, and class-structure. These factors are not just occasionally-relevant items in the flow of life. They permeate a people's being. "Culture is something organic," says Nelson (1986). "It emerges from the body of the people and their experience of a particular locale in human time and geographical space." In most communities certain patterns and values become dominant, often because they are promoted by the most powerful members. There is a world of difference between the dominant cultures of a peasant-survival economy, an advanced capitalist state dominated be large cooperations, a welfare state, a socialist nation, and a fascist dictatorship. And language is the expression of that culture.

Whether we realize it or not, language teachers are integrally involved in transmitting culture, both at home and abroad. This may seem surprising unless we recognize that we ourselves are not neutral beings,

even though we strive to be "professional." Language is often not neutral; and education involves a set of culturally-laden theories, assumptions, enthusiasms, convictions and subjective decisions. We realize this perspective rather starkly when we look at the cloning behaviour of colonialisms. In what is now Zimbabwe, Cecil Rhodes established Salisbury, a very English city, with English political, legal and educational institutions, in neighbouring Mozambique, the Portuguese imported their own Metropolitan way of life, though with more and cheaper servants. They also thoughtfully maintained a fearsome bureaucracy, complete with the feudal system of "paper azul," or blue paper, for petitioning the kinds of services and attention that many modern states would now feel obliged to provide unasked. In India, the educated elite can still go to private schools modelled along the British equivalent and follow curriculums seemingly fashioned in England.

In the latter part of the twentieth century, we believe we are not explicitly colonizing, but we can be brought up short at the reaction of some Third World states that regard Western influence an Imperialism. At this point it pays to look critically at how we operate abroad: for example, as language teachers to consider just how much of our English teaching is imported from familiar procedures back home. How many of us, for instance, have happily promoted communicative teaching in the People's Republic of China (PRC), or anywhere, because we believed it to be superior to other procedures? In the 50s and 60s it was the Audio-Lingual Method, in the 30s the Direct Method, and before that Grammar-Translation.

Language teaching methodology is only part of the equation. More importantly, in teaching even words, phrases and sentences, we are often conveying our culture in some form, and indeed students frequently demand just that. And the moment we go beyond the sentence to text and discourse, it becomes virtually impossible to avoid culture. We can apply a simple test of this on ourselves. Take the authentic texts from newspapers and periodicals that English teachers so regularly use in classes. Then see how far you can go into them before encountering social and cultural content that marks our society as distinct from another, and therefore needs commentary or interpretation for L2 learners.

The most obvious exception to this claim would be language for special purposes, e.g., "English for airline pilots, German for physicists ... perhaps French for ballet mistresses," as Carrington puts it. Yet even here culture lies close beneath the surface. Ballet and other art forms are by definition culturally-bound. Sciences of different kinds are turning out to have many in-built cultural biases in selection methodology and interpretation.

The underlying question as always is, are those interests being served? And at this point, it is hard to duck ideology, muted though it may be to us. "Social reality does not appear to us directly," writes the University of British Columbia sociologist, Marchak (1981:1).

> It is revealed to our understanding through a screen of assumptions, beliefs, knowledge. Together, these elements of the screen comprise an ideology, and the ideology directs our attention to some realities but not to others.

My point would be that we are regularly unwitting carriers of ideology. Through our involvement with language, education, and often, forms of media, we are agents of Western non-neutral ideology, across ESL, ESD, EFL and English as a language of wide communication. "[T]he barrage of information available in society will generally uphold the dominant ideology," adds Marchak (p 5) "and that ideology will generally be shared by those who teach in its educational institutions and those who report and editorialize in its media."

There are reasons for English language teachers becoming concerned about this issue. One is that the dominant ideology of a society may not be truer "that the ideology is useful, even socially necessary, does not make it true," as Marchak says. Nor is it necessarily beneficial to large segments of a society—typically the dominant ideology of Western society serves the financial and educated elite.

Another reason is that ideology is being promoted to other potentially different societies, for example through various kinds of international aid and "development", which can include us language teachers. (For critiques of aid and development, see Adam and Solomon; 1985; Carty and Smith, 1981; Clarke and Swift, 1982; Hayter, 1971 and 1981; Payer, 1974.) Ingrained in our society is North American liberalism: belief in the importance of the individual, private property, the market-place, material prosperity, limited government involvement in the economy, serial mobility. Quebec Premier Bourassa's decision in Dec 1988 to opt for the "inside-outside solution" for public signs provoked a storm of protest from Anglophobes across Canada, revealing how hard it is for many Canadians to consider collective rights against the rallying cry of individual rights. So when we take the next step of transferring our language, culture and ideology abroad, we pose a series of threats to other, possibly vulnerable societies. The elites of many countries naturally long for Western wealth and lifestyle; and so do many of the population, once given tantalizing glimpses of Northern prosperity. After leafing through some Western magazines one afternoon, a Mozambican student-teacher commented, "The poorest people in the US are richer than any of us." What is not so apparent is that North American wealth involves huge inequalities, feeds on various kinds of national and international exploitation, and creates massive costs, as the greenhouse effect is only too clearly showing.

The challenge for language teachers is that if it is difficult to avoid exporting our culture and ideology, it becomes essential for us to interpret them to our learners in as critical a fashion as possible. Moreover, if it is valid to beware of cultural intrusion in foreign settings, it is just as true back home in ESL and ESD. Immigrants to English Canada, whether from Quebec or overseas, are entering the world of Anglophobe Canada and its dominant ideology. They may or may not wish to be part of it, but they are certainly enveloped in it. Whether they agree with it or not, they should know its nature.

Interestingly, a critical approach to the values within our own language and culture should also make us aware of *other* cultures, and of the potential for an international language like English to carry those cultures. Here then is a point of contact with Carrington's claim of "a new situation in which the language becomes untied from its original culture."

There are compelling reasons for untieing language from its original cultures, and one of them must surely be that those countries with English thrust upon them see other cultures as an intrusion—i.e. as forms of cultural imperialism. But it is more than just wanting to have one's own cultural landmarks. It is a demand for self-determination. Such a call is very explicable when we look at patterns of external intervention. Some years ago, a veteran British Council appointee remarked, "The British Council paves the way with British culture so that political influence can follow." For reasons of national self-interest, rich countries want political and diplomatic influence, in ways that range from nice to nasty. (Compare France's relatively benign presence in Canada with the US contras in Nicaragua.) But a country's diplomatic representation also opens doors for business. An example of this process is CIDA's current involvement in the greatly controversial Three Gorges project of the Yangtze River in the People's Republic of China, opening the floodgates for certain Canadian big business interests, (without the caution of environmental impact studies). The bottom line of North American ideology, economic life and *realpolitik* is capitalism. Capitalism exists to make a profit, control production and labour costs, and open new markets. And when we use Newsweek, Macleans, and probably the Globe and Mail, we are likely helping the process unless we ourselves have a critical stance that we can pass on to our learners.

In short, there are several dangers to consumers of English language and cultures: becoming locked into rich nations' economies; becoming client states in technology, markets' production and consumption, education, media, and publishing; becoming victims of foreign markets and stock exchanges (see for example, the plummeting prices for primary products like coffee and cotton) and becoming less and less free to act independently, as the world is increasingly controlled by immensely powerful trading blocs dominated by North America, Japan, and Western Europe.

So, teachers and learners need insight into the language of a culture, and of power, ideology and class. Put differently, not only should we face the language of cultures, but the cultures of language—the uses of language that range from representing a way of life, to creating a taste for it, to promoting it, to institutionalizing it. Western countries may not create an exact clone of their way of life in, say, Third World states, although they have had a fair crack at it under nineteenth century colonialism and beyond. But the rich countries do want to establish patterns of consumption at national and individual levels that provide steady, secure markets and often pervasive control or influence over political, economic and social structures. (See, for instance, the way the IMF insists on tight economic restructuring in countries they grant loans to.)

Language without Culture

The notion of language without culture allows us to conceive of the language teacher as a technologist and language as a technology—a tool that can be put to any purposes. These may seem quite reasonable and acceptable concepts, but they misrepresent the role of both teachers and language because neither education, culture, language nor technology are neutral entities.

Language as technology lightens the responsibility on the language teacher. It allows the teacher to reduce the scope of teaching, especially the content of courses. The subject-matter of language classes has been empty enough over the years, perhaps on the assumption that "we are basically language teachers." It has therefore been easy to justify courses largely or wholly of grammatical items, structures or functions.

By contrast, recent language teaching has seen an explosion of interest in content although much of it is still very contrived. (There seems still to be a significant movement holding that L2 classes cannot deal with real-life interests.) It would be truly distressing if the liberal concept of language without culture were to intentionally distract from the way we use our mother tongues and international languages around the world—to deal with vital, significant and living aspects of our humanity. Language teaching has often had the effect of belittling language and people, because it has dealt with trivial and demeaning subject-matter. This is a trend we do not need to sustain.

Language as technology enables the teacher to sidestep culture and values, something which is not wholly new to language teaching. After all, many teachers have ignored culture in their teaching, although they may effectively have been transmitting it. At the same time, other teachers have decided on principled grounds not to teach about the culture, and some have consciously chosen not to introduce students to a society through teaching culture. But since it is almost impossible to avoid conveying culture, the context is important here: the English that is beamed at people around the world is under the control of a small number of powerful interests—Western-dominated news agencies, media giants, publishing houses, purveyors of popular culture, government-sponsored agencies, education enterprises (see, e.g., Smith, 1980, McPhail, 1981). These interests are served by economic and/or educational elites, some with the best of intentions, operating in a world of hugely lop-sided systems of power.

Now, local communities, e.g., in Third World countries, have every right to use English for whatever purposes they see fit. But we should realize that even in such circumstances, there are local elites whose interests and orientations have regularly been shaped by the same middle-class interests as their counterparts in richer countries overseas. Class interests often overcome ethnic and cultural barriers very effectively. These backgrounds have an outcome in national policies and institutions.

Finally, there is an important insight from Judith Hunter (personal communication) who points out that language as technology leads to the road back to the basics. The basics movement is the conservative philosophy that insists learners have control over the supposedly value-free technical skills of language and math in order to serve the value-laden interests of business. It is no coincidence that economic leaders and concerns promote the basics intensely in times of social and economic downturn, in the push for compliant, partly-skilled labour, and of course, willing consumers. The movers and shakers are much less enthusiastic when it comes to developing a thoughtful populace that questions the culture it lives in or the constraints imposed on it—see the hostility to unions and whistleblowers.

Carrington speaks to a riveting title, "language without culture." I feel he is talking in particular about "language without colonial culture." Colonialism is still alive and kicking, but nowadays it is called im-

perialism or, with deliberate softening, international relations. Whatever the label, I believe we still need to deal with the culture that comes along with the language.

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Appendix Seven

Supplementary Reading Material
(*Supplies to the participants as an option*)

'Language without Culture: A Learner's Option.'

Lawrence D. Carrington
University of the West Indies
Faculty of Education
St. Augustine
Trinidad

(Date unknown)

Language without Culture: a Learner's Option

Lawrence D. Carrington, University of the West Indies
Faculty of Education, St. Augustine, Trinidad

Whenever I am invited to deliver an address of this kind my automatic reaction is panic. Addresses of this sort are different from scholarly presentations in the formal academic sessions of a conference. Scholarly presentations can succeed even when they bore the audience, but a boring address is a disaster. Academic papers are most often the result of very specifically directed research which the presenter, sometimes misguidedly, believes to be important. All that is necessary in those circumstances is that there be one participant who can use the speaker's presentation as a platform for his own exposition or who disagrees with a comma, a paragraph or the entire paper. That is usually enough to set off sufficient exchanges that the paper will end with applause. Not so the address. The address is frequently based on ideas that jump helter skelter into the speaker's mind, ideas which he then elaborates oratorically rather than intellectually, much in the style of an average Sunday sermon. The address also carries the additional feature of not having a question time. This is a mixed blessing and the negative side of it is that the speaker has no opportunity to correct misconceptions or to wriggle out of corners that he created for himself. Hence, when your president, Ernest Harris, invited me to address your meeting, there was this immediate panic. However, anticipation of the pleasures of being among friends here in Toronto overcame the panic and I began to savour the possibilities. So here I am and thank you for inviting me.

What I wish to do in this address is to contribute to the theme of your conference, "Raising the profile", by provoking reflection on some of the goals, assumptions and methods of second language and second dialect teaching. In her stimulating address of yesterday, Mary Ashworth described herself as initiating a dialogue with you. I wish my presentation to be interpreted in a similar fashion. I shall not be tabling a set of cleverly devised solutions for fictitious problems. Instead I want to invite reflection on a few issues that seem to me to be the outcome of the successes in English language teaching.

It is my view that the issues that present themselves to language teachers in these last years of the 20th century are different in several respects from those that have shaped language teaching up to the present. The issues that I shall raise are not restricted to the teaching of English to speakers of other languages. They extend to the teaching of any international language to speakers of any other language in situations where learning that international language is necessary for communication within the society in which the learner is resident — for instance, teaching English to speakers of French in Canada, or French to speakers of English in Canada; teaching Russian to Cuban speakers of Spanish whether in the Soviet Union or in Cuba, or French to speakers of Haitian, or English to speakers of Jamaican. I will make reference to countries and situations with which we are familiar but I would like to maintain a focus on the general theoretical issues beyond the examples that I use for illustration.

My basic proposition is the following. When a language acquires the status and function of an international language, there are important shifts in the relationships between the language and its speakers and between the language and those persons who find it necessary to learn it. Teachers of an international language need to be conscious of the shift (on which I shall elaborate) and they need to reflect on how it should condition their language teaching.

For our present purposes, let me explain how I want to use the term international language. An international language is a language whose use has extended to the point that most of its users belong to cultures other than the one to which the language originally belonged. It is a language whose use has expanded not simply by the population growth and fertility of its native speakers but by the fact that numbers of non-natives begin to learn and use it either out of personal motivation or because school policies require them to do so. Typically, a language of this type will have been spread over its current coverage by acts of conquest or extensive migration on the part of its original native speakers, or by acquiescence on the part of other cultures to the importance and power of knowledge of the specified language.

A definition such as this, would include among international languages certainly the following: English, Spanish, Russian and Arabic. The status of international language does not depend upon the geographical area over which the speakers are spread, or the number of continents or anything of that kind; nor does it refer to the political control that the primary users have over the particular countries in which the expansion of the number of users is taking place. We also have to make a clear distinction between international languages and languages of international importance. Take for instance Japanese. I would consider Japanese to be a "language of international importance" purely on the basis of the economic and technological power that Japan has developed within the latter third of this century. But I would not categorize it as an "international language" because I think that the net direction of flow of language learning between the Japanese world and the non-Japanese world is that more Japanese are learning other languages than there are speakers of

other languages learning Japanese. Of course, we can determine the correct direction of flow by conducting a survey. If we find that the net flow is different, it would not undermine my point; we would simply add Japanese to the list of international languages. Similarly, while the sheer size of the Chinese world and the presence of speakers of Chinese outside of China is sufficient to warrant the classification of Chinese as a language of world importance, it is again the net flow of Chinese towards knowledge of other languages rather than other people towards a knowledge of Chinese that would exclude it from my category of international language.

Becoming an international language involves a delicate trade-off. It has a number of very strong pluses which have been well exploited by several cultures during historical time. It is not a new thought to propose that language is a part of culture and that consequently, acquiring a language is, in more senses than one, gaining an entree to the culture of its native speakers. Institutions such as the British Council and the Alliance Française have understood this principle to perfection. The benign presentation of language, literature and ways of life expands the horizons of the culture group whose language, literature and life-styles are presented. The Alliance Française teaches French, but the learner absorbs more than the language. He learns to find Peugeot motorcars charmingly different and to tolerate the eccentricities of gear shift placement in Citroens and Renaults; Paris beckons and he responds. In like fashion, the digestion of Shakespeare, James Joyce and even Orwell has achieved for England the same functions of enthralment of the non-native that the exposure to French has performed for France in so many countries. The teaching of Russian in Eastern Europe would fulfil similar wheel greasing and market expansion functions for the Soviet Union.

Investment in language teaching to foreigners in the foreigner's home country is advertised and justified as affording the world a window on the culture that is presented; it is the oiling of the wheels of human relationships into a smooth harmony of appreciation for the values associated with the language and its speakers. At the same time, we know that the institutionalization of these efforts can carry the covert perpetuation of a notion of the "civilising", "acculturative" or "assimilationist" functions with which Europe invested its languages during the period of imperial expansion. The tight interlock between the teaching of language (especially through literature, a medium that involves tremendous cultural exposure) allows the best intentioned acts of teaching English, French or Russian or any other international language to further goals that are far removed from classrooms.

The point has been recognised for a long time. Indeed in the proceedings of your 1987 meeting, David Cooke referred to English as a Trojan

horse. The image is very apt for describing the subversive nature of the spread of international languages. In my perception, there is another dimension - the donor of the horse, the recipient and the horse itself stand the consequences of the gift.

When a language becomes an international language, its primary native speakers lose their monopoly over the applications of the language. The language ceases to be their property and it becomes increasingly detachable from its original culture. If we look at the case of French, we find that beyond the hexagon of France there are several millions of people who use French in cultural contexts that are not part of the metropolitan experience and for whom French performs functions that cannot be readily reconciled with the metropolitan culture. In fact some of the functions that it performs are decidedly anti-French! The functions of French in the North American culture of Quebec, the Caribbean culture of Martinique, the African culture of Senegal and the Neo-Melanesian culture of Vanautu are sufficiently disparate to make it absolutely clear that one does not have to "become a Frenchman" to be a user of French, even an exclusive user of French. French becomes detachable from France not only physically, in a geographical sense, but spiritually, in a cultural sense. L'Academie Française, long teetering on the brink of irrelevance sighs with exasperation as it looks around at the assaults on the purity of its language.

The case of English is equally instructive. English is a primary language of several large countries who make no pretense of their separateness from one another. The United Kingdom, the United States, Canada, India, Australia, New Zealand, Nigeria (to mention only some of the more influential examples) are clearly separate entities, and perhaps as many cultures, despite the fact that they share a language. The same language expresses the apparent obscenity of liberalism in the United States and its normalcy(?) in Canada; it copes with Carnival in Trinidad and Divali in Guyana, the outback of Australia and the suburb of Oakville. And these are not simply places, they are cultural settings. In brief then, membership in a specific culture is not an automatic obligation of the use of a language. Starting from a situation in which to enter the language was to enter the culture and risk absorption, changes of the distribution of speakers, expansion of the contexts of its usage and the coalescence of new reference points have produced a new situation in which the language becomes untied from its original culture. Once this happens, it is an open question whether it has to be tied to any specified culture. The notion of a language independent of culture becomes a functional reality. We already have some adjustment to the idea in the programmes that fall under the rubric of English (and other languages)

for Special Purposes-English for airline pilots, German for physicists... perhaps French for ballet mistresses.

The issues related to this development would be simple if the language teaching situation were always outside the original culture of the language in question. But this is not the case. Quite frequently, the language learner is within the original culture of the international language - The Trinidadian child in Toronto, the Malian immigrant in Paris, the Pakistani in Sheffield, the Algerian in Marseilles, the Papuan in Australia and so on. Let us stick with these examples a bit longer, the cases of newcomers to metropolitan societies. Native speakers of a language are apt to interpret the presence of non-native language learners or users incorrectly. Native speakers are likely to assume that the presence of the non-native within their environment means that the non-native has a commitment to being acculturated or assimilated. This assumption is not necessarily correct. The untying of the language creates the possibility for a more functional and utilitarian view of the language; knowledge without participation becomes possible. In an increasingly complex world, desire for membership in a society may not be the motivation for the acquisition of a language. Many learners may wish to purchase a language and use it much as they would use a consumer durable without committing themselves to absorption by the culture that the language exposes. An international language is not the possession of a specific group. It is public property. It is not the vehicle of a single culture. It becomes the vehicle of any culture to which a user applies it. Teachers of an international language have to become conscious that there may be a cultureless dimension to the language that they teach. They have to envisage the possibility that the learner may wish to have at his ultimate disposal a tool that is free of the cultural component that native speakers assume to be an automatic concomitant of the language. The cultural component may be precisely the component that the learner may not wish to have.

Teachers of an international language face a predicament. They bear a responsibility for the development of the communication possibilities of the society in which they function; yet, the international status of the language that they teach and its potential detachment from a specific culture can jeopardize the customary conduit for the teaching of the language. Without careful thought such a situation can appear to be insoluble. It is equivalent to telling the craftsman to make a fine table and taking away his tool kit at the same time! (I don't want you to take the image much further; it will fall apart in a few more sentences.)

If teachers of international languages, including teachers of English as a second language, are to cope with the somewhat paradoxical situation that I have outlined, we need to look carefully at how we might

reformulate our goals, adjust our methods and modify our expectations. Dogmatic assertions by one person on this matter are unlikely to provide solutions. Dialogue, research and negotiation have to provide them. I would like, however, to offer some perspectives from which the matter might be approached.

If I am a valid example of a language teacher and if my experience of being taught is shared by many persons, I think I am on safe ground in asserting that many language teachers suffer from a Pygmalion complex. They consider it their duty to create native speakers out of non-native speakers. In the scenario that I have sketched, this is a highly questionable goal. Let us look at a very sobering proposition that arises from the work of Robert Le Page and Andrée Tabouret-Keller (1985) recently published in their book *Acts of Identity*. It is the outcome of a longitudinal study of language behaviour in a number of Caribbean settings as part of their attempt to explain shifts in the variable behaviour of people in the areas they studied and in other similar kinds of settings. I shall summarize one of the major findings of Le Page and Tabouret-Keller at this point. It is their conclusion that individuals create their system of verbal behaviour to resemble that of the groups with which they wish to identify, subject to the constraints of their ability to identify the groups, the strength and clarity of their motivation, the adequacy of their opportunities for learning and their ability to learn.

This conclusion challenges strongly the basis for the Pygmalion-type creation of native speakers from non-native speakers. For our purposes, we can re-interpret this to mean that in addition to having ability to learn and an opportunity to learn, learners must be able to identify a target group and must also wish to identify with that group. Notice that the identification is not simply a matter of language, it is virtually a psychic identification. The development of native speaker-like competence implies a certain shift of identity that the speaker must be prepared to make. But given my argument, we must not assume that learners wish to make that psychic leap and our teaching should not be premised on the likelihood.

We could end right here if the only corrective action we needed to take was to say "Let us not expect native-like behaviours from our students; they'll get the language when they want to, so we have no problem." But predictably, it is not as simple as that. The orientation towards the creation of native-speakers affects more than the general motivation of the teachers. It conditions our methodologies, our materials and our procedures to an extent that can be counter-productive. It colours the assessment of the achievements not only of the students but of their teachers.

Finding a way out requires the thoughtful dissection of our language and our language teaching to determine what of it is culture bound and what of it is transportable and independent of the culture of its original native speakers. This may seem to be an impossible task but I wish to illustrate that it is not. I shall restrict myself to simple examples, but I have attempted to choose what seems to me to be illustrative of the way in which a language can be peeled to allow differentiation between those components that are culture specific and its compulsory core.

Careful observation of speech can show that persons who belong to the several cultures that use English use their voices in very different ways. My periods of residence in the United States for example confirm an observation that was originally based on evidence from the media. It seems to me that a typical American female speaking voice is significantly higher in pitch than the speaking voice of a comparably educated British female. I have not put the observation to any acoustic test but I would be willing to lay a largish bet on my view. Specific voice quality is not intrinsic to English; it is a culture induced feature that can be set aside in the process of stripping the language down to its essentials. Another similar acoustic feature is the nasality of North American speech. Both Americans and Canadians manifest a degree of nasality that surpasses that of British speakers.

Of what value is such an observation, you might ask? It becomes important when one combines it with the question of differentiating intonation patterns that are essential to English from those which are specific to the teacher's dialect or the result of affective input related to the nature of the teacher's interaction with the learner. It would be unrealistic to expect teachers to pretend not to be part of their own cultures and the observations I make are not intended to suggest that teachers ought to avoid their natural speech. The more manipulable variable is what learners are expected to internalize and consequently what will form part of the indices of their progress in the acquisition of the language. Teachers' perceptions of the output of the learner are what is being examined here.

Let me provide an example of how acoustic features, intonation and to some extent vocabulary can colour the perception of a listener. One of my colleagues in Jamaica was examining a tape recording of a group of sixth form boys having a discussion with a teacher. She had recorded them because their teacher had earlier commented that the group was worth recording since they showed a lot of non-standard features and Jamaican Creole characteristics in their output. This was a source of worry to the teacher in question but of interest to my colleague because this is what she was looking for. When she transcribed the recording, she found that almost all of what the boys had said was structurally accept-

able as English. However, the boys had used a basso fundo drawl associated with tough Jamaican urban males and had interspersed their speech with words and expressions such as "seen", "you no see it", "true" and other commonly used phatic elements associated with the Rastafarian group. These inclusions appear to have coloured the teacher's perception that they were not operating in English. Indeed, I wouldn't be surprised if the boys shared their teachers opinion!

The questions that arise are the following: What are the acoustic features and phonetic characteristics that are intrinsic to English as distinct from particular to the teacher of the language? How important is mimicry of the teacher or native speaker in the output of the learner? We have all, I believe, had the experience of dealing with new speakers of a language who like automated actors produce streams of native-like utterances which on further examination turn out to be significantly deviant in their structure or, more disturbingly, quite low in content and contextually inappropriate. I am not suggesting by this contrast that we should automatically lay such heavy emphasis on structure that we sacrifice phonetic and acoustic features. We could then end up with contextually appropriate grammatically accurate utterances that are incomprehensible to the teacher or native speaker. What I am laying out for scrutiny is the necessity for careful identification of subjective elements and of culture-bound elements and hence the determination of the objective essentials of the language we are teaching.

I want to look next at metaphor and imagery, an area in which cultural characteristics can proliferate in a language. Take the extent to which Caribbean and British users of English draw metaphors from the game of cricket while Americans draw theirs from the game of baseball. I am not sure what Canadians do, perhaps they pass the puck instead of the buck! Is "being on a sticky wicket", "being stumped", "having a good innings" or "holding an end" any more a part of the English language than "making it to first base"? When we come to grips with the matter we recognise that they are not. My point here is that a significant proportion of the details of a language are culture specific rather than language essential. The implication of this is that the measures of the development of knowledge of a language have to be sensitive to the difference between the core and the periphery.

Once we realise that imagery and metaphor are culture specific and not intrinsic, we immediately have to reopen the case of what kind of literature might support the teaching of international languages. What is the objection to English translations of contemporary Latin American literature as the literary base for the presentation of English to a Nicaraguan emigre to Canada? Why shouldn't an Indian student in Canada be edified by Salman Rushdie rather than Ernest Hemingway?

What is the advantage of Stephen Leacock over Vidya Naipaul as a resource for the presentation of English prose? Or Robert Frost over Derek Walcott as a source for English poetry?

My contention is that we have a virtually infinite set of resources for reducing cultural imposition in the transfer of language. Indeed, the resources are so startling that it is surprising that more detailed reference to them has not been part of our teaching situation. We have bought for too long the notion that language learning is culture learning and we have fettered ourselves by restricting ourselves to the reputedly best exponents of the language within the native speaking culture rather than looking at the material that can present the essentials of the language without requiring the learner to make premature decisions about cultural identity.

Let me hasten to concede that the examples I have chosen apply to a fairly developed learner, but it is not my literal examples that are critical, it is the principle of recognising the expanded scope of the international language that we teach and using it to the advantage of the teaching act.

The essence of my contribution is this: the international scope of the English language implies significant independence of the language from the original culture in which it was generated. Recognition of that independence obliges the teacher of the language to consider what aspects of it are the core of the language and what aspects are culture-specific. In the light of the psychic link between a person's language and his/her identity, language learners need to have the option of determining the degree to which they will become a part of the culture that they observe within and beyond the language that they are learning. It is the teacher's responsibility to respect that option. Failure to do so will attract the accusation that you are the new missionaries, in the negative sense of that word, of linguistic and cultural imperialism. You need to determine very carefully what profile you raise, for the higher the profile, the more the scrutiny.

Thank you for your attention.

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Appendix Eight

Answer format for questions 2 a, b, c.

2. a **2. b** **2.d**

Activity	Start	Tolerance of L1	0	Tolerance of deviation from native English.	0
	Finish		10		10

Appendix Nine

Flash card prompts for question three of the questionnaire. These titles were individually presented on laminated sheets.

IMF

WB

TOEFL

IELTS

TOEIC

WTO

UN

Appendix Ten

Flash card prompts used for question three of the questionnaire. These titles were individually presented on laminated sheets.

Core   Periphery

Norms   Standards   Practices

Elitism   Exclusivity   Exclusion

Appendix Eleven

Extreme Quotes. Prompts to arouse discussion around questions three d and e. Each prompt was individually presented on a laminated sheet.

Monolingual use of English is imperative for effective international communication.

"English, speaking, thought and feeling is a vehicle of the entire developing tradition.

The best that has been thought and felt by man in all places and all recorded times.

Past and future."

(Joint CAL and BC Conference of 1961 in Cambridge)
(Richards, 1961, p. 19)

"Knowing English is like possessing the fabled Aladdin's lamp, which permits one to open as it were the linguistic gates to international business, technology, science and travel."
(Kachru 1984, p. 76)

Multilingual contribution will add richness to a language and ensure its survival.

"To capture the world's diversity using concepts only known to one language would mean that communication (and knowledge) would dip out on the cultural and linguistic pluralism of the world"
(Skutnabb-Kangass and Garcia, 1985)

Language and culture

"Culture should continue to occupy a central place in TESOL, but the concept needs to be substantially revised and updated. To balance the order received emphases on culture, stability, continuity and homogeneity with the newer, critical emphasis on heterogeneity, fragmentation, power and difference."
Pennycook, A (1998).

Colonial Monolingual paradigm

"We often assume that uniformity is the default norm. So ingrained is the assumption of the problematic nature of multilingualism that it can even be found not predicted but merely alluded to as a given." O'Driscoll, J. (2001).

English Education. What was its purpose?

"English education was designed to allow the 'natives' to function within the imperial system…not to promote their positions or status either actual or what they could aspire to."
Pennycook, A (1998).

ESOL imported then exported

"Many of the structures and practices of schooling in the modern world are built on educational philosophies and pedagogical traditions which can be traced back to the colonial mission of spreading 'enlightenment values of civilising purposes." (Canagarajah, 2000, p. 12).

Post WWII Development.

"English, speaking, thought and feeling is a vehicle of the entire developing tradition. The best that has been thought and felt by man in all places and all recorded times. Past and future."

(Richards, 1961, p. 19) (Joint CAL and BC Conference of 1961 in Cambridge)

WB and IMF

"World Bank, IMF and Aid meant that recipient nations needed to function in English…language and systems. These organisations were based on western economics and practices….Capitalism and Neo liberalism." Ruanni, T. and Tupas F. (2000).

Preserve Language or compromise on its use.

"It is people not language codes that understand one another. A willingness to be involved in matters of interpretation needs to exist if communication is to take place between speakers of different varieties of English. Strevens. (1983).

Rich resource base to be utilised

He maintains that…as far as the British version of the Communicative Approach is concerned, students might as well not have mother tongues. Meanings, uses, and communication skills are treated as if they have to be learnt from scratch." Swan (1985: 85)

ESOL plays a major role.

"There are four kinds of judgement which are commonly communicated; possibility, feasibility, appropriacy and if in fact an act have been or will be performed. Learners frequently produce expression which are entirely feasible and appropriate…communicatively effective in context but which are not possible in respect to codified rule. "Smith Larry, (1987).

Appendix Twelve

Answer Sheet for question four a.

4 a.

Favourite	Non Favourite
Why?	**Why?**
Favourite	Non Favourite
Why?	**Why?**
Favourite	Non Favourite
Why?	**Why?**

Appendix Thirteen

Discussion prompts for question five. Each prompt was presented individually on a laminated sheet.

Do we approach knowledge, which is articulated by language, as something to be preserved or always extended?

That which affects intelligibility, is the only thing that will govern tolerance in English varieties.

The Target language should always be 'native like competence' if intelligibility is to be maintained.

Lexis and spelling can be negotiable, grammar and structures not, if intelligibility is to be maintained.

It is people not language codes that understand one another and a willingness to be involved in interpretation.

All number of variations to the use of English can be understood...time is the only limiting factor.

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