Researching awareness and attitudes: A study of World Englishes and English teachers in South Korea

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Notice 1

Notice 2

Abstract

This study explores the awareness and attitudes of English teachers in South Korea (ETSK) toward eight selected varieties of English: American English (AmE), British English (BrE), Canadian English (CaE), Singaporean English (SiE), Indian English (InE), Chinese English (ChE), Japanese English (JaE) and Korean English (KoE). Data, consisting of 204 questionnaires and 63 interviews, is collected from both Korean and non-Korean English teachers, from two major regions, Busan Gyeongnam and Seoul Gyonggi in South Korea. The results are analysed using a number of quantitative data analysis methods (e.g., One way ANOVA, *Post hoc* test, and Crosstab multiple comparison) as well as applying qualitative data analysis. Little statistical differences in both awareness and attitude were found between three categorical groups (i.e., gender, Korean and non-Korean English teachers, area of residence). The findings are presented thematically from the perspective of the paradigm of English as an International Language (EIL), using a theoretical framework incorporating cognitive, affective and behavioural components of attitude (Baker, 1992; Garrett, 2010).

The findings indicate that ETSK lack awareness of different varieties of English, as indicated by the frequent statement made by ETSK: 'I don't know about these Englishes'. Aspects of phonology appear to be a salient dimension in determining participants' self-assessment of awareness of different varieties of English. There is a marked preference for Inner Circle varieties of English in attitude. In particular, AmE firmly remains the most sought after English variety in South Korea, being described as 'the most powerful, practical and the Base of English'. The ideologically laden notion of AmE superiority is deeply rooted in the minds of a large number of ETSK's, while Expanding Circle English varieties are disfavoured, with JaE in particular, rated as the least favourable. KoE was found to be more favoured than all other selected Outer and Expanding Circle varieties of English, and was

considered to be a 'friendly' and 'pleasant' English, thereby displaying participants' positive attitude to KoE in the affective component of attitudes. However, because of the internal conflicts found in the behavioural component of participants' attitudes, they were unwilling to speak in KoE. The presented study confirms the absolute favouritism shown by the Korean Ministry of Education (KME) and ETSK towards Inner Circle varieties of English and towards AmE in particular, as ideal teaching models.

The findings indicate that teachers' lack of awareness may have a negative impact on the way they react to other varieties of English and their lack of awareness would be considered as a kind of 'handicap', under which teachers operate with varying degrees of success in international communication. There is a very complex interrelationship within the various factors which influence attitudes towards these issues. The special position of AmE has been allowed to develop uncritically and the stigmatisation of 'other' Englishes has deeply penetrated the mindset of ETSK.

The findings also suggest that a greater awareness and understanding of language variation and its processes would play a significant role in the development of positive attitudes towards English varieties and to the acceptance of a pluralistic model of the English language. This thesis argues that disclosing and questioning the hidden discursive practices embedded in the English education policy in South Korea may be the first step in changing negative attitudes and in embracing diversified Englishes. The findings are also discussed in relation to the implications that researching awareness and attitude has for pedagogical considerations and for teacher training.

Declaration

I hereby declare that this thesis is of my own composition and that it contains no material submitted previously.

Hyejeong Ahn

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Abbreviations

EPiK: English Program in South Korea

ETSK: English teachers in South Korea

GET: Guest English teachers in South Korea

KME: Korean Ministry of Education refers to Koran Ministry of Education, Science and

Technology (KMEST), which has been changed to Ministry of Education (MoE) since

2013

KMEST: Korean Ministry of Education, Science and Technology.

TaLK: Teaching and Learn in South Korea

Chapter 1 Introduction

1.1 Research aims

The presented study aims to foster among English teachers in South Korea (ETSK) a greater understanding of the language variation process and develop a greater respect for varieties of English, thereby empowering them to make more informed decisions when it comes to their pedagogical approaches to English language teaching (ELT). In order to do so, this study employs a range of direct and indirect techniques of attitude measurement to investigate both Korean and foreign English teachers' awareness of and attitudes towards eight selected English varieties. The study also explores the pedagogical implications for English education in South Korea. It is hoped that the findings will raise ETSK's awareness of World Englishes (WE), and foster positive attitudes towards teaching WE in South Korea. It is also intended to provide an insight into and further ETSK' and policy makers' understanding of the phenomenon of the internationalisation of English. The research findings could shed light on, and provide evidence for the shift from benchmarking ELT in South Korea against American English (AmE) and British English (BrE) to pluricentric and nativised varieties of English. This study could also maximise the influence of ETSK as role models who are open to and cultivate respect towards the different varieties of English in their students and ultimately South Korean society as a whole.

The findings of the presented study aim to contribute to the field of WE, where studies relating to the South Korean context are largely limited. The findings offer valuable information about the level of English teacher acceptance and understanding of WE in South Korea and the challenges of implementing WE theories into English education in South

Korea. It is also hoped that the methodological approach adopted for this study will contribute to attitudinal research in this area in the future.

1.2 Research questions

In order to achieve the research aim, the following research questions were formulated:

1. To what extent are English teachers in South Korea (ETSK) aware of the varieties of English around the world?

2. What are the attitudes of ETSK towards varieties of English?

3. What are the attitudes of ETSK towards Korean English?

4. What are ETSK's preferred models for English teaching/learning?

5. What are the implications of the findings of this study for English language teaching in South Korea?

1.3 Statement of problem

In spite of the pluralistic view of English proposed by a large number of scholarly articles (e.g., Bolton, 2003, 2012; Kachru, 1986), the status of new Englishes is still largely considered controversial. Studies have reported that both the general public and English teachers regard American English (AmE) and British English (BrE), and the associated Received Pronunciation (RP), as the yardstick of linguistic correctness (Matsuda, 2003a.b). AmE and BrE in particular have been stereotypically accorded a higher status in English teaching and education policy and are seen as more prestigious than other Englishes, while other varieties are considered as being 'a deficient English' and full of 'mistakes made by learners of English' (Darus & Subramaniam, 2009; Ellis & Barkhuizen, 2005; James, 2013; Selinker, 2013). Similar results are also found in studies of South Korean attitudes towards varieties of English (Ahn, 2014; Bolton, 2012; Chang, 2005; Gibb, 1997, 1999; McDonald &

McRae, 2010; Young & Walsh, 2010). These studies report an extreme 'favouritism' for AmE, which is regarded as carrying the only notion of correctness in the usage of English. In his recent forum, Yoo (2014), showing his strong view on Expanding Circle varieties of English, argued that 'neither Chinese English (ChE) nor Korean English (KoE) will ever develop into new varieties of Asian Englishes' (p. 84) and 'seeing English as local becomes a moot point, and having the ownership of English can bring about detrimental effects in the classroom (p. 86)'.

Such views are unrealistic, and do not accurately reflect the current sociolinguistic landscape of WE. They could also cause a detrimental effect to the development of a comprehensive understanding of the current status of WE. Arguably such attitudes have caused resentment, amounting to a fear of linguistic and cultural imperialism for the users of English in non-native speaking countries.

Attitudes towards languages, however, are subject to change according to social, political and economic power shifts. In fact, an increasing number of studies of attitudinal changes towards varieties of English have reported a decrease in the popularity of British English (BrE) as the most preferred form. A study by Bayard, Weatherall, Gallois, and Pittam (2001), investigating attitudes of respondents in New Zealand, Australia, the USA and the UK, found that attitudes towards BrE with RP are changing, and overall AmE is close to equalling or even replacing the BrE variety as the most prestigious variety. In addition, two small comparative studies conducted by Shim in 1994 and in 2002, investigating South Korean English teachers' attitudes towards varieties of English, report small changes in teachers' attitudes. Her earlier study finds that an overwhelming majority of participants favour AmE as the best model to teach, while there is a 'total rejection and ignorance' (p. 143) of other varieties of English (Shim, 1994). Her later study finds that, although a majority of English teachers still prefers to use AmE as a teaching model, there is a significant increase in

teachers' awareness of the existence of other varieties of English, including 'KoE' (Shim, 2002). Shim reports that the shift in attitudes points towards an increased openness to the idea of there being a need to teach other varieties of English.

There has also been a growing number of studies advocating the legitimacy and acceptance of other varieties of English (e.g. Chinese English) alongside BrE and AmE (He & Li, 2009; Hu, 2004; Kirkpatrick & Xu, 2002; Liu & Zhang, 2007; Lo, Goswami, & Inoue, 2009; Roby Marlina & Giri, 2014; Xu, 2006, 2010a, 2010b). Until now, relatively few studies on attitudes towards Expanding Circle Englishes have been published, particularly when compared to the large amount of research exploring attitudes towards Inner Circle and Outer Circle Englishes (Balogh, 2007; Hiraga, 2005; Kachru, 2006; Rickford & Labov, 1999). In addition, the majority of earlier attitudinal studies tend to focus primarily on pronunciation using the Matched Guise Technique (MGT) or the Verbal Guise Technique (VGT), which largely investigate the affective component of attitude (Kristiansen, Maegaard, Gregersen, Quist, & Jørgensen, 2009; Lo et al., 2009; McKenzie, 2008a, 2008b; Timmis, 2002).

In particular, there has been a gap in terms of published and up to date empirical research into English teachers' attitudes towards varieties of English in the South Korean context. There is no way of knowing if there have been any changes amongst English teachers' attitudes in South Korea since Chang's study in 2005. Understanding teachers' attitudes toward different varieties of English is essential to implementing a successful language curriculum or relevant language policies which promote an understanding of these varieties, as it would challenge the attitudes of those who would be affected by the change. The lack of documentation available about this issue is problematic. Therefore, it is important to investigate to what extent ETSK are aware of different varieties of English and what their attitudes towards them are.

Researching the awareness and attitudes of ETSK is the first step, and it may create a solid foundation for the implementation of systematic professional development to raise awareness of the current sociolinguistic landscape of the use of different varieties of English in South Korea. Teachers' awareness of other varieties of English plays an essential role in forming the basis for the acceptance and growth of language variations within a society. Holding a positive attitude towards varieties of English is a prerequisite to actively participating in international communities where these Englishes are being used.

1.4 Significance of the study

The presented study is the first of its kind to investigate ETSK's awareness of, and attitudes towards, eight selected varieties of English(i.e., AmE, BrE, CaE, InE, SiE, ChE, JaE and KoE). A number of previous studies mainly focused on South Koreans' attitudes towards American English (AmE). For example, Chang (2005, p. 22) reports 'English means AmE amongst South Koreans', indicating Koreans are not well informed about other varieties of English. These studies, however, do not specifically address participants' attitudes towards varieties of English *per se;* thus, attitudes towards varieties of English other than AmE have only been assumed. This study's systematic and empirical research into this aspect will confirm or challenge the assumption, and will fill the significant gap in this field of research.

Understanding ETSK's awareness of, and attitudes towards, varieties of English is of great significance in the context of the globalised world, where intercultural communication between speakers of different varieties of English largely constitutes most of the English speaking contexts (Sharifian, 2008). This study will also encourage the reassessment of pedagogical priorities, with more choices for teaching materials and curricula to facilitate students becoming proficient speakers of English as an international language in South Korea. Such a shift would greatly benefit English teachers, their students and ultimately, South

Korean society as whole, as English language education policy makers would make more informed decisions regarding English language education in South Korea. Jenkins (2012) emphasises the need to provide teachers and students with a choice with more than one variety of English. I believe raising teachers' awareness of the need to re-evaluate ELT practices in light of the changing demographics of English, alongside needs analysis, is crucial. Through the results of the presented study, teachers can be made aware of alternatives for their teaching materials.

In addition, the methodological direction used in the study is significant. The data collection in previous studies into attitudes towards different varieties of English mainly employed indirect data collection methods, with the Matched Guise Technique (MGT) and the Verbal Guise Technique (VGT) used as key data collection methods (e.g., McKenzie, 2006). Instead, this study mainly employs direct data collection methods, conducting interviews and questionnaires in order to investigate participants' attitudes directly. Not only would the use of MTG or VTG have not been applicable in the South Korean context, but also the focus on phonological awareness as a way of evaluating people's attitude may need reconsideration. This is because South Korea is likely to be a case where a majority of study participants may not be aware of varieties of English or be adequately exposed to a range of varieties of English accents (Shim, 1994, Park 2006, 2009). Thus they are less likely to be able to recognise or identify varietal differences by listening to recorded voices alone. Misidentification of speech varieties could reduce the validity of any results obtained. Such methods are limited to collecting attitudinal data in relation to the phonology of varieties of English. By applying direct data collection methods, this study aims to collect attitudinal data that includes participants' awareness of and attitudes towards the linguistic features of different varieties of English, including lexical, syntactic, discourse and pragmatic features, as well as cultural conceptualization (Sharifian, 2009). This provides an in-depth

methodological approach for conducting research into the attitudes of English teachers towards different varieties of English in South Korea.

1.5 The thesis overview

This thesis begins with an introductory chapter which includes research aims, research questions, the statement of the problem, the significance and innovative aspects of the study, and a thesis overview, with a brief explanation of key terms at the end of the chapter. The second chapter presents the literature review, which comprises five sections. The first section begins with a critical review of the studies of WE, then moves on to an overview of the eight selected varieties of English, followed by the paradigm of English as an International Language. The fourth section contains a review of the role English language plays in South Korea, which is specific to the research context. This section concludes with a review focusing on the Korean phenomenon of '*Education fever'* and looks, in particular, at how English education has influenced and created the social phenomenon of a nationwide English learning obsession. In section five, studies related to attitude to language are closely reviewed. This section begins with a discussion of the kinds of attitudes that people have and then provides a critical overview of three main approaches to language attitude measurement. It also includes critical reviews of a range of empirical studies that focus on people's attitudes towards varieties of English in a number of contexts, including an overview of research into the attitudes of ETSK and those of neighbouring countries such as China and Japan. At the end of this chapter, a research gap is identified to allow for further studies concentrating specifically on the attitudes of ETSK towards varieties of English.

Chapter three provides a detailed description of the research methods adopted for the presented study. First, the research questions are outlined with a description of the scope of the research, including the research context. This covers the research sites and participants,

and provides a justification for the varieties of English which are selected for the study. Finally, an outline of the data collection methods with justifications for their choice is provided.

The research findings and critical discussion in relation to the five research questions are presented in chapters 4, 5, 6 and 7 respectively. These chapters contain both quantitative and qualitative data analyses and findings organised and presented thematically. Some empirical and original comments about the findings are offered along with a descriptive analysis, followed by a critical discussion at the end of each chapter. Chapter four includes the results and a critical discussion of the issues presented in the analysis of two of the research questions: 'To what extent are ETSK aware of different varieties of English and what are their attitudes towards these varieties?'. The information about ETSK's awareness of chosen varieties of English is presented first, followed by their attitudes towards these varieties, then a critical discussion of the issues raised by the results in this section.

 Chapter five presents the results and relevant discussion of research question three, which focuses on analysis related to the local variety of English, Korean English (KoE). The discussion in Chapter five consists of three parts, including the results of three sub-research questions: 'To what extent do they consider KoE as a developing variety of English?', 'Do English teachers use and teach KoE?' and 'How do they react when they hear students using KoE?'. The final part of Chapter five focuses on a critical discussion of the issues raised by the findings in this section.

Chapter six focuses on ETSK's preferred model of English and their attitudes towards the inclusion of other varieties of English in ELT in South Korea. The first section of this chapter investigates ETSK's understanding of their students' communicative needs, which consists of three components, including their perception of students' reasons for studying English, important cultural aspects that should be taught in English lessons and countries that have a

close relationship with South Korea. It then presents ETSK's preferred model of varieties of English, followed by a critical discussion of the issues raised in relation to pedagogical implications.

Chapter seven focuses on explicit pedagogical implications and suggestions for teacher training. The chapter begins with a discussion of the limitations of the mono-model approach in English education, which was found to be largely favoured by a majority of ETSK. This is followed by three suggestions as to how English pedagogy could be amended. These suggestions deal with the implementation of training for pre/in service teachers in WE perspectives with the inclusion of varieties of English and a focus on the development of students' intercultural communication skills.

Chapter eight, the final chapter, presents a summary of the thesis, limitations of the presented study and suggestions for further research.

1.6 Key terms

Attitude: This study employs a working definition of the three components of attitude, which are widely considered as cognitive, affective and behavioural (Garrett, 2010).

- **Cognitive component of attitude**: The cognitive component concerns thoughts and beliefs. It is based on the notion that individuals are not born with attitudes but developed 'learned' attitudes through socialisation, which cause them to think or react either favourably or unfavourably toward a class of objects (Garrett, 2010).

- **Affective component of attitude**: The affective component concerns feelings towards an object. This component is probably the determining factor of a person's attitude (Garrett, 2010).

- **Behavioural component of attitude**: The behavioural component of attitude is understood as the predisposition of a person to act in certain ways (Garrett, 2010).

- **Opinion and belief**: These terms are often used almost interchangeably with the cognitive component (A. Cargile, Giles, Ryan, & Bradac, 1994). Opinion, in particular, can be used synonymously with verbalised attitude (Baker, 1992).

English as an International Language (EIL): The presented study employs Sharifian's construct of EIL. This refers to 'a paradigm shift for thinking, research and practice in English education in response to the spread of English around the globe, which emphasises English with many different varieties and its use for international and intercultural communication (Sharifian, 2009, p. 2). The term EIL has been used differently by several scholars. For example, Matsuda and Friedrich (2010, p. 20) define EIL as the function of English in multilingual contexts. EIL has also been used interchangeably with ELF (English as a Lingua Franca), referring to a particular linguistic variety (or a collection of specific varieties) that are used for international communication (Jenkins, 2006a).

World Englishes (WE): For the presented study, I adopt the usage of WE that refers to all three Circles of Englishes used in diverse sociolinguistic contexts globally (Sharifian, 2009a, p. 4; Sharifian, 2011, p. 140; Bolton, 2004, p. 367). It also should be noted that the term 'WE' has been used in various ways. Arguably, WE has been most widely used to refer to the localised form of 'new' Englishes with particular reference to Outer Circle Englishes (e.g., Bolton , 2005, p. 69; Seargent , 2010, p. 107; McArthur, 2001 p. 5; Jenkins, 2006, p. 159). Jenkins (2009b, p. 200) makes it clear that WE refers to all local English varieties regardless of Kachru's three circles (Kachru, 1985).

A brief explanation regarding the terms associated with 'new Englishes' that have gathered controversies is required here. Sharifian (2009a) adopts 'new Englishes' to refer to Englishes used in Outer Circle countries, while Kirkpatrick's usage of the term 'new Englishes' refers to both Outer and Expanding Circle varieties of English (Kirkpatrick,

2010a). Meanwhile, Jenkins (2009a) makes a distinction between 'New' and 'new' Englishes (pp. 24-26). According to Jenkins, the 'new' English, with a lower case *n*, refers to Inner Circle English varieties that are different from BrE, and consist primarily of North America, Australia, New Zealand, and South Africa, where the Englishes are developed independently, influenced by local indigenous languages and spoken as a mother tongue. Jenkins (2009a) considers 'New' English to be what Bolton (2005) calls 'new' Englishes, mainly referring to Outer Circle Englishes. In addition, Sharifian uses the term 'emerging varieties of English' to refer to English used in Expanding Circle countries (2012 p. 442) (see also, Sharifian, 2009, p. 4). Schneider (2003), however, argues that a precise definition for 'New' Englishes cannot be formulated and a comprehensive listing of categories is required.

The term 'World Englishes' has also been used to refer to sociolinguistic studies of the English language, with a particular focus on the work of Braj Kachru, which Jenkins (2006, p. 159) refers to as the *Kachruvian* approach. Bolton, Graddol, and Meierkord (2011) point out that WE studies are focused on a wide range of topics, ranging from 'bilingual creativity, languages in contact and globalisation, to language policies, the dynamics of multilingual societies, applied linguistics and language education' (p. 460). In recent years, however, an increased volume of WE studies focus on the linguistic features of Expanding Circle Englishes (Berns, 2005; Davydova, 2012; Jenkins, 2000; Kirkpatrick & Xu, 2002; Marlina & Giri, 2014; Schneider, 2003, 2007, 2014a, 2014b; Xu, 2006, 2010b). As Jenkins (2006, p. 159) notes, despite the range of interpretations of the term 'World Englishes' and its alternatives, the links between them are strong, and the field is well established, causing little confusion over the intended outcome.

The presented study also acknowledges that there are problems with precise definitions of a number of key terms such as 'Standard English' and 'native speakers'. These terms should be understood as general definitions only. For example, the terms 'native speakers of

English or native variety/varieties' are occasionally used to comment on speakers or Englishes used in Inner Circle English countries, according to Kachru's categorisation (Kachru, 1982; Martin, 2014). In addition, although an effort was made to consistently use the terms 'Inner/Outer and Expanding Circle Englishes' to refer to varieties of English, other terms such as non/native English, non-standard English and so forth have also been employed as appropriate in the course of discussion, such as when cited in a specific study or mentioned by interviewed participants.

Chapter 2 Literature Review

2.1 Chapter overview

Chapter two comprises of a critical review of the relevant literature. First, it provides some

theoretical background of varieties of English, World Englishes (WE), following Kachru's

(1982) notion of English in relation to the model of three Concentric Circles, Inner Circle,

Outer Circle and Expanding Circle English. Some limitations of this model are also reviewed,

particularly in relation to the changing sociolinguistic reality of English in a globalised world.

Critical reviews of the paradigm of English as an international language and the eight

selected varieties of English are also provided.

Following this, the research context is described in greater detail. First, the history of

South Korea's exposure to mainly AmE is discussed from the perspective of English

educational policies as the main vehicle of South Korean contact with, and their

understanding of, the English language. The next section examines the South Korean

obsession with English learning, referred to as 'English fever' in the discourse of 'Education

fever', which denotes the obsessive desire of South Koreans to achieve high levels of

education. This discussion is included to help the reader better understand how highly

English is valued in South Korea and the nature of public attitudes towards English language

education. The final section discusses relevant research in relation to the English language

and attitudes to it in a number of different contexts so as to identify an area that has not yet

been addressed in a significant empirical study and to highlight the urgent need for a study of

this kind. Thus, the literature reviewed in this section includes studies related to language and

attitude with a critical analysis of previous studies of South Korean and some East Asian

attitudes towards varieties of English, including those of South Korea's neighbouring

countries.

2.2 World Englishes (WE): The three Concentric Circles

Changes in language occur over time, resulting in modifications of phonological, lexical, syntactic, semantic, pragmatic and other diachronic shifts. At any given moment a language, English is no exception, also has variation within itself among different communities of its speakers, and this variety is known as synchronic variation (Saussure, 1966).

Kachru (1988) argues that there are two kinds of language contact situations involving English. The first is where there are changes to the local language due to the influence of English, which is termed '*Englishisation*'. The second is the nativisation of English, which occurs when the English language undergoes linguistic assimilation with features of the local language. He introduces the field of 'World Englishes (WE)' and provides arguably one of the most critical and influential models describing the diversified spread of the English language globally. The first edition of '*The Other Tongue'* (1982) outlines aspects of variation in English languages and their demographic spread. Since the publication of the book, studies of WE have been undertaken extensively discovering that the English language has been proven to be 'one of the most hybrid and rapidly changing languages in the world' (D'Angelo, 2014a, 2014b; Graddol, 2000, 2006; Jenkins, 2009a; Kirkpatrick, 2007a, 2007b, 2009, 2010a,2010b, 2011; Kirkpatrick & Xu, 2002; Sharifian, 2006; Sharifian & Clyne, 2008; Xu, 2010b, Schneider 2014a, 2014b).

2.2.1 Three Concentric Circles

The pioneer scholar of WE, Kachru (1982), challenges the traditional view of English as a language of a particular country. Instead he advocates a pluricentric conception of English and so developed the controversial 'Concentric Circles' model, marking pluralisation of English to describe the social reality of diversified users and varieties of English. His model comprises three Circles: Inner-Circle, Outer-Circle and Expanding Circles (Kachru, 1992). The three Circles 'represent the types of spread, the patterns of acquisition, and the functional allocation

of English in a diverse cultural context' (1992b, p. 356). The Inner Circle consists of countries such as the United Kingdom (U.K), the United States of America (USA) and Australia, where English is used as the primary language and the mother tongue. A major characteristic of the varieties spoken in these countries is largely that they are '*endonormative*' (Banjo, 1993, p. 261) in that they find within themselves the norms of correctness and appropriateness to be propagated through their own language. In the Outer Circle countries, English has been institutionalised as an additional language. This circle includes countries such as India, Singapore and the Philippines. Typically, these countries came under British or American colonial administration before acceding to independence. English in these countries continues to be used for intra-ethnic communication in various social, educational and administrative domains. Finally, the Expanding Circle includes the rest of the world, including France, South Korea, Russia and Brazil, where English is mainly used as a foreign language. Generally, English in the Expanding Circle is not widely spoken for communicative purposes, but extensively taught within the educational system. Educators and policy makers in the Expanding Circle countries have traditionally preferred AmE or BrE as target models of English education (Bruthiaux, 2003; Jenkins, 2006b, 2009a; Kirkpatrick, 2007a; Matsuda, 2003a, 2003b, 2012; McKay, 2002).

Within the model, Kachru broadly categorises diversified English varieties into three types: 'norm providing', 'norm developing' and 'norm dependent' (Kachru, 1992, p. 5). First, the norm providing varieties, so called 'native varieties (Kirkpatrick, 2007a, p. 6)', are found in the Inner Circle countries. Among these native varieties, AmE and BrE are considered most appropriate and are attitudinally preferred varieties (Kachru, 1992b; Kirkpatrick, 2007a). Kachru (1982) argues that there have been attitudes of unquestioning support for AmE and BrE varieties of English, believed to be the only varieties of English. Consequently, this notion inevitably marginalised 'other' Englishes. Second, the norm developing varieties, called

nativised varieties, are found in the Outer Circle. Kachru (1992) notes that, among the users of these varieties, 'there is confusion between linguistic norm and linguistic performance' (p. 5). There are widespread perceptions among the users of other varieties that 'native varieties' are superior to their own. However, it has been argued that the native and nativised varieties of English are distinctively different and there is a gradual shift amongst the users of Outer Circle Englishes from *exonormative* to *endonormative* attitudes and an increasing linguistic self-reliance (Bruthiaux, 2003; Jenkins, 2006a, 2009a, 2009b). The third variety of English that Kachru presented is the norm dependent varieties that are found in the Expanding Circle countries. It is often believed that the norms of these Englishes come from external sources, often being either AmE or BrE varieties (Bruthiaux, 2003; Matsuda, 2003a, 2009).

2.2.2 Identifications of the paradigm of marginality

The three Concentric Circles model identifies not only the diversified Englishes and their multiple users by referring to Inner Circle, Outer Circle and Expanding Circle, but also the ideological issues concerning attitudes and biased perceptions towards varieties of the English language. It has been argued that these biased perceptions largely come from the concept of ideal speaker-hearers (Chomsky, 1965) and that linguistic competence, when it deviates from ideal competence, is considered as erroneous (James, 1998) or as interlanguage (Selinker, 1992). WE theorists claim that this notion is based only on a short sighted view of the English speaking community, seeing itself as completely homogenous. This theory is thus no longer valid or applicable in the dynamic and multilingual reality of WE (Jenkins, 2009a, Kachru, 1985, Kirkpatrick, 2007a). Kachru (1996a) calls this the ideology of 'paradigms of marginality' (p. 243), explaining that it severely neglects the inclusion of the complexities of multilingual language behaviour. Kachru expands the 'paradigm of marginality' into three phenomena that explain the critical issues related to these complexities: 'paradigm myopia', 'paradigm lag' and 'paradigm misconnection' (Kachru, 1996a, p. 243).

The term 'paradigm myopia' represents the traditional assumption that English speaking communities are monolingual societies. Kachru (1996a) claims that this traditional assumption is based on the notion of an English speaking community as a completely homogenous one. He proposes that such a notion is a 'short-sighted view of the fast-increasing English speech community in the new contexts of diasporas' (p. 242), and that it is no longer valid and applicable in a dynamic and multilingual reality.

The second notion, 'paradigm lag', indicates attitudes toward and resistance to the linguistic and sociolinguistic context of multilingualism. He asserts that these attitudinally loaded symptoms are particularly evident in ELT practices, which view linguistic creativities as 'error', 'fossilisation' and 'interference' (1996, p. 244). The use of L1 (including Outer Circle Englishes) in L2 teaching as essentially hazardous for English acquisition, according to Kachru, and thus, need to be restricted. Kirkpatrick (2007a) also accurately contends that the choice of the ELT industry has long been based on the belief that Inner Circle varieties of English are somehow superior to Outer Circle Englishes and are regarded as the authoritative standard. Therefore, the speakers of these varieties are considered to be the most desirable teachers. With this paradigm lag, a great majority of students are inevitably disadvantaged, as their choice of target model is unattainable, thus a lack of native speaker proficiency has been seen as a sign of poor competence (Takeshita, 2000). It has been reported, for example, that Japanese students' passive attitudes in using English for international communication is associated with their feeling of shame at not being able to speak English to what is believed to be the level of target model speakers (Kubota, 1999). In addition, Kirkpatrick (2007a) argues that governments, ministries and employers, particularly those in the Outer and Expanding Circle countries, need to recognise not only the counter productiveness of the paradigm lag but also the advantages associated with multilingual local teachers who are expert users of English. Instead of classifying these multilingual local English teachers as

somehow inferior to Inner Circle English speaking teachers, these teachers should be held up as strong role and linguistic models for their students. Kirkpatrick (2007a) strongly suggests that the policy of employing untrained and monolingual Inner Circle variety of English speakers as English language teachers should be systematically discouraged by the profession and argues that well-trained, multilingual, culturally sensitive and sophisticated teachers are the best choice for teaching today's learners of English.

The implications of the counter productiveness of the paradigm lag are particularly serious because they condition attitudes towards speakers of other Englishes. This leads to the third phenomenon, known as paradigm misconnection. Paradigm misconnection represents the gap between a hypothesis, the sociolinguistic context and the historical realities of language use. In other words, Kirkpatrick (2007a) points out that there is a clear gap between the common assumptions and the realities of the sociolinguistic aspects of the English language. Kachru (1991) notes that such concerns expressed by McArthur (1987) and Quirk (1990) on the issues of the world's need for a 'standard variation' of English in Quirk's notion of ESL and EFL countries are a clear indication of the paradigm gap. Quirk (1990) upholds standards in the use of English and argues that the tolerance for variation in language use is educationally damaging in Inner Circle countries. Therefore, he believes that a standard of English use should be warranted in all contexts of English use. Kachru (1986a), on the other hand, argues that the international spread of English use has led to changes in the reality of English use and has given birth to diversified Englishes around the world, thus leading to a need to re-examine traditional notions of standardisation.

Kachru (1996, p. 30) argues that an understanding of the paradigm of marginalities with recognition of its three unfortunate products, *paradigm myopia, paradigm lag and paradigm misconnection,* is essential. He also stresses the need for pedagogical research into linguistic

creativities in multilingual situations across cultures, and also for a new paradigm that accepts the multicultural and multilingual communities of English speaking contexts.

2.2.3 The implication of the Concentric Circle model

Kachru's three Concentric Circles model has made a significant contribution to the research of English language in a number of ways. First, it has promoted an awareness of varieties of English and engendered a large number of critical debates about the traditional view of English language as the language of particular countries. It has also significantly helped shift negative perceptions of varieties of English which are other than the Inner Circle varieties. In addition, the model has critically represented the realities of English language communication situations, advocating the recognition that differing varieties of English would not lead to a lack of intelligibility, and therefore, should not be treated as deficient (Kachru, 1986a, 1986b, 1986c, 1988, 1990, 1991, 1992a, 1994, 1996a, 1996b, 1998, 1982). This notion is also supported by Kirkpatrick's argument that 'all Englishes are precisely different from each other and they are all nativised in the sense that they reflect their own culture' (2007b, p. 7). As English has become widely used as a global language, it is expected that through English, speakers will signal their nationality and other aspects of their identity. Therefore, there is little justification for assuming that the native varieties are somehow better and purer than the nativised varieties.

Further, the model has critical implications for the widely cited theory of *Linguistic Imperialism* by Phillipson (1992). Phillipson contributes to the discussion of the deleterious effects of English on the development of other languages. In the *Linguistic Imperialism* theory, the widespread use of English would systematically and gradually threaten languages, starting from languages used by relatively few people with their associated cultures and ways of thinking to the languages of larger populations. English, in Philipson's theory, is accused of being a killer language which works as a messenger bringing Anglo cultural norms to

other cultures. Phillipson's theory won many followers as it did, at that time, accurately

account for the widespread use of English. However, with the understanding of how New

Englishes in norm-providing and norm-dependent contexts had accommodated local cultures,

the accusation of English being a killer language in Phillipson's theory (1992) may now be

no longer applicable. Pennycook (2007) further elaborates that 'English as a means of global

communication, across space, borders, communities and nations, has become localised,

indigenised, re-created in the local' (Penycook 2007, p. 7). Brutt-Griffler (2002) argues that

English has become a world language with a multicultural identity created largely by the

speakers of non-mother tongue English speech communities. The speakers in these

communities are no longer passive recipients of a language policy. Instead, they claim to

have linguistic control of the English language. For example, African speakers can express

their African experience in English. New Englishes would allow them to express their own

message best without altering the weight of their African experience. Modiano (2001) also

contends that the cultural imposition as a result of English language learning is likely to occur,

a view that has been supported by Pennycook (1989), who argues that the continuation of the

cultural discourse of colonialism through the English language use may no longer be

justifiable. The notion of the 'Worldliness of English', proposed by Pennycook (1994),

argues that English enables its users from many cultures to express and negotiate their voices

and disperse their knowledge in far broader communities as well as gaining the possibility of

achieving international reach.

2.2.4 Limitations of the three Concentric Circles model

There is little doubt that Kachru's three Concentric Circles model has been highly influential

and contributed greatly to our understanding of the sociolinguistic realities of the spread of

English. However, despite its influence on many scholars, the validity of the model has been

questioned, particularly in relation to the way countries are categorised. In this section, three fundamental limitations are discussed.

2.2.4.1 Conceptual inconsistency

Conceptual inconsistency is found in the manner in which the Circles are divided. Kachru (1982) himself notes that grouping nations in the model based on the countries' shared colonial history may have overlooked important sociolinguistic aspects of each country listed in the Circle. Although the nations grouped in the same Circle may share a similar colonial history, the ways English is used and the roles of Englishes in these countries are vastly different from each other (Bruthiaux, 2003; Rajadurai, 2005). For example, in Outer Circle countries like Nigeria and Singapore, English is widely used in a variety of official and unofficial roles not only for education and administration, but also for internal communication across ethnic groups. In contrast, Hong Kong, listed in the Outer Circle, has little need for English as a tool for internal communication and tends to limit its use to administrative and educational functions. In addition, a number of countries not formally recorded as having a colonial history are strategically omitted in the Circles and leave some grey areas that are not mutually exclusive (Rajadurai, 2005, p. 113). Thus, the positioning of some countries that are not strictly comparable like South Africa and many other countries in the region of South Africa is difficult. It is argued that the model establishment on political and colonial history as opposed to sociolinguistic considerations is inconsistent and thus it fails to account for the complex use of English worldwide (Bruthiaux, 2003).

2.2.4.2 Classification difficulties

Due to the rapidly changing nature of English speaking contexts in the globalised world, the lines separating these Circles have become less distinct, making it more difficult to find countries that can be accurately classified as Expanding Circle, Outer Circle or Inner Circle (Ahn, 2013; McKay & Bokhorst-Heng, 2008; Sharifian, 2009a; Sharifian & Clyne, 2008).

According to Crystal (1997), the majority of English speakers today are derived from the Outer Circle and Expanding Circles, with over 80% of communication in English presently occurring in the absence of Inner Circle speakers. Current English speaking contexts where there are a large number of interactions between speakers from each Circle are drastically different from what Kachru predicted. A great number of speakers from Outer Circle and Expanding Circle countries now live in Inner Circle countries, such as the USA and Australia, and many speakers from the Inner Circle live in the Outer Circle and the Expanding Circle countries.

In addition, the categorisation of ESL speakers as being from the Outer Circle and EFL speakers being placed in the Expanding Circle is now not as clear-cut as it formerly had seemed to be. Several countries in the Expanding Circle are increasingly moving away from dependency on traditionally viewed varieties of English. For example, English speaking contexts in European countries, traditionally seen as Expanding Circle countries, are becoming more like Outer Circle countries where English is widely used in daily interaction (Graddol, 2006). In addition, city dwellers in Expanding Circle countries have more need and opportunities to use English compared to their rural counterparts in the Outer Circle. In addition, multilingual cities are developing new linguistic landscapes. Finegan (1980) examines Mexican communities in American societies where two distinctive languages are exclusively spoken on a daily basis. Canagarajah (2006) also argues that there is an emerging shift in Circle in some countries. For example, in some Outer Circle countries such as Singapore and India, English is becoming a first language for a sizable number of speakers. In some Expanding Circle countries such as the Netherlands and Belgium, English is being used more like ESL countries. Crystal (2003) also argues that the ratio of Inner Circle speakers is sharply declining and the rise of English speakers from India and China will have a significant impact on changes in the English speaking context. Therefore, the categorisation of ESL speakers as being in the Outer Circle and EFL speakers in the Expanding Circle is now not as distinct as it had formerly

seemed to be, and the grouping of countries in each Circle of Kachru's model may not be as meaningful as it once used to be and may need some major revision.

2.2.4.3 Varieties within the Circles

It is also noted that the concentric model has failed to incorporate varieties of English within each Circle (Kirkpatrick, 2007b; Martin, 2014; Sharifian, 2006, 2009a). The idea that each country's people speak the same varieties of English is found to be too simplistic and is incorrect. A number of scholarly articles have identified countries and English-speaking contexts that do not fit into the model. For example, Sharifian (2006, 2009) has identified two distinctive varieties of English being widely spoken within Australia, Anglo Australian English and Aboriginal English, also arguing that 'Australia encompasses all three Circles' (2006, p. 4) as a large number of Australians speak other world Englishes such as Indian English, Chinese English, Malay English and so on. Martin (2014) also argues that the case of the Philippines as categorised as an Outer Circle should be re-examined and demonstrates that three Circles of English varieties co-exist within the Philippines. In addition, Bruthiaux (2003) has identified South African examples where three major varieties of English are used. Kirkpatrick (2007) has also described several selected varieties of BrE and AmE. Pennycook (2003, 2007, 2010) again talks about the inadequacy of the three circles. The focus on national varieties of English and a dominant focus on codified varieties exclude 'other Englishes' used within the circles. Pennycook (2007) emphasises moving beyond the view of nationally classified Englishes, but instead advocates for describing and understanding varieties of English in more dynamic ways. Bolton (2003) also discusses Chinese Englishes, contending that there are complexities and difficulties associated with calling varieties of English spoken in China a single variety of English. It can be said that Kachru's three Concentric Circles model glosses over these variations and largely ignores fundamental differences between various forms of spoken Englishes within multicultural and multilingual countries.

2.2.4.4 Counter products

The sense of segregation which is at the heart of the circle metaphor is counterproductive (Bruthiaux, 2003; Rajadurai, 2005). In particular, in the term 'Inner Circle', the use of '*Inner*' has possibly projected a host of connotations, indicating the status of being exclusive and privileged, creating an implication that all other varieties of English should strive for and will eventually achieve the current status of an Inner Circle English. In the same way, labelling countries as either Outer Circle or Expanding Circle implies the English spoken there is at an incomplete stage but will become a recognised and legitimate English after certain expected processes. Labelling all new varieties of English as Outer Circle or Expanding Circle Englishes and leaving the Inner Circle Englishes as the centre reference point has promoted the perception of Outer Circle and Expanding Circle English as incomplete as and less prestigious than the English of the Inner Circle countries which are seen as desirable, legitimate and prestigious. This segregation is also a determining factor in influencing people's attitudes to these Englishes. It is widely accepted that, in terms of Inner Circle Englishes, BrE and AmE have been commonly considered to be the most prestigious and legitimate varieties of English (Jenkins, 2007, 2009a).

2.2.5 Alternative models to the three Concentric Circles

In response to the limitations discussed above, some scholars have since proposed alternative models, which they claim better captures the spread of English (Ahn, 2013; Canagarajah, 2005; Crystal, 1997; Graddol, 2006; R Marlina & Ahn, 2011; Modiano, 1999). One of the most popularly cited is Crystal's (1997) model. In his revision, the Inner Circle is shifted to the centre of the three overlapping circles. He also revised the shape of the circles from oval to circular, signifying Inner Circle Englishes as the centre of all Englishes (Kirkpatrick, 2007a; Nihalani et al. 2004). Although Crystal's model has been widely cited, it may have resulted in adding more value to Inner Circle Englishes, which WE scholars have intentionally avoided,

thus the implications of the shift of the Inner Circle to the centre needs to be critically

questioned and discussed.

Inner Circle:
USA, UK,
Canada…

Outer Circle
Singapore,
India…

**Expanding
Circle**: China,
Korea, Japan,
France, Spain…
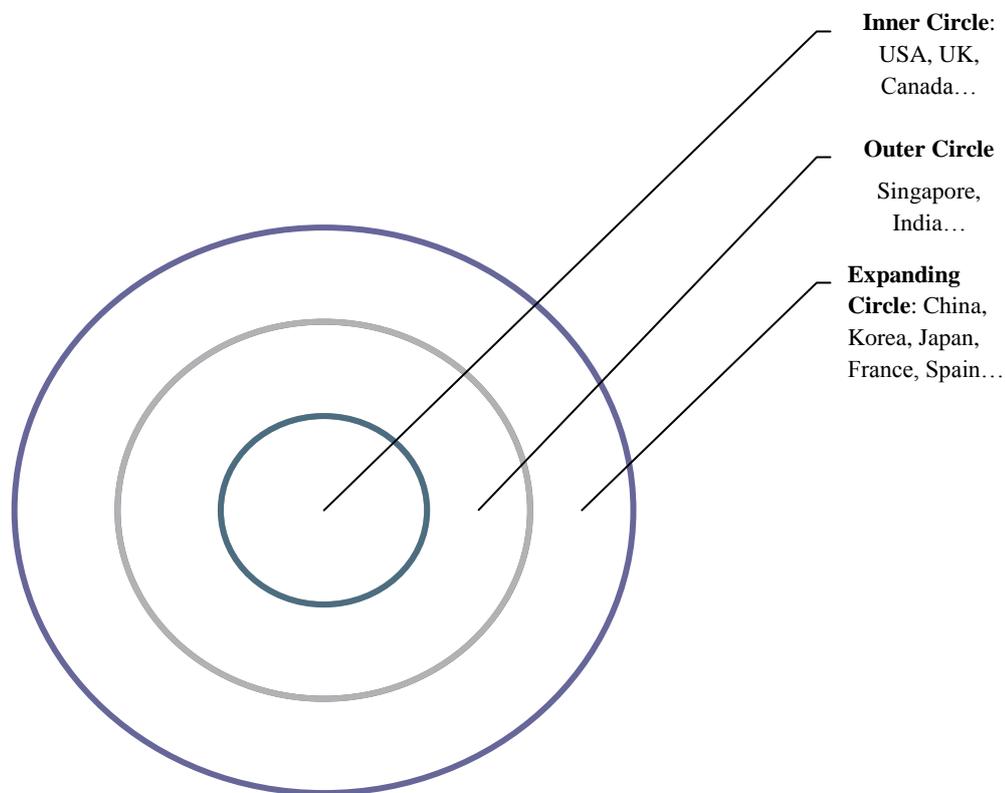
Figure 2.1 Three Circles of English (Crystal, 1997, p. 61)

Canagarajah (2005) suggests replacing Kachru's model with a model based on the level of a

speaker's pragmatic competence and argues against the concept of a 'World Standard English'

(McArthur, 1987, p. 10) as the centre of a model is problematic, and the centre should be left

completely empty. Graddol (2006) also presents a model demonstrating that the Inner Circle

represents native speakers and the Outer Circle is considered to contain second-language

speakers (ESL) or speakers who possess the relative proficiency of ESL speakers (p. 110).

Graddol's model aims to capture the increasing importance of the Outer Circle, and the degree

to which Expanding Circle speakers, (e.g., European speakers) are becoming more like

proficient ESL speakers, thus they should be considered as a part of Outer Circle communities.

The Expanding Circle indicates increasing numbers of EFL speakers who are learning English

as a foreign language or who have the level of EFL speaker skills, often found in countries like South Korea, China and Japan.

Despite the popularity of Graddol's (2006) interpretation of the model, it does not adequately accommodate the complexities of what is implied by the original. Kirkpatrick (2007) argues that Graddol's (2006, p. 110) suggestion of 'the increasing need to distinguish the level of proficiencies in English rather than a speaker's bilingual status' is also open to misunderstanding. According to the model presented by Graddol (2006), native speaker proficiency is situated in the centre implying that it is 'somewhat more core' and a benchmark to be used to measure L2 placement in the rest of the circles. This model again inevitably promotes the concept that these Inner Circle varieties of English have a higher level of proficiency superior to that of Outer Circle and Expanding Circle speakers. This way of measuring L2 speaker proficiency has consequently generated social attitudes towards L2 speakers as deficit speakers of English. It also undermines the value and apparent legitimacy of the proficiency of other speakers. Instead, it requires L2 speakers to speak like native speakers, which again may have resulted in adding more value to native speaker competence, which WE scholars have intentionally avoided. The use of the term 'native speaker' is also up for question, as the assumption behind it is that a person who learns a language later in life cannot ever speak it as well as a person who has learned the language as their first language. The notion of native speaker is defined by Richards, Platt, and Platt (1992) as being the speakers of the first language that humans learn as a mother tongue, thus a native speaker as a mother tongue speaker equates with the concept of competence of the idealised native speaker as introduced by Chomsky (1965). The issue of defining levels of proficiency has still largely remained controversial. What is, however, clearly evident is that using the criterion of native speaker proficiency as a way of assessing English skills is simply inaccurate and linguistically and politically damaging, yet it has provided native speakers with greater prestige

and generated a dichotomy between native and non-native speakers (Canagarajah, 2006; Giles, 1993; Giles & Powesland, 1975; Holliday, 2005, 2006).

Another model, proposed by Madiano (1999, p. 10), consists of five Outer Circles which represent five varieties of English (i.e., AmE, BrE, other major varieties, local varieties, and foreign varieties (see Figure 2.2). He suggests that each variety is unique to its own respective speech community. However, his model also faces some criticism as to the ambiguity involved in what goes into the core circle, and the equation of native English speakers as 'competent' speakers of English. As Canagarajah (2006b) and Sharifian (2009) argue, native speakers are not necessarily equipped with 'competence' in English desired in the internationalised world. Jenkins (2009a, p. 23) also argues that the view that 'all native speakers of English are competent users of English', is 'patently untrue.'
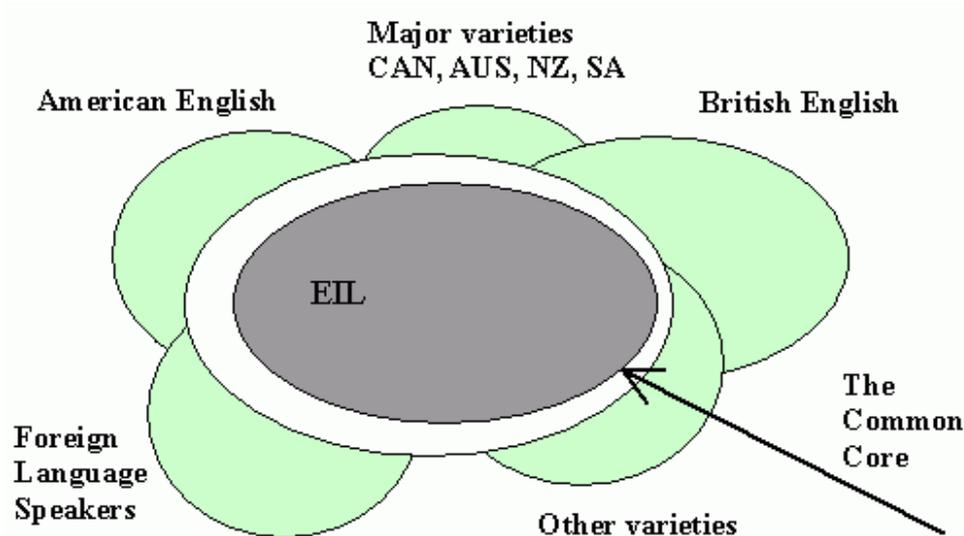
Figure 2.2 Modiano's five Circle model (Modiano 1999, p. 10)

More recently, Ahn (2013) proposed a model which takes into account the changing nature of the English speaking context. The model demonstrates that the circles are no longer concentric and move away from the concept of the Inner Circle varieties as being the 'core' varieties. The overlapped parts of circles reflect the changing reality of English speaking communities where

varieties of English speakers from different circles communicate with each other, emphasising that communication in EIL has gradually become the 'norm' (see Figure 2.3).
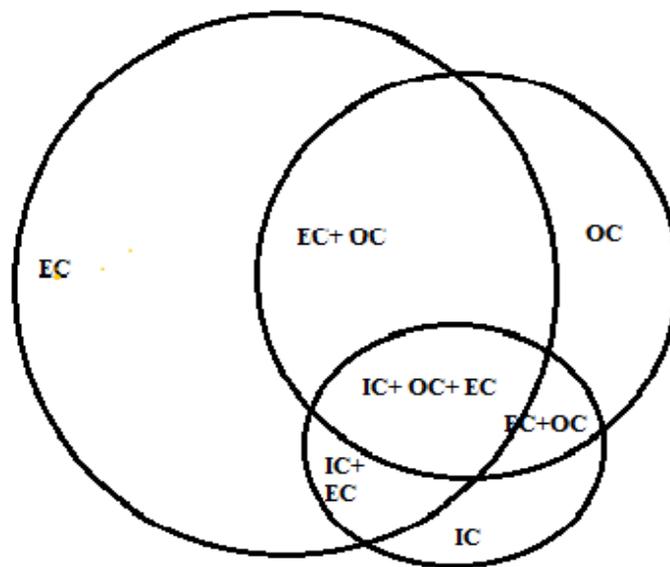
Figure 2.3 The changing English speaking context (Ahn, 2013, p. 12)

Schneider (2003, 2007, 2014a, 2014b) also notes the limitation of three Concentric Circles in reflecting rapid changes in linguistic norms, especially Englishes in Expanding Circles of English. He argues that it is absolutely necessary for linguists to strive for a description of the ongoing expansion and diversification of English. In 2003, he proposed an influential five-phase 'dynamic model of the evolution of new Englishes' to describe the developmental trajectory of new Englishes in five characteristic stages: Foundation, Exonormative stabilisation, Nativisation, Endonormative stabilisation, and Differentiation (Schneider, 2003, pp. 243-253). The Foundation stage involves complex language contact situations between a local language and English. The second stage, Exonormative stabilisation, demonstrates a similar process of creolisation. Lexical borrowings and structural innovations occur, although these changes tend to be overlooked or regarded as more or less 'good' or 'broken'.

The third stage, Nativisation, is regarded as the most important and vibrant phase of linguistic transformation. During this stage, phonological innovations and structural nativisation occur. For instance, a number of distinctive accents, the practical usage of new

word formation, a localised set of phrases, new types of prepositional usage and verb complementation are realised. Lowenberg (2012) identifies the major transformation of linguistic norms of English varieties in the Nativisation stage in terms of morphology, syntax and semantics. He illustrates some of the most frequently occurring features of the nativisation process such as the conversion to countability of non-count nouns and prepositional phrases. For example, 'luggages' and 'a hard work' are used as countable nouns in Filipino English and Korean English (KoE) respectively. Regarding the prepositional phrases, '*at* Belmind Road' and '*across* the Saik Eatery' are used in Malaysian English where 'on' and 'across from' are used in other varieties of English. Another example of a phrase that shows the nativisation process of KoE can be found in verb collocations such as '*come on*' as in 'Gardens *come on* life again' (Shim, 1994) which would be 'come to' in most other native varieties. Ahn (2015) also identifies the nativised features of KoE included in a major English test in South Korea.She reports localised expressions such as '*the filling of new blood*' and '*unattackable belief*' are found in the test. Schneider (2003) notes that tensions between conservative language observers and sociolinguists are likely to occur, particularly during this stage. Conservatives would claim the nativisation process is a sign of the language deteriorating, and therefore should be avoided.

The fourth stage, Endonormative stabilisation, is marked by a high degree of linguistic independence. The local linguistic norms are accepted in public use and formal contexts, and the new variety has not only lost its former stigma but is positively evaluated. The symbolic difference between phase 3 and 4 can also be found in how the variety is described. 'English in X' becomes a newly coined phrase 'X English' in the fourth phase (e.g., English in Hong Kong becomes Hong Kong English). By the fifth phase, Differentiation, the emergence of a new variety of English tails off. Such Englishes are mostly the Inner Circle Englishes that are often used interchangeably with the terms 'native varieties of English'. These varieties of

English also coexist. Rohdenburg and Schlüter (2009) demonstrate a comprehensive analysis of the different grammar rules between AmE and BrE. For example, it is suggested the use of the irregular past *-en* participle such as *proven* and *gotten* is gaining ground in AmE (Rohdenburg & Schlüter, 2009, p. 22). In addition, differences between AmE and BrE can also be found in the past participle form of *burn, dream, leap* and *spell.* Tottie (2002) summarises that although there is variation in both varieties, *-ed* is more common in AmE and *-t* is generally more frequent in BrE. Schneider's dynamic model (2003) has been a useful framework for accounting for the evolution of many world Englishes. Schneider (2014a) also adds the notion of 'Transnational attraction', and argues that 'the expansion of English today is fundamentally transnational, disregarding the language's origins and going far beyond the earlier 'native-speaker' centeredness, as Kachru predicted decades ago and Englishes for communicative purposes are 'unbounded by distinctions of norms, nations or varieties' (p. 28).

The main reason for looking at a range of models is to show that, due to the rapid sociolinguistic changes to the English language, there are already a number of problems in Kachru's categorisation. However, there is little doubt that the model still continues to provide a useful reference for classifying the contexts of English worldwide, judging by the extensive references made to this model in a large number of scholarly journals. The model clearly has made a great contribution to raising awareness of the pluricentric nature of the English language and helped to reduce the customary prejudices and attitudes arising from considering the Inner Circle varieties of English to be better, linguistically speaking, than any other. Rajadurai (2005, p. 113) asserts that 'the strength and impact of the model resides in its ethos emphasising pluralism, linguistic diversity and inclusivity.' Therefore, in the course of the presented study, despite problems with precise definitions, the terms Inner Circle, Outer Circle

and Expanding Circle will be employed as defined according to Kachru's model (e.g., 1982, 1992).

2.3 An overview of the eight selected varieties of English

In this section, the current trends in the literature investigating the eight varieties of English[1] chosen for this study are reviewed. Particular attention is given to the social treatment and attitudes expressed towards these Englishes during the developmental process. Regarding the three Inner Circle Englishes, the focus is on an examination of settlement patterns, processes, and social attitudes. The comparison of some of the linguistic variations between and within Inner Circle Englishes is also noted. For the two Outer Circle Englishes, a large volume of studies focus on the controversial issues related to their status and legitimacy. Finally, the Expanding Circle Englishes are largely in a developmental phase thus, the foci in a large number of the studies involve the examination of the linguistic features of these Englishes and the assertion of the legitimacy and existence of Expanding Circle Englishes. Naming these Englishes has also been the subject of much controversy, therefore, issues related to 'names' are also included.

This section concludes that Inner Circle Englishes are at the stage of working to maintain their status as powerful, legitimate and unquestionable while the attention paid to Outer Circle Englishes has worked to confirm the status of Outer Circle Englishes' pursuit of public acceptance and acknowledgement. Meanwhile, Expanding Circle Englishes are in the process of fighting for acknowledgement and raising awareness in the public as to their existence and legitimacy.

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[1] AmE, BrE, CaE, SiE,InE,ChE, JaE and KoE

2.3.1 Inner Circle Englishes: American, British and Canadian Englishes

The three Inner Circle Englishes (i.e., AmE, BrE and CaE) have been the most well researched varieties and are known as 'established varieties' and 'native varieties'. In this section, a brief review of the development of these Englishes from a historical perspective and a discussion of the linguistic differences between and within the varieties will be undertaken. In addition, brief insights into social attitudes to these variations of a few selected varieties are provided.

2.3.1.1 American English (AmE)

AmE is, without doubt, the most influential and powerful variety of English in the world today. Kirkpatrick (2007a) agrees that AmE has competed with BrE in particular with Received Pronunciation (RP) in the international marketplace. Its significance and status has rapidly been elevated to become one of the most desired varieties of English to master. While AmE is now the most influential variety of English, this was not always so. In this section, two main focuses will be discussed. The first is the complexity associated with its developmental process in the 'linguistic melting pot' (Dicker, 2002, p. 38) of the USA, followed by the public's initial and later attitudes to AmE compared with BrE and to varieties of AmE within the variety of AmE.

Before further discussion of AmE, the fallacy of the notion of a General AmE (GAE), also known as Standard AmE, has to be acknowledged. As Kirkpatrick (2007a, b) asserts, due to rapid changes in American society in both linguistic and sociolinguistic aspects as the result of increasing immigration, it is difficult to define GAE, as there are so many different varieties of AmE. These varieties differ markedly from one another. Therefore, Kirkpatrick (2007a) claims that the notion of GAE is more an idealisation than a reality.

Since 1497, when the first English-speaking people arrived in the USA from Britain, there have been several waves of migration to the USA, not only from Britain but from many

other countries in Europe. Furthermore, the presence of indigenous Americans who spoke several different American languages added to the complexity of the linguistic features of AmE that made AmE different from BrE. This meant that the USA provided a contact point for English and many other languages. Dillard (1992) states that, in 1644, eighteen different languages were spoken on Manhattan Island (now a part of New York) alone.

Examination of the linguistic differences between AmE and BrE are the initial concerns of a considerable number of studies. It has also been noted that the differences found from BrE were not initially welcomed (Fishman, 1981; Tottie, 2002). As Tottie (2002, p. 1) argues, 'Traditionally BrE has enjoyed more prestige … than AmE, … AmE is considered less educated, less cultured, less beautiful than BrE.' Such negative attitudes are also echoed in the book by H. L Mencken entitled '*The American language*' (1919) and some scholars preferred to call it the 'American language' as opposed to 'AmE'. Another example showing such an attitude can be found Mencken's quote (1965, p. 5):

> 'I have heard in this country in the senate, at the bar, and from the pulpit…errors in grammar, improprieties and vulgarism, which hardly any person of the same class in point of rank and literature would have fallen into in Great Britain' (Mencken, 1965, p. 5).

When the USA achieved independence from Britain in 1776, an American academic, Noah Webster, sought linguistic independence. He published the famous '*Webster's Dictionary*' (1807), proposing new spellings, some of which have now become standard American spellings. Along with the publication of Webster's, social attitudes to AmE began to change, and AmE is now arguably one of the most desired and powerful Englishes in the world (Tottie, 2002).

In later years, attention has moved to studying varieties of AmE, largely in connection with the study of settlement patterns, ethnicity, social factors and geographically correlated variations in AmE (Bernstein, 2003; Dicker, 2002; Ferguson & Heath, 1981; Green, 2006; L. Green, 2002; Mufwene, 1996; Schneider, 1996; Tottie, 2002). These studies claim that many varieties of AmE are conditioned by regional, social and ethnic factors, and some of the noticeable differences from 'Standard AmE' can be found in pronunciation, stress patterns, vocabulary, and some grammatical differences (Refer to Appendix 5 for details). In addition, Gumperz and Gumperz (1981) point out that there are differences in the way different ethnic groups speak to each other, such as in greetings and leave taking. Baugh (1999) notes that strong negative attitudes are held toward different varieties, in particular, African American English in the USA. This notion is also reinforced by Tottie (2002), who claims that the varieties spoken in the Southern speech community, those spoken by lower social economic groups and by ethnic groups (e.g. African American Vernacular English (AAVE)) have been widely stigmatised and are largely associated with negative connotations. He argues that they are often mistaken for less grammatical English, and they are less capable of expressing all kinds of meaning (Tottie, 2002). However, Tottie (2002) argues that the status of AAVE in particular has been elevated and attention has been given to the debate about whether AAVE is becoming more like 'Standard' English.

2.3.1.2 British English (BrE)

The preoccupations of the early literature in the UK are in examining the changes occurring in the English language throughout history from old English through to modern English. Meanwhile, a large number of modern linguists became rather fascinated by the rich variations in contemporary BrE. Scholarly attention, then, is largely given to debates about how to categorise these varieties of BrE. In this section, changes which have occurred in the English language will be considered from a historical and linguistic perspective together with

peoples' attitudes toward these changes. There will also be a focus on the literature related to how to categorise these varieties of English. Additionally, studies on social attitudes to 'supra-dialect' (Upton & Widdowson, 1996, p. xvi), a variety of Southern English, are provided.

The development of English in the UK from a historical perspective has been extensively researched by Blake (1992) and Burchfield (1994) in the series *'the Cambridge history of the English language'*. Kirkpatrick (2007b) also provides a brief, yet critical, review of the historical development of BrE. These studies suggest that the development of BrE today can be categorised into four stages (Blake, 1992; Burchfield, 1994; Kirkpatrick, 2007b, p. 39). Examples of the changes are given in table 2.1 below

Table 2.1 Examples of changes

		Examples (second person pronouns)
Stage 1 (450-1150)	Old English (OE)	Ye (singular) /you (plural)
Stage 2 (1150-1450)	Middle English (ME)	*you* had become singular
Stage 3 (1450-1750)	Early Modern English (EME)	*Thou* is used to express friendship and intimacy *You* is used in formal situations
Stage 4 (1750 onwards)	Modern English (ModE)	*Thou* disappears

(Kirkpatrick, 2007b, p. 45)

During Medieval times, English is influenced by a number of other languages (Table 2.2):

Table 2.2 The influence of other languages on English

OE	French	Latin
ask (885)	question (1470)	interrogate (1483)
fast(888)	firm(1340)	secure(1533)
rise(1000)	mount(1362)	ascend(1382)

(Kirkpatrick, 2007b, p. 43)

For example, in around 450 AD, tribes from different parts of Europe including the Jutes, Angles and Saxons, who spoke a wide range of Germanic dialects, entered Britain. The Mercian dialect laid the foundation for the origins of Modern English. Prior to this, the Germanic languages that formed Modern English had had 400 years of contact with Latin. In addition, French and Latin routinely influenced Old English. The influence of other languages caused Middle English in particular to experience the greatest variation (e.g., the spellings for 'knight'; 'knight, knighte, knight, knyghte, knith, knizt, knyzt, knyzte, knict, knicth, cnipte and cniht'. In fact, there are few rules of correct spelling during this period. As noted by Crystal (2004, p. 195 cited by Kirkpatrick, 2007b p. 44), 'people could write as they wanted, and nobody would say they were wrong'. Upton and Widdowson (1996) point out that these variations caused difficulties, particularly in writing, and were not always welcomed, which caused a move to standardise the written language.

Variations in contemporary English exist in the obvious differences between the ways in which people speak in different regions of the UK. However, what is controversial amongst the studies relating to these variations is how these rich variations should be categorised. For example, Viereck (1996) identifies seven major regional dialects including the north, the northwest, the county of Lincolnshire, East Anglia, the Midlands, the extreme southeast and the southwest. Meanwhile, Trudgill (1990, 1984) distinguishes between 13 traditional (rural) dialects and 12 modern (urban) dialects. Viereck's (1986) analysis also includes categorising London English, one of the dialects of Southern England, as the most highly regarded English dialect. He claims that this view has lasted for the past 400 years. Ihalainen (1994) also acknowledges the long lasting popularity and high status of the Southern English dialect and proposes the view that such status is largely related to social considerations rather than regional aspects of English.

Kirkpatrick (2007b) claims that variations occurring in BrE since AD 500 have been common and normal in the development of English in the UK. These changes have naturally occurred out of needs of speakers, regardless of any number of rules, obstacles or prejudices that are voiced about these variations. Kirkpatrick (2007b, p. 53) argues 'no language is pure. Varieties will develop…no matter how many rules or obstacles, prescriptive grammarians or linguistic bureaucrats will put in their way' and urges that, instead of worrying about variation and change occurring in the English language, it is a matter for celebration.

2.3.1.3 Canadian English (CaE)

CaE has typically been described as a variety that lies between the two widely recognised varieties of English: BrE and AmE (Avis, 1973; Boberg, 2010; Dollinger, 2012; Dollinger & Clarke, 2012). Scholars contend that a combination of historical American settlement, more recent cross-border influences and Canada's former status as a British colony gave the hybrid mixture of CaE, represented by the example of '*tire centre*' using the AmE spelling of *tire* (BrE *tyre*) and the BrE spelling of *centre* (AmE *center*). The combined use of AmE and BrE presented in CaE is reinforced by the statistics taken from a questionnaire, which found that 80 % of high school students in Ontario employ the '-*our*' spelling as in neighb*ou*r, hon*ou*r, and col*ou*r, while more than 60% of their counterparts in Alberta use '-*or*' (Boberg, 2010).

In later years, a number of the studies focused on CaE as distinguished from the two 'standard' varieties, defining the 'Canadianisation' of CaE by documenting the distinctive features of CaE. The 2012 special issue of the *Journal of World Englishes*, for example, is devoted to the issues related to the 'autonomy and homogeneity of CaE'. Boberg (2010) provides a comprehensive view of the settlement of the English in Canada. According to Boberg (2010), the English language is a relative 'newcomer' to Canada. Before European colonisation, Canada is home to a wide array of Aboriginal cultures and their languages, from the Salishan and Wakashan speaking cultures of Vancouver Island on the west coast, to the

Beothuk on the island of Newfoundland in the east, from the Inuit of the Arctic to the Iroguoian culture of southern Ontario (Boberg, 2010). In the sixteenth and seventeenth centuries, the most commonly spoken languages were Inuktitut and Cree. With the rapidly increased number of migrants, however, the linguistic assimilation of these native languages by the English speaking population had occurred and gradually reduced the numbers of native language speakers.

The first major European settlements in Canada consisted of French citizens and there were only a small number of English speaking populations, mostly fisherman and farmers living in the small coastal province called Nova Scotia, until the late eighteenth century. However, in the early nineteenth century, with the growing power of imperialist Great Britain, Canada experienced a peak period of settlement by English speakers. It is estimated that an average of 15,000 people moved from Britain to Canada annually. By the mid-nineteenth century, apart from the large French-Canadian population in Quebec, Canada had become an almost entirely British country, with nearly 61% of the Canadian population claiming British ethnic origin (Boberg, 2010). However, successive waves of immigration further diversified Canada's national character and the proportion of British immigrants dropped to 44. 6% (Figure 2.4), and by mid twentieth century Canada become a multilingual nation and Canadian English developed into a multi-ethnic language.

Ethnic origins of the Candadian population in 1971
(Cited from Boberg, 2010 p. 96)

British 44%

French 29%

German 6%

Italian 3%

Ukrainian 3%

Other 15%
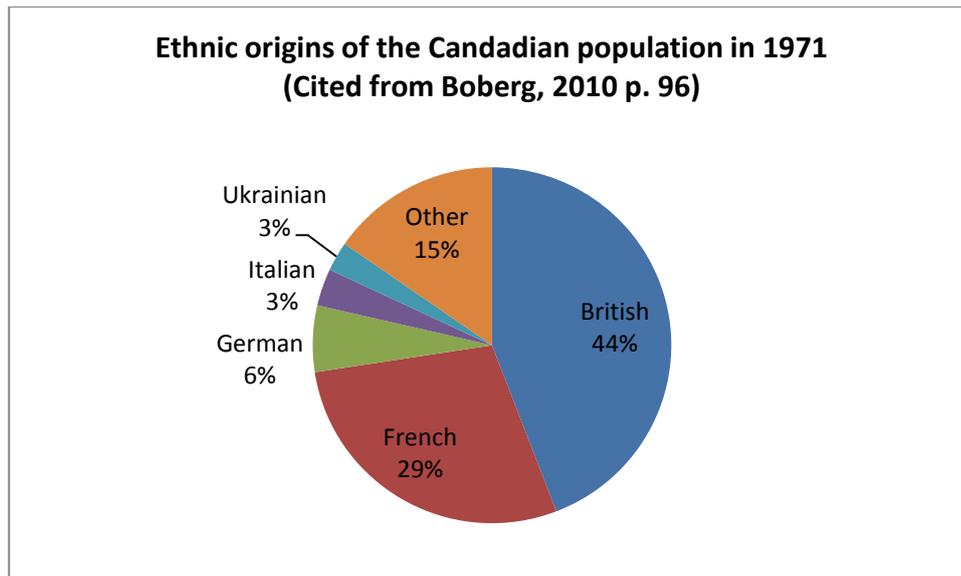
Figure 2.4 Ethnic origins of the Canadian population, 1971

Early studies into CaE focus on distinguishing CaE from AmE and BrE (Avis, 1954, 1955, 1956; Hultin, 1967), while a majority of linguistic investigations into CaE from the 1980s and the early 1990s tend to be preoccupied solely with the 'Americanisation' of CaE (Dollinger & Clarke, 2012). However, more recent studies concentrate on the 'Canadianisation' of the language, discussing the uniqueness of the English spoken in Canada, and identifying its linguistic changes from their ethnic origins in an attempt to develop criteria for distinguishing CaE from its neighboring varieties of AmE. Ash, Labov, and Boberg (2006) offer a national analysis of CaE phonetics, and Saldier-Sadlier-Brown (2012) discuss the distinctive phonetic features of 'Canadian rising'. Boberg (2010) concludes that, although CaE is shown to be much closer to AmE than BrE with the respect to its lexical variation and phonological aspects, a small set of unique Canadian words and distinctive phonetic features (e.g., frequent nativisation of the foreign vowel /a/) are also identified, leading him to propose that CaE cannot simply be considered as a mixture of BrE and AmE. Boberg (2010) acknowledges that either AmE or BrE is widely accepted as a point of measurement with a varying degree of enthusiasm in the past, and that a majority of studies perceive BrE and AmE to be superior to

CaE. However, Ash et al. (2006) argues that Canada is now considered as a nation that is 'rich' and 'affluent', thus gaining its social prestige amongst independent nations. This is reflected in its independent linguistic status in English as well.

2.3.2 Outer Circle Englishes: Indian and Singaporean Englishes

This section discusses the public attitudes to the legitimacy of the Outer Circle Englishes, also known as new Englishes and nativised Englishes. Some of their distinctive features are provided here from a comparative perspective.

2.3.2.1 Indian English (InE)

The initial negative attitudes toward Indian English (InE) have been noted in a number of studies. Attitudes such as 'There is no such thing as Indian English*'* (Sailaja, 2009, p. 13) or 'He rarely heard English spoken by a person whose 'mother tongue' is English' (Nihalani, 2004 p. vi)' reflect views about InE. Some of the literature acknowledges that, despite the fact that English is one of the most important and widely spoken languages in India, there has been considerable, sometimes heated, discussion about the very existence of InE (J. Lambert, 2012; Mehrotra, 1998). However, the question of the existence of InE is no longer a matter for debate, and the legitimacy of InE as a variety of English has been strongly supported by a large volume of scholarly publications (Mukherjee, 2007; Platt, Weber, & Ho, 1984; Schneider, 2007) and by Indian dictionaries describing the distinctive features of InE (see Table 2.3). Lambert (2012) sees the need for a publication of an updated and comprehensive InE dictionary as a pressing matter needed to confirm the legitimacy of InE.

Table 2.3 Dictionaries of Indian English

1984	Hawkins	Common Indian Words in English*
1991	Sengupta	Supplement to OALD
1991	Muthiah	Words in Indian English*
1991	Lewis	Sahibs, Nabobs and Boxwallahs*
2003	Hankin	Hanklyn-Janklyn
2004	Nihalani et al.	Indian and British English
2006	Mahal	The Queen's Hinglish*
2008		Lonely Planet: Indian English

(Source: Lambert, 2012, p. 297)

Studies into the linguistic features of InE reflect the extraordinarily complex linguistic situation in India, where there are obvious regional variations in terms of lexis, pronunciation and grammar within InE (Nihalani, Tongue, Hosali, & Crowther, 2004). However, scholarly attention has mainly been given to distinguishing InE from BrE from a comparative perspective, rather than examining the linguistic differences within InE (see Appendix 6 for examples of linguistic features of InE).

InE has been a subject of controversy, and has received rather negative reviews as a variety of English. However, the number of scholarly articles written on this matter, the volume of literature being published and the sheer number of InE speakers clearly indicate that InE is a legitimate variety of English. Schneider (2007) argues that, although there are a few factors overshadowing an Endonormative stabilisation in InE, they are disputable and weak and its Endonormative status is growing. Lambert (2012) also asserts that one of the overshadowing factors is a lack of a modern and extensive dictionary, and argues for an updated InE dictionary which provides the norms of InE and will help to develop an 'endonormative attitude'. It can be said that once the status of InE is firmly established and the debates about the legitimacy of InE as a World English are no longer the interest of

linguists, it is anticipated that scholarly attention will then be given to the differences within varieties of InE, how to categorise these and how Indian English speakers feel about these varieties.

2.3.2.2 Singaporean English (SiE)

English in Singapore is the *de facto* national language of intra and international communication (Foley, 1988). Both the terms 'Singlish' and 'Standard Singaporean English (SSE)' refer to the local varieties of English that have been influenced by many different languages, such as BrE, Malay, and Chinese throughout their history (Brown, 1999). It has also been widely noted that most Singaporeans have a command of both Singlish and SSE and are consciously aware that there are differences between them, but they are not yet able to articulate the exact differences (Brown, 1999; Foley, 1988; Lim, Pakir, & Wee, 2010). However, Singlish, in particular, is often used with negative overtones, considered as a 'poor' local version of another language that needs correction. Since the distinction between Singlish and SSE has been only vaguely described, both varieties are subsumed here under the label Singaporean English 'SiE'.

There have been heated debates about the legitimacy of SiE as a variety of English (Brown, 1999; Foley, 1988; Lim et al., 2010). Lim et al. (2010), in their critical review of English policy in Singapore, acknowledge the unfortunate treatment of SiE, which is overwhelmingly viewed as a corrupt version of the standard variety. They describe the Singaporean government's fears about the popular use of SiE leading to jeopardising the ability of Singaporeans to improve their command of English. Such fears are the main motivation behind the initiation of the 'Speak Good English Movement' (SGEM). The controversial SGEM policy has gained a great deal of attention from the public and from linguists as well. Yet many leaders in Singapore have disparaged SiE as a type of Pidgin English, and maintain that the use of SiE is dropping the standard of English usage overall.

Gupta (2010) has criticised the policy and argues SiE is a necessity in the Singaporean context, providing an analysis of the frequent use of SiE in both formal and informal settings in the daily life of Singaporeans. Bruthiaux (2010) has also been critical of the SGEM , regarding it as 'an outdated attempt to perpetuate increasingly irreverent post-colonial preoccupations based on fallacies of the communication situation … a sign of a lingering lack of self-confidence among the Singapore leadership' (p. 104). These studies support the view that English in Singapore cannot be reduced to a vertical 'good' versus 'bad' representation. Instead, English in Singapore should be understood as acrolectal-mesik ectak-basilectal (Lim et al., 2010).

The distinctive features of SiE have also gained attention among linguists who support the need for SiE. Brown (1999), Foley (1988), Ling (2010) and Tan and Low (2010), among others, have provided extensive research on the linguistic features of SiE (Brown 1988a, 1988b, 1999). Low (2014), in particular, undertook a comprehensive analysis of the phonology and phonetics of SiE and argued the importance of preserving the SiE pronunciation. Gupta (1988), Harrison and Lin (1988), and Kwi and Harrison (1988) examine grammatical aspects, focusing particularly on syntactic features. These studies acknowledge the notion of SiE as an inevitable and natural development, reflecting the population's greater ease with and wider use of the language in the naturalistic environment.

2.3.3 Expanding Circle Englishes: Chinese, Japanese and Korean Englishes

Unlike Inner Circle Englishes, which are considered as native and established Englishes, the status and acceptance of Expanding Circle Englishes are still largely controversial and have been the subject of heated debate. In recent years, the Expanding Circle Englishes are often described as 'developing' and 'emerging' varieties of English and the increasing interest in varieties of Expanding Circle Englishes is reflected in the sheer volume of literature focusing

on these Englishes. This section focuses on the debate about the existence of these Englishes as legitimate varieties of English and also gives a brief review of the linguistic features of Expanding Circle Englishes.

2.3.3.1 Chinese English (ChE)

Kirkpatrick (2007a) acknowledges that the sheer number of speakers of ChE strongly suggests that ChE is soon likely to become the most 'commonly spoken variety' of English in Asia. The increased volume of literature on ChE reflects the interest paid to ChE. For example, a special issue of the *Journal of World Englishes* in 2002 and a publication of Bolton's (2003) in the following year are extensively devoted to studies of ChE. Many other studies also examine the linguistic features of ChE including phonology, lexis, and grammar and assert the legitimacy of ChE as a member of WE (Jiang, 2002; Kirkpatrick & Xu, 2012; Kirkpatrick & Xu, 2002; Xiaoqiong, 2005; Xu, 2006, 2010a, 2010b; H. Zhang, 2002). It can be said that studies of ChE have gathered momentum and the codification of ChE has been progressing at a faster rate than any other Expanding Circle variety. In addition, several studies have shown the shift in attitude of the Chinese towards an acceptance of ChE as a legitimate variety of English (Hu, 2004; Q. Zhang, 2013; W. Zhang & Hu, 2008). Kirkpatrick and Xu (2002) have adopted Butler's criteria (1997, p. 106) in analysing the pragmatic norms of China English, criteria which were mainly proposed with regards to the Outer Circle varieties of English. Butler's criteria include: 1) a standard and recognisable pronunciation handed down from one generation to another; 2) words and phrases that express key features of the physical and social environment and which are regarded as peculiar to the variety; 3) a history in the sense that the variety is seen as a part of a speech community; 4) a literature written in that variety without apology; and 5) the existence of reference works. For example, Bolton (2000, 2003) proposes that Hong Kong English meets the first four criteria, and Kirkpatrick (2007b), Kirkpatrick and Xu (2002) and Xu (2010a) propose that ChE has met

some of Butler's criteria in a relatively short time, calling ChE a developing variety of English. These studies are evidence that confirms the elevated status of ChE as a developing variety of English, although the status of ChE as a developing variety of English is not without controversy. Li (2000) and He and Li (2009), for example, propose that ChE is merely an interlanguage or L1 interference.

Meanwhile, finding an appropriate name for ChE has also been at the centre of heated debate. In the available literature, a number of terms have been used to refer to the English that Chinese people use. Ge (1980, p. 2 cited in Xu, 2010, p. 16) uses the term 'China English', and explains the expressions used in China English are different from any other existing Englishes. Huang (1988, p. 47 cited in Xu, 2010, p. 17) calls it 'Chinese coloured English' in an attempt to avoid any derogatory association with Chinglish. The derogatory notion associated with the term 'Chinglish' is noted in Jiang (1995), describing Chinglish as 'an awkward mixture of Chinese and English', most probably English words with Chinese syntax like 'Good good study, day day up' and argues that Chinglish is 'bad English' that has a 'facetious, or even pejorative, ring around it'. Therefore, the term Chinglish is unwelcome in China. In addition, Huang (1988) calls it 'Chinese coloured English', further defining it as English that has been enriched in the process of adaptation to Chinese ideology and civilisation. Gui (1988, p. 13 cited in Xu, 2010, p. 17) calls it 'Chinese-style English' that comprises a continuum between the learner's English and well educated user of English. Later, Cheng (1992) defines it as 'Siniciszed English' and describes it as peculiar to Chinese culture. In more recent years, Xu (2006, 2008 & 2010) names it Chinese English (ChE), and provides a comprehensive identification of the linguistic and sociolinguistic features of CE:

> Chinese English is a developing variety of English, which is subject to ongoing codification and normalization process. It is based largely on the two major varieties of English, namely British and American English. It is characterized by the transfer of Chinese linguistic and cultural norms at varying levels of language, and it is used

primarily by Chinese for intra- and international communication (Xu 2006, p. 287; Xu 2008, p. 4; Xu 2010, p. 1)

Despite the controversy associated with defining a name for English used in China, there seems to be agreement that there is distinctive English used by Chinese people, which is different from other varieties of English, and it reflects Chinese culture and accommodates Chinese customs.

2.3.3.2 Japanese English (JaE)

English in Japan has mainly been understood in two ways, 'Japanese loan words' and 'the Japanese variety of English (JaE)'. According to Stanlaw (1987), the first is based on the use of borrowed English words and the latter is defined as nativised English in a Japanese context. He argues that the JaE is predicted to 'prosper' (p. 104) and become 'robust' (p. 107). However, Stanlaw (2004) later argues that the distinctions between the two have become blurred. Stanlaw (1987, 2004), Kay (1995) and Fukushima (1990) examine the characteristics of JaE including linguistic and pragmatic aspects. Stanlaw (2004) proposes that JaE is 'home-grown' (p. 20), nativised phonologically, morphologically and syntactically and being used as rhetorical registers for a variety of social purposes in a variety of context. Ike (2012) suggests, based on empirical investigations and attitudinal data, 'that Japanese English is in the early 'Exonormative phase' of Schneider's dynamic model (Ike, 2012, p. 411).

A number of studies also conduct the sociolinguistic analysis of 'English borrowings' in the Japanese context. Takashi (1990), Kay (1995) and Hoffer, Beard, and Nobuyuki (1983) suggest that such borrowings have occupied a large part of the Japanese linguistic reality, including media and workplaces. It is also observed that a number of the studies dealing with English in Japan focuses largely on pedagogical implications and urges English teachers in Japan to be informed of the WE paradigm (Bayyurt & Altinmakas, 2012; D'Angelo, 2012; D'Angelo, 2005, 2014a, 2014b; Giri & Foo, 2014; Honna & Takeshita, 2005, 2014; Matsuda,

2000, 2002, 2003a, 2003b, 2009; Matsuda & Friedrich, 2011; Morrow, 1995; Schiko oda

Tanaka, 1995; Sachiko Oda Tanaka & Tanaka, 1995; Yoshikawa, 2005). Honna and Yuko

(2014, p. 68), in particular, propose ELT in Japan 'should explore in a wider

perspective….Japanese use English with other Asians, understanding their cultures emerges

as an urgent issue in Japan's ELT'.

In sum, it is observed that although a number of studies voice the existence of JaE, larger

numbers of studies are mainly concerned with the sociolinguistic analysis of loan words and

English language teaching in Japan from WE perspectives. It can be concluded that the place

of JaE in the context of WE remains at the early stage and the realisation of the existence and

acknowledgement of JaE need further comprehensive research. This suggests the necessity

for further empirical studies on positioning JaE, elaborating and confirming the legitimacy in

WE.

2.3.3.3 Korean English (KoE)

As with ChE, a number of studies have proposed that Korean English (KoE), the English

used in South Korea, is different from Inner Circle English varieties in a number of ways and

shows significant aspects of nativisation (Jung & Min, 1999; K. Park, 2009; Shim, 1994,

1999). The development of KoE reflects the dynamic linguistic norm changes and variations

in the South Korean context. The interests of many researchers in KoE still remain in finding

a 'right' name for KoE and defining what it is. Like ChE, the names of KoE have varied from

the Englishisation of the Korean language, Konglish, Koreanised English to Korean English

and still remain largely controversial. It is observed, however, that the focus of studies on

KoE can be categorised into two: KoE and Konglish. Admittedly, the distinction between the

two is not clear and both terms are used interchangeably (Lawrence, 2010b, 2012).

The use of English in public domains in South Korea is pervasive. In particular, English

use in choruses of Korean pop songs and in TV commercials for brand name products is very

common. This phenomenon, involving the popular use of code switching and mixing, is described as linguistic hybridisation (Afendras et al., 1995; J.S. Lee, 2004, 2006) or the verbal art of borrowings (Lawrence, 2010b). These studies claim that English is often employed in heterogeneous forms by South Korean youth to assert their self-identity and challenge dominant representations of authority (Afendras et al., 1995; Lawrence, 2010b; J.S. Lee, 2004, 2006). J.S. Lee (2006) proposes that the technical use of English in hybridised forms creates a level of low intelligibility for both the general public and other English speakers, and this provides a safe and discursive space for South Korean youth to express their resistance to conservative Korean values.

There have been polarised views expressed in regard to the Englishisation of the Korean language. A study by Shim (1994) investigates changes in Korean language lexis and finds that there is a noticeable increase in the use of English loan words (Englishisation). Baik (1992, 1994), in particular, extensively documents the influence of English by examining syntactic features of the Englishisation of the Korean language. These studies claim that the Englishisation of the Korean language was already under way by the early 1990s and has continued, with Korean experiencing a language shift phenomenon as a direct result of contact with English. These phenomena are exhibited by the use of English-like structures in Korean publications and English loan words replacing native Korean words. It should, however, be noted that the notion of Englishisation of Korean has continued to be, and still is, subject to ongoing debate. Song (1998), for example, asserts that many of these features of Englishisation are neither institutionalised nor correctly identified and are in need of empirical verification, which is still the case. Thus, it is still premature to claim that such language variations constitute a large part of the Korean language.

Many studies of the nativisation of English in a South Korean context have proposed that English used in South Korea is different from Inner Circle English varieties in a number of

ways and shows significant aspects of nativisation (Ahn, 2015; Jung & Min, 1999; K. Park, 2009; Shim, 1999). Shim (1999) investigates English used in the fifth revision for high school curricula, focusing on lexico-semantic, morpho-syntactic and pragmatic features. In addition to this, Jung and Min (1999) examines the English used in Korean English newspapers, focusing on the use of modal verbs and prepositions. Shim (1999), in particular, argues that the emergence of a codified KoE is evident and has served as the Endonormative standard for English education in South Korea. K. Park (2009, p. 95) also describes KoE as 'the spoken English used by most educated Korean speakers when communicating internationally as well as intra-nationally'. K. Park (2009) proposes that KoE includes not only specific lexicons but also unique culture-laden linguistic and paralinguistic phenomena that reflect Korea's distinctive value system and cultural and social perspectives: indirectness, modesty, seniority, hierarchism, formality, collectivism and emotionalism. In a recent study, Ahn (2015) also examines the features of KoE included in a high-stake test called the National English Ability Test (NEAT) and argues that there are emerging features of KoE included in the major test in South Korea. However, a recent publication by Yoo (2014) also shows negative views on the existence of KoE, by saying

> I would argue that neither Chinese English nor Korean English will ever develop into
> new varieties of Asian Englishes as neither Chinese nor Koreans will ever use English
> intranationally…there is no local variety of English, 'seeing English as local'
> becomes a moot point, and having the ownership of English can bring about
> detrimental effects in the classroom (p. 86)

In addition to the development of Englishised Korean and the nativisation of English in a South Korean context (KoE), a number of studies examine a contact language called Konglish, arguing that Konglish has evolved and become a part of everyday Korean speech (Kent, 1999; Lawrence, 2010a, 2010b). Despite the pervasive use of Konglish, studies of

Konglish have so far been few in number and mainly on a small scale. Defining Konglish is largely subject to ongoing debate and, admittedly, Konglish has often been misunderstood and sometimes used interchangeably with KoE (Lawrence, 2012).

Kent (1999), one of the pioneers of research into Konglish, discusses Konglish in association with loan words. He proposes that Konglish is largely propagated through the media, and predominantly incorporates English along with other European languages. He refers to Konglish as a set of loanwords and identifies the linguistic subsets of them in five ways (1999, p. 201):

- direct loan words with modified pronunciation (e.g., 'jusu' for 'juice'),
- hybrid terms, where phrases incorporate words from both English and Korean (e.g., 'binil-bongtu' for 'plastic bag')
- truncated terminology, formed from the shortening of English terms (e.g., 'remicon' for 'ready-mixed concrete')
- substitution: English terms replacing Korean lexis (e.g., 'parking' instead of the Korean term 'ju-cha')
- creation of pseudo loanwords, possessing semantic modification (e.g., 'eye shopping' for 'window shopping').

adopted from Kent (1999, p.201)

Lawrence (2012), however, argues that Konglish is not merely made up of loan words, as it has undergone too many changes and adaptations to be simply understood in terms of loan words. He also notes that the development of Konglish is similar to the simplification process in pidginisation and creolisation, found in such words as 'aircon' (air conditioner) and 'spec' (specification, where semantic meaning changes to refer to someone's social economic background). He states that Konglish cannot be described as traditional pidgin or creole because of the different context of its development. He also claims that Konglish cannot be considered as a new variety of English due to a lack of codification and the fact that it is

mainly used as a spoken language and is often regarded as a sub-variety of Korean in the forms of words and phrases that are used. In his empirical study on the use of Konglish in South Korea, titled '*The Korean English linguistic landscape*', Lawrence (2012) argues that all of these definitions fall short of delineating precisely what Konglish actually is and proposes the following definition:

> Konglish…..are potential contact vernacular developing as a creative mix between English and the local language, which normally include morphology, semantics and syntax but may also include pronunciation, pragmatics and discourse. They are 'potential' in that they are not considered languages, but subsections of languages. They are 'contact' in that they result from the contact of English and local languages. They are 'creative' in that they are not static, but dynamic with new elements appearing and some disappearing over time. They are a 'mix' in that elements of English are mixed with elements of the local language, or changed, or recombined with other elements of English in unique ways. (Lawrence 2010b:12)

Despite the lack of agreement in defining the features of Konglish, several studies found that Konglish is being used by virtually all Koreans, and plays a wide range of significant functions in Korean communities. Konglish can be readily found on public signs in a number of areas in South Korea and, arguably, is influencing larger sociolinguistic patterns relating to modernity, luxury and youth.

In sum, the studies of KoE need more empirical rigor in order to define its characteristics and there still remains a pervasive confusion between KoE and Konglish within public and scholarly journals and the acceptance of KoE is still largely controversial.

2.4 The paradigm of English as an International Language (EIL)

According to Sharifian (2009, p. 2), the paradigm of EIL refers to 'a paradigm shift for thinking, research and practice in English education in response to the spread of English

around the globe', which emphasises English with many different varieties and its use for international and intercultural communication. Sharifian argues that the EIL paradigm has emerged as a result of the changes in the demographic, geographical and structural aspects of the English language. Such changes are attributed to the geographic dominance of English in a variety of international economic and cultural arenas and to the ever increasing numbers of speakers of English internationally (Crystal, 2003; Graddol, 2006; Sharifian, 2009b). More people use English today than any other language in the history of the world (Crystal, 2003). English is currently spoken in more than 70 countries as a first language or as an official (second) language (Crystal, 2003). Approximately 380 million people speak English as a first language (L1), and more than a billion people use it as a second (or additional) language (L2). The changing nature of the contexts where English is spoken is evident from the development of multilingual cities and countries leading to the creation of new linguistic landscapes. As noted by Seargeant (2010), EIL acknowledges countries where English is now used for international purposes and for communicating with other second language users with whom they do not share a cultural and linguistic background (Graddol, 2006).

In response to the reality of the sociolinguistic landscape of English in today's global era, the EIL paradigm heralds a paradigm shift in ELT and urges the established disciplines such as TESOL, SLA and applied linguistics to be informed through the perspective of EIL. This suggests the need to revisit the dominant paradigms of ELT and change pedagogical priorities. Traditionally, the aim of ELT is to enable learners to communicate with native speakers of the English language. However, the traditional purpose for learning English has more recently become problematic. In a globalised context, Sharifian (2009) argues that English education should focus on intercultural communication skills that include a linguistic and cultural awareness of varieties of English and foster effective communicative strategies,

rather than only focusing on mastering the linguistic manipulation of one or two particular varieties of English.

In order do to so, reconsideration of the definition of English proficiency is proposed (Canagarajah, 2006; Sharifian, 2009). Proficiency, in general, is defined as the ability to perform some defined tasks that use language as a part of communicative competence (Davies, 1996, 2003; Hymes, 1972). Traditionally, only ideal native users of the language were entitled to claim ownership of the language. Accordingly, evaluating levels of proficiency and appropriateness have been equated with native speaker use (Nunn, 2007). However, in the globalised world, where intercultural communication between different varieties of English and speakers largely constitutes the English speaking contexts, the traditional view of proficiency can no longer be justified as it once was. Successful communication in these situations, therefore, requires competence beyond the proficiency found in a native English speaker's language behaviour, and distinctions between native and non-native speaker become almost irrelevant (Sharifian, 2009, 2013). Proficiency in communicating with native speakers from Inner Circle countries is not sufficient for successful international communication. Instead, English learners must be ready to engage with a wider range of Inner Circle, Outer Circle and Expanding Circle speakers of English (Canagarajah, 2006). Canagarajah (2006) also argues that proficiency in English should be defined in close association with speakers' intercultural pragmatic skills, including speakers' awareness of cultural differences, strategies for the negotiation of meaning and an accommodation of the needs of one's interlocutors. In order to develop speakers' proficiency of EIL, Bayyurt (2006, 2012, 2013) emphasises the importance of the integration of cultural studies in ELT. She argues that the focus on developing multicultural knowledge of both teachers and students has become increasingly more essential in the field of ELT. Lowenberg (2012, p. 97) also suggests that proficient speakers of English should have 'the ability to

interact with others in a broad range of contexts and situations, which often requires switching across varieties in lexicons, styles and discourse strategies'. Accordingly, proficient speakers of English in today's English speaking contexts are those who show familiarity with various systems of cultural schema, and linguistic varieties capable of flexibly participating in intercultural communication in a wide range of speech contexts (Canagarajah, 2006; Kirkpatrick, 2008; Sharifian, 2009, 2013; Sharifian & Clyne, 2008).

Xu (2002) also explicitly outlines six comprehensive points of EIL to be acknowledged in ELT:

- EIL is not only closely associated with the cultures of the UK, the USA and other Inner Circle nations, it is also equally closely associated with the cultures of all speakers of English in both Outer-Circle and Expanding Circle nations.

- EIL encourages students to incorporate their L1 norms and values, and rejects the unrealistic goal that students should struggle for native-speaker-like proficiencies.

- EIL does not repel the students' knowledge and use of their mother tongues. Instead, together with these other tongues, EIL produces multi-competent users of English.

- EIL helps both teachers and students raise their awareness of the large number of English varieties, and therefore, it stimulates and facilitates extensive exposure of students to these varieties in English classrooms.

- EIL brings language classrooms closer to the real-world.

- EIL sets higher demands on both non-native and native English teachers

Xu (2002) concludes that an EIL paradigm would liberate students and teachers from their traditional ways of looking at English, as well as the learning and teaching of English, and acknowledges the changing sociolinguistic profile of English.

2.5 English in South Korea

This section critically reviews the national obsession with educational achievement with a particular focus on English education and its by-product, commonly known as '*English fever*'.

2.5.1 South Korean's obsession with education

South Korean's frenzied obsession with Education has been examined in a number of studies (Seth, 2002, Song 2011). In order to fully understand the process by which the linguistic and cultural hegemony of English has become pervasive at all levels of society through English language education, there is a need for a conceptual clarification of the context of education in South Korea, where education, particularly English education, is given 'top priority'. It has been argued that one of the critical reasons for creating an English obsession can be traced back to South Korea's *kyoyuk yel* [obsession with the attainment of education], which has long been present in South Korean society (J. Park, 2009). South Korea has a hierarchical culture that is considerably more rigid than that found in most other countries, and education is traditionally seen as a way of achieving social mobility, status, power and economic prosperity (J.K Park, 2006; J. Park, 2009; Seth, 2002; Song, 2011). Thus, white-collar workers with higher educational backgrounds are more highly regarded and rewarded than blue-collar workers. The hierarchy of power relations is sustained largely through the medium of 'good' education, which is achieved by entering highly ranked universities. In South Korea, universities are strictly ranked (Seth, 2002). Accordingly, South Korean parents believe that their children's success depends on their educational achievement and entering a more prestigious university creates the possibility of more success and power.

According to the latest report from the Organisation for Economic Co-operation and Development (OECD), nearly 98% of 25-34 year olds in South Korea now complete upper secondary education, the highest proportion among OECD countries, which indicates a

remarkable increase over the past three decades, compared to only 43% of 55-64 year olds attaining the same level of education (OECD, 2011). In addition, the tertiary degree attainment rates among 25-34 year olds is also ranked the highest, with 63% attainment (OECD, 2011) in South Korea. These high rates consequently signify the intense competition that takes place for entrance into first-class universities. It is to be noted that the 2011 OECD report classified South Korea as the country with the second highest tertiary education fees, after the United States.

Seth (2002) argues that the excessive obsession of South Korean parents with securing a good education for their children has produced relentless competition to score well on university entrance exams, namely the CSAT (College Scholastic Ability Test) and this has consequently 'created the most exam-oriented culture in the world' (Seth, 2002, p. 5). This culture has given South Korea the nickname of the 'examination hell' country. E. G. Kim's (2011) study provides an excellent description of the CSAT day and helps non-Koreans understand the importance of the CSAT for South Koreans.

> On a CSAT day, which is normally the second Thursday of November each year, South Korean society 'holds its breath', so to speak: the test is scheduled to start at 8:40 am and so government workers and primary school children stay home until the roads are cleared: that is, they go to work or school later than usual in order to avoid causing traffic jams and to help the test takers to arrive at their test places on time. The test takers who are running late are provided a police escort upon request to the testing places. Nationwide, arrivals and departures of air planes are suspended during the listening sections of the English (and Korean) tests for the fear of hindering the test progress (E. G. Kim, 2011, p. 213).

As a result, this excessive pursuit of education has created intensive 'all or nothing' competition, with the need for more, particularly private, education in order to score higher than other students on the CSAT, extra private tutoring sessions and study have become

inevitable . According to a report by J. Kim (2010), the amount of money spent on private education exceeded more than US$40 billion in 2010, and more than 95% of kindergarten through to high school students were undertaking private education in the tens of thousands of *Hakwen* [cram schools] and *kwaoy* [private tutoring sessions]. More than half of the total cost of private education is directed specifically at English education (J. Kim, 2010).

2.5.2 American English biased ELT in South Korea

A reasonable explanation for South Korea's high secondary and tertiary completion rates, despite the tremendously high cost involved, is people's attitudes and a social system that measures success according to educational achievement. Especially high English proficiency is an essential requirement for entering a more prestigious university. This section examines how the symbolic value of English proficiency has been developed and systematically took hold in South Korean society from the early stages of the introduction of English education. The history of South Korean English education from its beginning to the present will be explored over two stages, before and after 1990, based on a critical review of the early categorisation of English education, which is traditionally classified into six periods (Choi, 2006; Pae, D.B., 2002). The first stage of English education encapsulates the beginning of the AmE influence on South Korea and the second stage reflects its concomitant influences. This stage is discussed in more detail, as it is considered the most significant in the history of Korean English education, explaining how the exclusive status of AmE has been maintained and accelerated.

2.5.2.1 The early stage of English education

The first National English Curriculum Policy (NECP) came into effect from 1954 to 1963 and saw the initial establishment of a systematic methodology for teaching English in secondary schools, taking AmE as its only standard teaching model (MEST, 2011). A large

proportion of the topics in secondary school English text books were also based on American culture (Moon, 2005). During the 1950s, the foundation of the elevated status of the English language was laid down by the South Korean military government, which had a close relationship with the USA, giving rise to the implementation of a series of English language policies.

From the mid1960s, South Korean society experienced the emergence of elite English speaking groups who returned to South Korea after receiving higher education in the USA (Pae, Y.S., 1967). American-educated South Koreans returned home to constitute a new power group and became symbols of success and wealth in South Korean society. As English language proficiency and degrees from American institutions became to be viewed by Koreans as highly effective tools in gaining upward social mobility, a number of South Koreans began to seek opportunities to study in the USA. Approximately 89% of study-abroad students in the 1960s chose American institutions, and this tendency has continued to the present day (E.G Kim, 2008, 2011).

Although the strongest foreign language influence during this stage came from Japan, due to 45 years of Japanese colonisation, the view that English education meant learning AmE and the initial development of South Korean attitudes toward English as the language of the ruling class has retained its prominent status in South Korean society since the end of Japanese colonisation. The Korean response to the direct involvement of the US military in South Korean politics and society was to enthusiastically embrace English language education and develop it as a means of advancing South Korea (Kwon, 2000). Hence, English language naturally became synonymous with AmE.

2.5.2.2 The developmental stage of English education: Post 1990

In the 1990s, South Korean society experienced a great deal of social and economic development. It transformed from being one of Asia's poorest to one of the world's

wealthiest nations, becoming classified as one of the Four Tigers of rising Asian states along with Singapore, Taiwan and Hong Kong and became an active participant in the globalisation process (Jeon, 2009). The first civilian president in South Korean history was elected in 1992. His government was known as *Mwunmincengpwu* [the civilian government]. The rapid financial and economic growth that proceeded, and the occurrences of many social and political events, saw South Koreans having frequent contact with speakers of various Englishes other than AmE speakers for the first time.

The importance of English was recognised officially by the education system endorsing English skills as an indispensable tool both for the country's wellbeing and for stimulating rapid economic growth (Choi, 2006). In particular, great numbers of US-educated South Koreans overtly encouraged the public to learn 'living English' and 'conversational English', focusing on spoken English. Consequently, English educational reform was undertaken and all of the new policies for English education focused on a Communicative Language Teaching (CLT) approach. The desire of South Koreans to learn English grew significantly and simultaneously with their increased exposure to the English language after 1992, leading to the birth of 'English fever' (J. Park, 2009).

Table 2.4 The three major revisions of the NECP

6th NECP (1992-1997)	Launching EPiK, which emphasised 'living English' and 'conversational English' skills
7th NECP (1997-2008)	The introduction of mandatory English education into primary schools
EIP (2008 –present)	The dramatic increase of GET in EPiK and the launch of TaLK

English education in South Korea (Table 2.4) from the 1990s to the present is reviewed by examining the three major revisions of the NECP, the first being the 6th NECP in 1992,

the second the 7th NECP in 1997, and the final revision in 2008 when the nationwide English Immersion Plan (EIP) was developed.

The 6th NECP

The significance of the 6th NECP can be found in the dramatic shift in pedagogical approaches from grammar translation methods to CLT. This led to the establishment of an English Program in South Korea (EPiK) which employed a large number of native English speakers, called Guest English Teachers (GET), for the purpose of improving school students' communicative skills. Although, since the 4th NCEP in 1981, there had been an attempt to develop students' communicative English skills, it was reported that the teachers were not adequately trained and teaching materials were not suitable for CLT practices (MEST, 2011). Thus, this change was never fully actualised.

The aim of EPiK is to foster primary and secondary students' English communicative ability and to encourage cultural awareness between South Koreans and GET in the age of information and globalisation (EPIK, 2011). It is administered by the National Institute for International Education (NIIED), a central government organisation under the auspices of the South Korean Ministry of Education (KME) (EPiK, 2011). To staff EPiK, NIIED employs a high number of GET who are exclusively sourced from six English speaking countries: USA, Canada, Australia, New Zealand, Britain and Ireland (S. Africa was later included) (EPiK, 2011). Through EPiK, one hundred and forty GET were employed in 1997, which gradually increased to 4000 by 2007. By 2010, there were 25,000 GET in total (EPiK, 2011). The rationale for this plan is to encourage interaction between South Koreans and GET as a means of providing students with more authentic English input and a more authentic English environment, bringing with it greater cultural understanding for students (Jeon, 2009).

College English education also experienced significant changes in the 1990s. According to Kwon (2000), a large number of universities each employed dozens of native English

teachers, recruited mainly from the US. For example, Ewah Woman's University advertised

in The New York Times on September 20, 1994 for 30 native English teachers of English.

Many other universities started to employ a large number of native English teachers as well.

Soon Sil University employed 22 native English teachers and in 1996, Hanyang University

employed 21, most of whom were Americans. In addition, major, prestigious universities

demanded a certain level of English proficiency to be achieved prior to graduation. This

proficiency is measured by using either TOEIC or TOEFL. Moreover, the first English

listening components in the Colleges' Scholarly Assessment Test (CSAT) adopted the voices

of AmE speakers as vehicles for assessment (J. S.-Y. Park, 2010).

The 6th NECP, with the launching of EPiK and the adaption of CLT, pedagogy greatly

increased the importance of the roles played by native English teachers in English language

education. The massive influx of GET into South Korean schools had a large impact on

students' perceptions of English speakers and English teachers (Kwon, 2000). It created a

situation where students were directly exposed to, or became familiar with, the language of

native English teachers, the majority of whom were Americans. This in turn most likely

influenced students to adopt AmE by emulating their AmE teachers, copying their accents

and their pragmatic conventions.

The 7th NECP

If the 6th NECP revision is notable for an increase of native English speakers in South

Korean schools, in particular, AmE speakers, the 7th NECP marks one of the most influential

changes made in the history of English education in South Korea: the introduction of English

as a regular subject in primary schools. In line with the civilian government's motto,

developing the economy through a drive for globalisation, English lessons started to be taught

from the 3rd grade onward for two hours per week (see Table 2.4). The number of hours of

English instruction expanded across all grades, increasing by 250% over what was prescribed

in the 6th NECP, with further increases made in 2008 (Shim, 2002). Kwon (2000) argues that Expanding English lessons into primary schools had a critical impact on creating 'English fever', or more correctly 'AmE fever', as AmE is the most readily available and the most preferred.

Table 2.4 Increased hours of English instruction in primary schools

Primary school grades	Pre-1997	7th NECP	2008->2010 in effect
Grade3-4	0/w	1hr/w	2hr/w
Grade5-6	0/w	2hrs/w	3hrs/w

(Shim, 2002)

During this period, Geo-ill Bok published a book in 1998 entitled *Kwukcewha siday ui mincok* e [Ethnic language in the age of an international language] and proposed that English be adopted as a co-official language of South Korea. This caused much debate, which was brought into the public arena by *Josun-Il Bo*, a major South Korean newspaper with the largest readership in South Korea. In support of his proposal, Bok (1998) argues that South Korea's ambition to be an economic world leader would only be possible by achieving linguistic competency in the dominant global language. In his book, Bok (1998) asked South Koreans a most provocative question: 'If you have a new born baby, and if he or she could choose between English and Korean as a mother tongue, which would you recommend they choose?' His idea, based on his belief in the Darwinian principle of 'survival of the fittest', was also fuelled by the impact of the 1997 Asian economic crisis, believing that the nation's linguistic competence was a critical factor for survival in a globalised world. Simultaneously, a pervasive belief arose amongst the public that South Koreans did not speak English well, and this self-evaluation of low English competence became a concern for the government, which feared that such linguistic incompetence would hurt South Korea's future international competitiveness.

The introduction of mandatory English education in primary schools, along with a heated debate about English being adopted as a co-official language of South Korea, placed

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unprecedented pressure on the importance of learning English in South Korean society. Consequently, the English education industry in South Korea started to expand. Thousands of *Hakwen* [English cram schools] sprang up and became widespread (J. Park, 2009). Hundreds of the best known learning resources for young students studying English were published in South Korea during this period and there was a dramatic increase in the numbers of students going overseas for the sole purpose of learning English.

The English Immersion Plan (EIP)

The country's obsession with English education is, once again, intensified by the announcement of the EIP in 2008. Despite the vast amounts of money dedicated to English language education at every level, the government still remained dissatisfied with the English skills of high school graduates and questioned the skills of both English teachers and students. In addition, previous NECP policies, designed to promote the use of the CLT approach to improve students' communicative English skills, were also called into question as to whether CLT principles has actually been followed in practice.

   On the 23rd of January 2008, closely following Myung-Bak Lee's presidential inauguration, his government announced a major reform of South Korea's English education policy, introducing the EIP with a budget of US$4 billion over the next 5 years, of which $1.7 billion was allocated to hiring more GET (Roadmap, 2008). EIP was intended to restructure and reinforce public education in such a way that all high school graduates could communicate with foreigners without difficulty. President Lee set up a dichotomy of 'English-fluent' and 'English-poor' nations, claiming that any nation's or individual's proficiency in English was a central factor in that country's or individual's status and success (Jin, 2008). He strongly contended that if South Korea was to remain competitive in a global setting, South Koreans had to acquire *silyongyenge* abilities to actively participate in global issues, thereby enhancing South Korea's international presence (J. Lee, 2010).

In addition, the KME decided to employ a larger number of English teachers, both Koreans and foreigner English teachers, in order to improve English teaching quality:

> As for teacher development, in 2009, approximately 1,500 English teachers will be provided with choice-based intensive training programs tailored to their needs. The ministry will also select and train 5,000 English speaking instructors so as to meet demands according to the increase of English instruction hours at primary schools as well as level-differentiated classes at secondary schools (KME, 2008, pp. 8-9).

Accordingly, a significant increase in the number of GET in South Korea was seen, from 150 in 1995 to 25,000 in 2011. Through the EPiK program and the launch of the TaLK program, EIP aimed to place at least one GET in every school nationwide and to expand English lessons with additional GET at all school levels (MEST & NIIED, 2010).

Jeon (2009) argues that the implementation of the EPiK and the TaLK programs and the hiring of large numbers of GET demonstrate South Korea's response to, and participation in, the global spread of English. The TaLk program began in April 2008 under the direction of President Lee, and was designed to support public English education in the rural areas of South Korea. However, the prospective applicants again had to be graduates or current undergraduate students who have citizenship from one of the seven Inner Circle countries with two or more years of academic credits from accredited post-secondary institutions. However, Ahn (2013) argues that more than half of the GET working in the public sector in 2010 are from the USA (see Table 2.5). This is a strong indication of which nationalities the South Korean government prefers to employ as English teachers and how much influence AmE has in South Korea.

Table 2.5 The number of GET working in the South Korean public sector in 2010

Nationalities	US	Canada	UK	Australia	NZ	Ireland	S. Africa	India	*South Korean
Total(9,320)	5,056	1,600	923	238	273	232	969	3	56

*South Korean – which are qualified as a 'native English speaker': a person born in Korea who completed both secondary and tertiary education in one of the English speaking countries listed above (MEST, 2010).

The implementation of EPiK and TaLK with the continuous support from NIIED has definitely increased the general public's awareness of particular varieties of English. However, these programs once again reflect the government's real and embedded priority of developing native-like English proficiency, more specifically 'American-like proficiency', as its primary aim and the most valued outcome of English education (Ahn, 2013). Through these English programs the South Korean public has been explicitly and implicitly informed and re-educated about established varieties of English, particularly AmE.

However, the situation has started to change. In 2009, NIIED announced that the EPiK program was opening its doors to teachers from India, although this was mainly due to the difficulty in recruiting sufficient numbers of GET from the preferred countries (L. Cheng & Curtis, 2008):

> Starting in the fall semester next year (2010), around 100 teachers from India will be teaching English at elementary, middle and high schools nationwide, a high-ranking official with the Education Ministry said yesterday …. If the trial is successful, it could raise the number to 300. The source said there is a high chance that those teachers will be dispatched to regions outside the Seoul metropolitan area where there is a shortage of native English teachers (W.J. Lee, 2009).

Despite this announcement, according to the 2010 figures (see Table 2.5), there are only three Indian teachers employed in South Korea, with more than 60% of the GET still originating from the USA. It seems that the attempt to hire Indian teachers did not proceed much further. This is not surprising when the strong level of preference by South Koreans for Inner Circle

or AmE teachers is considered. Other possible reasons for having such a low number of Indian teachers could be the more restrictive working and visa conditions that only allow them to work in rural public schools and for lower wages. Ahn (2013, p. 13) asserts that 'there has been confusion and disjunction between the government's rhetoric and English language pedagogical practices' and points out that the extent to which students have explored English use in different countries and the relationships between them has been limited by the particular varieties of English to which they have been exposed. This, in turn, has prevented students from developing the awareness of and the skills for the practical use of English as an international language.

2.5.3 'American English fever'

Hierarchical structures are ingrained in South Korean society through the education system and a series of government education policies, which place great emphasis on learning English, in particular, AmE. This has resulted in the excessive pursuit of English learning, a phenomenon that a number of studies have called *'English fever'* (Jeong, 2004; J. Park, 2009) and Ahn (2013, p. 6) further argues that it is more appropriate to call it 'American English fever'. The idea of English as an exit qualification in universities is gradually being supplanted by that of it being an entry requirement, and there is also an expectation that at least part of a student's study at university level should be directed at achieving a high score in 'American oriented' English assessment. The following passages offer a clear illustration of the extraordinary obsession with English education in South Korea society:

> South Korea is one of the largest consumers in the English education market spending over $20 billion a year on this alone. Children as young as five years as well as school aged students are studying 'English' until late at night in tens of thousands of *kwaoy* [cram schools] (J. Park, 2009, p. 50).

> …It is not uncommon to see children as young as 8 years old, teenagers and even adults going to 'English-speaking countries'… most popular countries are Canada and the United States with the sole purpose of learning English…(Topjoa, 2008).
> … The English frenzy saw the coining of the term 'goose father,' referring to a father who lives alone in Korea having sent his spouse and children to a foreign country to study English or some other form of advanced study. Goose daddies are estimated to be about 200,000 in number nationwide… (E.G. Kim, 2008).

In addition, English speaking villages or English only towns where typical life in 'English speaking countries' is replicated have been consecutively built nationwide so that South Korean students can stay for a day or for a short period of time. Foreign English teachers are employed as occupants in these villages, more than half of which are American teachers. These English-only-towns have been built to promote English education, to develop international awareness in students and to satisfy the student desire to study English in 'natural and authentic' contexts (Choi, 2006, p. 20).

Song (2011) argues that South Korea's pursuit of English is unparalleled in the world and strongly criticises the obsession with English learning, seeing it as a means to attaining status within South Korea's hierarchical society. He condemns the special role that English plays in South Korea and particularly the government's emphasis on English education being a 'critical linguistic tool', essential for survival in a globalised world. According to Song (2011) the reality is that English has merely been adopted as a tool for evaluation: English has been recruited 'in the guise of globalisation' to provide 'a mechanism of elimination that conserves and reproduces the hierarchy of power relations already established in South Korean society' (p. 35).

As Song (2011) rightly argues, the overwhelming desire to learn English, the English fever, and the prestige associated with English has been adopted to maintain the status of the privileged in South Korea. Yoo (2014, p. 86) also notes that only 'good' English is accepted as

a powerful symbolic resource in South Korea'. This is clearly evident when the plan to recruit Indian teachers was not accepted by parents and was largely unsuccessful. Students wanted the English that could help them enter prestigious and highly regarded universities, believing that learning English from Indian teachers would not be as effective in helping them gain the high scores necessary in the CSAT as learning English from American teachers.

2.6 Language attitude studies

This section first presents the issues related to definitions of 'attitude', and then moves onto a review of the approaches to investigating language attitudes and the critical reviews of previous studies investigating attitudes towards varieties of English in South Korea and its neighbouring countries.

2.6.1 What is an attitude?

Attitude is an umbrella term of common usage and one of the oldest theoretical ideas in social psychology. Despite the long lasting interest in attitudes as a theoretical concept, the exact definition of an attitude still remains 'obscure' (Potter & Weatherall, 1987). Definitions vary in their degree of elaboration and in the weight given to different features of attitudes. The working definition of social psychologists, which has commanded a wide degree of consensus, defines 'attitude' as responses to 'objects of thought' on 'dimensions of judgement' (McGuire, 1985, p. 239). For example, when people hold attitudes about a particular language, they take some ideas of these languages, to some extent, and give it a position in an evaluative hierarchy. While McQuire's definition of attitude is concerned more with cognitive aspects, Thurstone's (1931) definition was focused on affective aspects and defined attitude as 'affect for or against a psychological object' (cited in Garrett, 2010, p. 19). In addition, attitude is also defined as a 'mental and neural state of readiness' by Allport (1935, cited in Agheyisi and Fishman, 1970 p. 138), with this definition incorporating

thought and behaviour. Using these definitions as a starting point, it is taken as a given that

an attitude, in a broad sense, is an evaluative orientation to a social object of some sort (e.g.,

language). Agheyisi and Fishman (1970) comprehensively reviewed various definitions and

categorised attitudes in the following types of components (p. 139): 1.cognitive or knowledge,

2. affective or evaluative, 3.conative or action, and suggested 'the tripartite model' (see

Figure 2.5).

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                        ┌──────────────┐
                        │   Stimuli    │
                        └──────────────┘
                               │
                               ▼
                          (  Attitude  )
                         ╱      │       ╲
                        ▼       ▼        ▼
                   ( Affect ) (Behaviour) ( Cognition )
                       │         │            │
                       ▼         ▼            ▼
              ┌──────────────┐┌──────────────┐┌──────────────┐
              │ Sympathetic, ││Verbal statement││ Perceptual,  │
              │nervous responses,││about behaviour││verbal statements│
              │verbal statement ││              ││  of belief   │
              └──────────────┘└──────────────┘└──────────────┘
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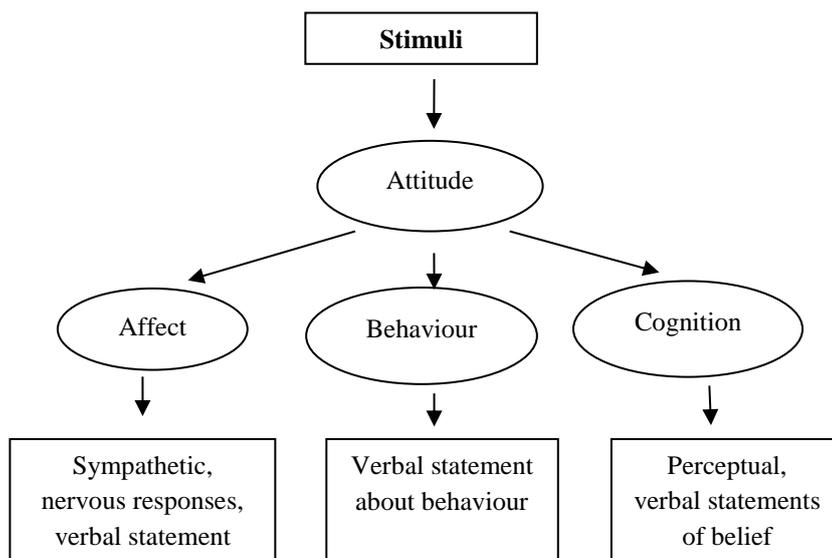
Figure 2.5 The tripartite model of attitude structure (Breckler, 1984, p. 1191)

Beyond this basic characteristic of attitudes, it is useful to take a general and working

definition of the three components of attitude, of which there is reasonable consensus:

cognitive, affective and behavioural. First, the cognitive component concerns thoughts and

beliefs (e.g., South Korean beliefs about and thoughts on the importance of the English

language). This component of attitude is based on the notion that individuals are not born

with attitudes, but through socialisation particular attitudes are possibly 'learned', causing

individuals to think or react favourably or unfavourably towards a class of objects. For

example, as children enter the school system, they are consistently influenced not only by

their teachers' instructions reflecting teacher pedagogical choices and beliefs, but also by

hearing others referring to certain groups of people, their language and culture in a certain manner. In this process, attitudes towards an object are 'learned', 'created', 'influenced' and 'reinforced' by external factors. However, the cognitive component of attitude is often regarded as 'opinion'. Thus, investigation of this component in attitudinal studies is often excluded.

Second, the affective component, concerning a person's feelings, 'a gut reaction' towards an object, has been the major area of focus for attitudinal studies of language because this component could be a determinant of a person's attitude (Breckler, 1984, p. 1191). For instance, a South Korean person encounters someone speaking an unrecognisable variety of English, such as Indian English; they may consider it 'pleasant' or 'unpleasant', which can cause them to respond to the speaker in a positive or negative manner.

The third component of attitude, the behavioural, has also been referred to as a 'readiness for action' (Baker, 1992; Bohner & Wanke, 2002). This component is understood as the predisposition of a person to act in certain ways (e.g., many South Koreans save money to study English in the USA). Although there has been a great deal of controversy regarding the precise role of attitudes in predicting and explaining behaviour, recently it has been agreed that attitudes can be influential determining factors (Bohner & Wanke, 2002). Gass (1998) argues that the value of the study of attitudes lies in their ability to predict behaviour, although the opposite view is also quite valid, the variables that stand between behavioural intentions and behaviour itself should not be under-acknowledged. The well-cited study by LaPierre (1934), '*attitudes versus behaviour*', had already provided counter-evidence and argued that attitudes are unrelated or only slightly related to people taking action based on those attitudes. However, Ajzen and Fishbein's (1980) and Breckler's (1984) notorious snake experiment firmly supported the strong interrelationship between three components of an attitude.

It is also important to note that, although attitude is generally viewed in terms of these three components, there is some difficulty in determining their interconnectedness, and the extent to which they could contradict each other. For example, it is argued that cognition, affect and behaviour should instead be seen more in terms of causes and triggers of attitudes (Clore & Schnall, 2005). In addition, as noted earlier, there are a number of other terms that seem so closely connected to attitudes that they are often used almost interchangeably, such as: beliefs and opinions. These two terms are closely related to the cognitive component to evoke judgements that are devoid of affective content (Baker, 1992; Cargile, Giles, Ryan, & Bradac, 1994). Opinions, in particular, can be used synonymously with attitude, which is a verbalised attitude (Baker, 1992).

Our attitudes towards languages are powerful and deeply permeate our daily life as an integral part of our communicative competence (Hymes, 1972). However, people may not always be conscious of, or be able to articulate, their attitudes. It has been observed that a particular attitude toward a particular language may result in the stereotyping of the attitudinal object, which can be advantageous to one group and/or detrimental to others (Friedrich, 2000). Investigating attitudes toward a language, therefore, may provide valuable information on building better understandings of these issues and may reduce some of the detrimental effects on others.

2.6.2 Three approaches to investigating language attitudes

In language attitude studies, a number of data gathering techniques are traditionally employed, including Matched guised, auto-biography, observation, and case study and so on. In particular, observations of either verbal or non-verbal clues of the subjects' perceptions, indicating subtle messages such as 'favourable', and 'unfavourable', are also a crucial part,

which is very difficult to measure, particularly when respondents consciously or unconsciously conceal or disguise their real 'attitude' (Ajzen & Fishbein, 1980).

In recent years, these various data-gathering techniques have broadly been categorised into three methods, which have been used as a framework for a number of attitudinal studies: the direct measure, societal treatment (e.g., document analysis and discourse analysis) and the indirect measure (Baker, 1992; Garrett, 2009; Garrett et al., 2003). These methods inevitably have their various strengths and weaknesses and, since a person's attitude cannot be directly observed but only inferred from collected data, two methods are combined to triangulate data and compensate for the weaknesses of each approach (Garrett, 2010; McKenzie, 2008b; Sasayama, 2013; Tokumoto & Shibata, 2011). It is also argued that too much reliance on a single research method is likely to produce skewed results. Therefore, it is critical for any researcher to take into account more than one data collecting method when conducting such studies. In the following section, the three approaches will be discussed in some detail.

2.6.2.1 The direct approach

The direct approach is arguably the most common approach in language attitude studies. It is characterised by a high degree of obtrusiveness and by elicitation, the asking of direct questions of respondents about language evaluation, preferences and so on, and is usually conducted through questionnaires, surveys, polls and/or interviews (Baker, 1992, Garrett, 2010). An interview involves a face-to-face meeting between two or more people where the interviewees respond to questions posed by the interviewers (Dörnyei, 2007). Surveys refer to highly structured interviews that can take place face to face or by phone. Questionnaires are most frequently employed in language attitude studies, when the researcher requires answers to a variety of questions from a large number of respondents (Dörnyei, 2007). The questions used in questionnaires are often designed to measure a discrete concern and yield a score specific to that concern. Using a direct approach offers a number of advantages in allowing a

more sensitive and flexible way to access respondents. In particular, interviewers can provide further clarification to ensure that the respondents accurately understand the question. In addition, new lines of enquiry can be pursued based on the comments made by respondents during the course of the interview.

Traditionally, 'commitment measures' using questionnaires are often employed to investigate behaviour components of attitudes (Fishman et al, 1966; Fendrich, 1967). The content of the questionnaire items includes questions investigating participants' willingness or commitment to perform a particular type of behaviour, without actually performing it: 'Would you agree to… '.The commitment items are useful for studies dealing with the implementation of attitudes related to different forms of language planning and maintenance (Fendrich, 1967).

A 'Keywords' technique forms the basis of another direct approach to studying language attitude. Garrett (2009) investigates attitudes towards 'varieties of Inner Circle Englishes', using the 'Keywords' technique. Chinese and Japanese students and teachers are asked to jot down immediate associations with different varieties of English and he utilised their most frequently occurring comments to evaluate their judgements of these Englishes. Garrett (2009) reports that AmE and BrE are seen in China and Japan as the 'benchmark of achievement'. However, due to the difficulties in obtaining quantitative measurement in the use of this technique, the keyword method mainly has been used in preliminary research such as in pilot studies.

Any research method has its drawbacks. The measurement of language attitudes by the direct approach can also be subject to a number of potential pitfalls and possible biases that researchers need to take into careful consideration, particularly when formulating questions for questionnaires and conducting interviews. This is because what is collected through direct approach methods such as ticking question boxes and what is documented during an

interview is merely based on the responses that the respondents directly provide to the researcher, and this data is subject to contamination by the *Halo effect* (Garrett et al., 2003), a type of a cognitive biased attitude in which the observer's overall impression of a person impacts the observer's evaluations of the person being observed (e.g., He is nice!). It can be counter-productive to directly question informants on their perceptions of the attitudinal object when they may not want to reveal their 'private' attitudes. People may intentionally disguise their real attitude and respond to an attitude question in a way they feel gives them more prestige and helps them to appear better than they really are.

In order to minimise the 'Halo effect', researchers need to understand that answers could be affected by a number of factors and biases such as *social desirability bias* (e.g., the tendency for respondents to give 'socially appropriate responses to questions'), *acquiescence bias* (e.g., the tendency for respondents to answer in a certain way as a means of gaining the researcher's approval), and a factor like *characteristics of the researcher* (e.g., the tendency for respondents' answers to be affected by the ethnicity and gender of both interviewer and interviewee). In addition, certain types of questions need to be avoided such as *hypothetical questions* (e.g., asking people how they would read a particular event), *strongly slanted questions* (e.g., a question that tends to push people to answer in one way) and *multiple questions* (e.g., answers that can refer to more than one component of the question).

2.6.2.2 The indirect approach

The indirect approach involves engaging in more subtle techniques of measurement, where the purpose of the study is made less explicit and obvious to the informants than in the direct approach. The respondents may be aware that this is an attitude rating task, but it is indirect in that they are not exactly aware of what is being rated. In this sense, this approach is particularly useful in minimising the halo effect and is considered to be less sensitive to 'reflection and social desirability biases' (Cargile et al., 1994).

The indirect approach is typically seen as synonymous with a 'Matched Guise Technique' (MGT) or a 'Verbal Guise Technique' (VGT), where respondents hear an audio tape recording of a single speaker or multiple speakers reading out the same text a number of times, then they are asked to fill in attitude rating scales, commonly using a 5-point Likert scale (Likert, 1932) or 7-point Osgood scale (Osgood, 1957) (W. Lambert, Anisfeld, & Yeni-Komshian, 1965). In the use of these scales, respondents are given either a five or seven point scale and asked to rate the extent to which they agree or disagree with the issue in question. Using this scaling system is particularly useful when making comparisons in dependent samples or repeated measure designs, since it is used like a ruler and is suitable for statistical analysis. MGT is widely used where direct questioning is inappropriate due to the unwillingness of the informants to reveal their privately held attitudes.

MGT, developed by Lambert and his colleagues at McGill University, deals with socially stereotyped impressions. This technique has been the most widely used data-gathering technique in the study of language attitudes. The major principle underlying this technique is that if there is adequate control of every other variable in the experimental situation such as the voice quality of speaker, content of text etc., other than the actual language variety, then whatever evaluations are made by the speaker must be prompted by the general reaction to speakers of that particular language. It is also believed that such reactions represent the stereotypical impressions of that group toward the speakers of the particular language or variety (Agheyisi & Fishman, 1970).

The initial use of the MGT had its origins in bilingual settings in Canada, where Lambert, Hodgson, Gardner, and Fillenbaum (1960) investigated the evaluation of French and English in Canada and discovered that Canadians favour English guises over French guises. Tucker and Lambert, in 1969, also employed the MGT using samples of white and black American college students and reported that there was a clear distinction in social evaluations in the

USA, with white AmE rated more prestigious than the other. Since this study, the MGT has been demonstrated in a wide number of studies. EI-Dash and Tucker (1975) investigated attitudes to varieties of English in Egypt and more recently, Garret, Garrett, Coupland, and Williams (1995) examined attitudes to English dialects in Wales. Kristiansen's (2009) study looks at Danish attitudes and argues that only indirect methods allowed researchers to access the participants' 'real' attitudes towards language.

There have been also methodological challenges in using the indirect approach. For example, the over reliance on measuring respondents' attitudes towards accents raises some validity issues for the MGT (Hiraga, 2005). It is argued that the ability to recognise a variety of a language by listening to accents, in particular, if the respondents cannot judge where the speakers are from, makes no difference to attitudes, or at least that recognition is not a necessary condition for social evaluation. In addition, the MGT has been criticised for its uncritical choice of speech samples in terms of their authenticities and its insensitive treatment of subjects (A. Cargile et al., 1994; Ryan & Giles, 1982; Ryan, Giles, & Hewstone, 1988).

2.6.2.3 A mixed methodological approach

Though each of the three major approaches has a different emphasis, they are not necessarily mutually exclusive. Generally, the question of whether language attitude can be objectively measured is controversial, and the various methods available have been comprehensively reviewed and critiqued. It is commonly believed that all of these methods offer their own particular strengths and weakness in investigating language attitudes. Hence, although using one method may seem to provide straightforward answers to a research question, it is critical to consider the uncertainty around whether the collected data really provides the reliable and valid attitudinal information that the researchers aim to access (Garrett, 2010). It has been argued in a number of studies that, due to the complexity involved in attitude measurement,

over reliance on any single research method is likely to generate skewed results. Therefore, researchers need to design studies which encompass several techniques that take into account the need for contextual sensitivities and carefully phrased research questions in order to provide more reliable findings (Garrett, 2009, 2010; Garrett et al., 2003; Ladegaard, 2000; Stewart, Ryan, & Giles, 1985).

2.6.3 Previous studies investigating attitudes toward varieties of English

This section will provide a critical examination of studies into language attitudes, conducted primarily in South Korea and neighbouring countries that represent a range of similar characteristics to South Korea regarding their culture and English education context. The language attitude studies related to these contexts have been divided according to two major categories. First, those dealing with varieties of English, in particular with varieties of Inner Circle Englishes or varieties of Inner Circle Englishes versus other Englishes. The second category is those dealing with represented speakers and teachers of varieties of English.

The studies in the first category have been a significant topic of research in many parts of the world and have predominantly adopted MGT (Matched Guise Technique), investigating participants' attitudes toward varieties of English mainly based on their respective accents. The studies on varieties of Inner Circle Englishes generally reported that BrE, usually Received Pronunciation (RP), has been stereotypically accorded higher status and more prestige than AmE (Ball, 1983; Stewart et al., 1985). However, a later study by Bayard et al. (2001) investigating attitudes from respondents in New Zealand, Australia, the USA and the UK reports that the attitudes to RP are changing and, overall, AmE seems to be on the way to equalling or even replacing RP as the most prestigious variety. It is also important to note that these studies investigate native speakers' attitudes toward native Englishes. In addition, Garrett (2009), using the 'keyword' method, conducted research on Chinese and Japanese

attitudes towards 'Inner Circle Englishes', and reports that AmE and BrE are also found to be the most favoured varieties of Inner Circle Englishes.

The studies on the varieties of Inner Circle Englishes versus other Englishes often include the respondents' own (accented) English. The studies in the second category investigate the learners' preferred nationalities of English teachers. These two kinds of studies will be discussed in greater detail separately in the section below, because they are closely related to the presented study, which is particularly concerned with English language education and is looking to establish which of the favoured varieties of English teachers think should be taught.

It is also important to note that the terms 'non/native English speaking teachers (NEST)', and 'non/Standard' English have been subject to a considerable amount of discussion in the TESOL field in particular. Holiday (2005) argues that one of the problems associated with this term comes from the use of 'non' that usually signifies a disadvantage or deficit. Especially when the terms are reduced, as is often the case in common speech and even writing, to 'native' and 'non-native', the identity of the latter is further weakened by appearing 'non- native' to anything. Holliday (2006, p. 385) problematises native-speakerism as 'a pervasive ideology within ELT, characterized by the belief that 'native-speaker' teachers represent a 'Western culture' from which spring the ideals both of the English language and of English language teaching methodology. In addition, Jenkins (2000, pp.8-9) also presents an argument, claiming 'the notion of 'non-native speaker' perpetuates the idea that monolingualsim is the norm, when, in fact, precisely the opposite is true of the world at large' and presents the alternative terms such as 'bilingual' and 'monolingual' English speakers. These terms has also been criticized for having too many grey areas. As briefly reviewed above, 'native-non-native speaker' are imprecise in one way or another,

therefore, in the presented study, these terms are viewed as a social psychological construct

of the ideology of 'standardisation' and 'native speakerism' (Holliday, 2005).

2.6.3.1 Attitudes towards varieties of English in East Asian countries

This section discusses previous studies which have investigated attitudes towards varieties of

English, mainly in the context of South Korea and other East Asian countries. In particular,

studies of Japanese and Chinese English speakers' attitudes have been examined in greater

detail than other Asian nations. This is due first to the fact there are significantly less

empirical studies on South Korean attitudes towards varieties of English. Second, the English

educational policies of Japan are found to be almost identical to South Korean policies,

particularly in the process used to recruit foreign English teachers such as the Japan English

Teaching (JET) program (MEXT, 2009). China also shares a similar cultural context with

South Korea in its attitudes to English and English teacher recruitment. Thus, it is believed

that studies related to these two countries may provide some insight into the attitudes of

South Koreans in this matter. It is also important to note that the majority of these studies

were conducted by combining MGT or VGT and direct data collection methods such as

surveys and interviews, and the majority of the findings are taken from the evaluations of

varieties of English based on their respective accents.

Ahn (2013, 2015), whose studies examine English education policies in South Korea and

a major English proficiency test called National English Ability Test (NEAT), argues that

there is a strong preference for AmE in South Korea at a governmental level. Ahn (2014)

investigates teacher's attitudes towards a local variety of English and reports that although

KoE is found to be 'liked' by many, they are still reluctant to speak in KoE, whereas AmE is

recognised as 'the Standard' embodying the 'notion of correctness' and carrying with it a

prestigious status. A study by Young and Walsh (2010) interviews participants from a

number of countries including South Korea, the Middle East, East Asia and Europe regarding

which variety of English they preferred to learn and what should be taught or prescribed to be taught. In terms of preferred English to be taught in South Korea, the respondents report that 'most South Koreans dream to be a native speaker' (p. 132), and that the AmE is most widely taught in South Korea. In addition, the study (2010) reports that most participants in South Korea are not well informed of other varieties of English other than AmE and BrE. McDonald and McRae (2010) conduct a small-scale study into the attitudes of foreign English teachers toward '*Konglish*'. All the teachers interviewed had been working in South Korea for a number of years. The study uses semi-structured interviews and finds that a majority of the participants reported that native English is seen as Standard English, and it should be the variety that is taught and '*Konglish*' is seen as an incorrect form of English or as part of the South Korean language, and the use of it should be limited in English classes. Prior to this study, a small study by Kent (1999) also indicates a similar result: that the use of '*Konglish*' is considered a serious problem, further contributing to the problems South Koreans have in learning 'correct' English.

Shim conducted two comparative studies using direct methods, in 1994 and in 2002 respectively, investigating South Korean English teacher attitudes towards varieties of English (Shim, 2002). Her early study reports that the overwhelming majority of participants favoured AmE as the best model to be taught. She argues that there is a 'total rejection and ignorance' (p. 143) of other varieties of English. However, her later study found that, although the majority of English teachers still prefer to use AmE as a teaching model, there is a significant increase in teachers' awareness of the existence of other varieties of English, including 'Korean English' or '*Konglish',* and their attitudes are also changing in their acceptance of the need to learn other varieties of English. Recently, however, Yoo (2014, p. 86) expressed his strongly negative attitudes towards KoE and other Expanding Circle varieties of English, commenting that 'when there is no local variety of English, seeing

English as local becomes a moot point, and having the ownership of English can bring about detrimental effects in the classroom… ownership of English, which rightfully belongs to the speakers of English in the Inner and the Outer'. It is important to note that some of these studies reviewed above are too small in scale and may not qualify as empirical work investigating ETSK's attitudes to varieties of English.

There are similar findings reported in investigations of Japanese English speaker attitudes. A number of studies investigate participants from a wide range of educational groups, beginning with Japanese children and moving through to adult learners of English and teachers of the language. Okumura (2005) examines primary school student attitudes towards varieties of English, and reports that the participants showed more positive attitudes toward AmE than other varieties of English. The study suggests that learner attitudes may develop at an early age. In 2000, Matsuda investigates Japanese high school student attitudes using observation and in-depth interviews, suggesting that the informants hold positive attitudes toward AmE and BrE and show a lack of awareness or interest in other varieties of English (Matsuda, 2000). A few years later, in 2003, Matsuda conducts a similar study using questionnaires and in-depth interviews and confirms that Japanese students see AmE and BrE as a 'measuring stick' (p. 439) for their English competence and lack any awareness of other varieties of English, although they acknowledge the status of English as an international language (Matsuda, 2003b). Matsuda and Friedrich (2011) in their latest study using VGT, conclude that Japanese English teachers and students see AmE and BrE as correct English and believe that the Japanese variety of English is perceived as either incorrect English or an English deviated from the real English (Matsuda & Friedrich, 2011). Matsuda's findings are in line with the previous findings by many other studies such as Fraser (2006), Chiba, Matsuura, and Yamamoto (1995) and (McKenzie 2006, 2008a, 2008b), reporting that Japanese students prefer AmE and BrE to JaE. It is also suggested that the reason for

favourable evaluations of AmE may be due to either the familiarity with these kinds of speech varieties through repeated classroom and media exposure or a general awareness of and preference for Inner Circle varieties of English as prestigious forms of speech. Moreover, Cargile et al. (2006) investigate Japanese university student attitudes towards two varieties of AmE, African vernacular and the mid-west, and reports that mid-west English is rated as high status.

In terms of the Chinese context, Tsui and Bunton (2000) conducts a study on attitudes towards Hong Kong English using STA, investigating thousands of messages posted on an internet-based computer network for English language teachers in Hong Kong. The study finds that Hong Kong English is not used and argues that this is mainly because such English has not been accepted by the community. In addition, the study also suggests that 'native' English is a preferred model for use in English class. Kirkpatrick and Xu (2002) conduct a similar survey investigating Chinese university student attitudes toward Chinese English and reports that students are increasingly open to the idea of Chinese English, but they prefer to speak 'Standard' English rather than China English. Xu (2006) reports that, although a majority of students prefers Standard English to Chinese English, a decreasing number of students view Standard English as the only good English. Xu and Li (2009) conduct research using a questionnaire survey and MGT, investigating a preferred teaching model for college English and report that 'a standard variety of English, general AmE or BrE with RP is preferred, supplemented with well-codified 'Chinese English'. From the studies conducted in China over the past decade, it can be seen that there is a limited increase in the awareness and acceptance of other Englishes.

Other studies investigating the topic of attitudes of non-native speakers of English towards varieties of English, in terms of accents, include Tokumoto and Shibata's (2011) study which investigates Japanese, South Korean and Malaysian attitudes toward their own

English and native English, using VGT and questionnaire data collection methods. The study concludes that all participants tend to favour Inner Circle Englishes rather than their own English. However, the extent to which they value their own English variety is found to be different, reporting that Malaysian participants show the most positive attitudes toward their own pronunciation, followed by the South Koreans. The Japanese participants had the most negative attitudes toward their Japanese accented English. In addition, Timmis (2002), in his research using questionnaires from over 400 participants (both students and teachers) from 45 different countries, reports that a large proportion of student participants wish to speak with a native English accent. The study also suggests that native speaker English is considered as a 'benchmark of achievement' (p. 242). While Trimmis looks into respondents' attitudes towards native English, treating them as a single entity, Garrett (2009) investigates attitudes towards 'varieties of Inner Circle Englishes', using a 'keywords' technique, and confirms that AmE and BrE are still the most favoured in China and Japan.

It is also noted that a large volume of studies on attitudes towards different varieties of English are have a limited focus, investigating attitudes towards different accents in different varieties of English. Throughout the limited number of published empirical studies investigating East Asian participants, however, there is a high degree of consistency that allows inferences to be drawn about the attitudes towards American and British accented English, that these Englishes are more favoured and evaluated more positively on the dimensions of status than the participants' own accented English. American and British accented English are recognised as 'the Standard' and embody the 'notion of correctness', carrying with them a prestigious status.

2.6.3.2 Attitudes to teachers of English in East Asian countries

This section discusses the studies into learner preferred English teachers based on a choice between 'native English teachers' and 'local teachers' in the context of East Asian countries,

with a particular focus on South Korea. Chang (2005) conducts a survey of South Korean parents about their preferences in the selection of English teachers for their children, and indicates that 'there is a serious racial preference among South Korean parents in terms of native teacher choice' (p. 26). The study also reports that participants' had overwhelming preferences for native English teachers, and regarded native English speakers to be Americans.

> Almost three quarters of the total number of parents who participated in this survey showed their preference for native teachers from the U.S. Almost everybody prefers teachers from North American countries (78.7%) or the U.K. (13.5%) which is considered the origin of the English language … No one wants teachers from other English speaking countries, for example, Australia and New Zealand (Chang, 2005, p. 7)…South Koreans regard Australian and New Zealand English as non-standard… (Chang, 2005, p. 22).

A similar study conducted by Butler in 2007 investigates South Korean primary student attitudes towards AmE teachers versus local English teachers and found that a majority of the participants favoured the AmE teachers over South Korean English teachers (Butler, Y., 2007).

Han's (2003) study, on the other hand, indicates some interesting findings. Han researched how adult South Koreans learners see native English teachers and argues that there is a tendency to prefer well qualified native English teachers to local English teachers amongst South Korean English learners. However, the study also suggests that South Korean English learners reported that most native English teachers in South Korea are believed to be inadequately trained and lack an understanding of South Korean culture and compassion for the second language learning process. Therefore, they are less preferred to well-trained local English teachers.

In addition, Selvi (2010) investigates employers' attitudes to preferred English teachers, using STA as a data collection method, by examining English teaching advertisements online, which are mainly used to recruit English teachers to work in South Korea, Japan and Hong Kong, among other countries. Selvi (2010) finds that 75 % of the advertisements show a distinct favouritism towards native English speaking teachers, using titles such as 'native speaker wanted' and 'teachers from any native English speaking countries'. In addition, the study also finds that a quarter of the advertisements does not include any mention of the necessity of qualifications and around 40 % of the advertisements does not require any previous teaching experience as criteria from the prospective applicants. These advertisements imply that the teachers' nationalities are the most important and essential criteria in their employment desirability. In this study, Selvi (2010) argues that there are pervasive discriminatory employment practices that favour native English speaking teachers.

Moreover, a study conducted in China by He and Miller (2011) reports that a majority of the respondents, who are Chinese students, preferred native English teachers over Chinese English teachers, although the degree of their preference is found to be different. A larger proportion of the students with low English proficiency tend to believe they would benefit more from Chinese English teachers than native English teachers, thus the study also reports that the students' level of English proficiency is an important factor in determining their preference for teachers.

Consequently, it seems overwhelmingly the case that native English teachers are preferred over local English teachers, and in the case of South Korea, Japan and Hong Kong there has also been systematic support from governments to employ native English teachers. Jeon (2009) and Jeon and Lee (2006) criticise the ideology that has been adopted by the South Korean government which sees native English speaking teachers as the ideal teachers and the government's systematic support of native English teachers. Other East Asian

countries like Japan (McConnell, 2000) and Hong Kong (Carless, 2006) have also implemented similar systems to help schools or educational organisations employ native English speaking teachers within their education system. These policies are an accurate reflection of how these native English speaking teachers are perceived and favoured in these countries. These findings are also in line with the preferred varieties of English in these countries, which are, of course, AmE and BrE varieties.

From the previous studies, it can be concluded that learners and teachers in East Asian countries generally hold positive attitudes toward AmE and BrE and regard them as the 'Standard' model of English and native English speaking teachers are more overwhelmingly favoured than local English teachers.

Chapter 3 Research methodology

3.1 Chapter Overview

This chapter provides a justification and a rationale for the research questions and the methods employed in this study, including a discussion as to their suitability for investigating the research questions. Then the scope of the research including the research sites, the characteristics of participants involved in the study and chosen varieties of English are outlined. The following section details the research design, data collection method and research instruments.

3.2 Research questions

1. To what extent are English teachers in South Korea (ETSK) aware of varieties of English?

2. What are the attitudes of ETSK towards varieties of English?

3. What are ETSK attitudes towards the local variety of English (KoE)?

4. What are the preferred models for teaching?

5. What are the implications of the findings of this study for English language teaching in South Korea?

These research questions have been devised to determine participants' attitudes towards the eight chosen varieties of English in the South Korean context by using the three components of attitude as an analytical tool: cognitive, affective and behavioural components (Garrett, 2010).

Traditionally, language attitudinal studies were conducted with an indirect approach via a MGT or VGT, often looking at the affective component of attitude in relation to stereotypical impressions (Agheyisi & Fishman, 1970). This study, however, largely adopts direct research

data gathering techniques, aiming to examine all three components of attitude. For example, research question one is designed to critically investigate ETSK's awareness of varieties of English, closely related to the cognitive component of participants' attitudes. Research question two is an overarching question investigating participants' attitudes toward varieties of English. Research question three was not initially included at the beginning of this study. However, after collecting the data, the data related to Korean English was rich and significant, and so it was believed to be important to include an additional research question specifically investigating participants' attitudes toward this local variety of English. Research question four is more specifically related to determining ETSK's attitudes in relation to the educational context by investigating participants' preferred English variety for use as a pedagogical model. This was found to be closely related to the behavioural component of attitude. Research question five is designed to initiate discussion about the pedagogical and language planning implications for South Korea in response to the findings.

3.3 Research scope

3.3.1 Research sites

The data is collected from 20 high schools and two universities in two major regions of South Korea: the Seoul Gyonggi and Busan Gyungnam regions. These regions are chosen because the population of these areas constitutes approximately 83 % of the total population of South Korea (J.-G. Park, & Kim 2007). Seoul, the capital city of South Korea, is located in the far north of South Korea and Busan is located in the far south. These two cities and regions provided rich and diverse data for this study. Although each university and school has its own individual culture and character, the presented study aims to ascertain a wider culture of South Korean teaching institutions by investigating large numbers of participants from two research sites, which are geographically widely separated.

3.3.2 Participants

A total of 204 participants are recruited for this study, comprising 101 male and 103 female teachers. 167 participants are Korean English Teachers (KET) and 37 are Foreign English teachers (FET). Each high school had from four to 13 KET, with one or no FET. Due to the low number of FET in high schools, FET are also recruited from universities as each university has 10 to 15 FET. All FET recruited in this study are mainly employed to teach conversational English skills. Although this study was intended to recruit FET from a variety of countries, due to the current E2 visa regulations, the nationalities of the FET are exclusively from the seven Inner Circle countries. The E2 visa is called the 'English teaching visa in South Korea' and the eligibility to apply for this visa is exclusively limited to passport holders from seven selected countries including US, Canada, UK, Ireland, Australia, New Zealand, or South Africa (EPIK, 2011).

Data is analysed both quantitatively and qualitatively. The quantitative data is first organised according to three sets of categories for comparison purposes (see Table 3.1). The first group is organised according to gender: F for female and M for male, comprising 101 female and 103 male teachers. The second category is composed of groups based on teachers' nationalities, although KET are also subdivided into groups according to where they work, coded KET1 for Korean English teacher working in Busan Gyungnam area, and KET2 for Korean English teachers working at Seoul Gyonggi area. KET1 constituted the largest proportion of the study's participants (45%), consisting of 92 KET from the Busan Gyungnam region. KET2 comprised 75 KET (35%) from the Seoul Gyonggi region. The 37 FET working at a variety of regions in South Korea made up 19% of the total number of participants. All FET are from the seven Inner Circle countries (USA, Canada, UK, Australia, New Zealand, South Africa and Ireland), with the majority being from North America. This

is because a larger number of American FET are being employed per school and university.

The last category is based on participants' years of teaching, coded T1, T2, T3 and T4. The

total number of years of teaching experience ranged from 0 to 20 years. T1 comprised of

teachers whose teaching experience totalled up to 5 years, T2 between 5 and 10 years of

teaching, T3 with 10 to15 years of teaching experience and T4 with a total of 15 years and

over of teaching experience. More than two thirds of the participants had been teaching either

less than 5 years or more than 15 years. The other third had been teaching between 6 to 15

years. After the *post hoc* analysis with multiple comparisons, the mean differences in number

of years of teaching between KET1 and KET2 were found not to be statistically significant

enough to report, while the mean of the FET years of teaching experience is 0.62. This

suggests that a majority of FET participants have had less than 5years teaching experience.

Table 3.1 Three categories of participants

	Category 1		Category2			Category 3			
	Female(F)	Male (M)	KET1	KET2	FET 3	T1(0-5)	T2 (5-10)	T3 (10-15)	T4 (15- ↑)
N	103	101	92	75	37	64	37	30	73
(%)	50.5(%)	49.5(%)	45.13(%)	36.8(%)	18.1(%)	31.4(%)	18.1(%)	14.7(%)	35.8(%)

3.3.3 Chosen varieties of English

The chosen eight varieties are three Inner Circle Englishes, American English (AmE),

Canadian English (CaE) and British English (BrE), two Outer Circle Englishes, Indian

English (InE), Singaporean English (SiE), and three Expanding Circle Englishes: Chinese

English (ChE), Japanese English (JaE) and Korean English (KoE). These were selected

taking South Korean's geographical and economic situation and the current population of

FET in South Korea into account. AmE was chosen because of the strong political and

economic relationship between the two countries. Since 1950 South Korea has formed close

ties with the United States and the relationship has greatly strengthened under the current pro-

US administration. BrE and CaE were chosen mainly because, with the exception of AmE

teachers, CaE and BrE teachers in South Korea are greater in number than English speaking

teachers from any other country. The two Expanding Circle varieties were chosen because,

through Indian Bollywood movies and the close business relations and economic ties with

Singapore the participants were likely to have had experience with these varieties; therefore,

investigating participants' attitudes towards these varieties was deemed the most appropriate.

The last two selected Expanding Circle countries are geographically closest to South Korea

and are also important economic partners with Korea.

Table 3.2 Research scope

Study Areas	Language attitudinal study
Research site	20 high schools and 2 universities in and around Seoul Gyonggi and Busan Gyungnam regions
Participants	204 English teachers (Korean + non Korean)
Chosen varieties of English	Inner Circle: AmE, CaE, BrE Outer Circle: InE, SiE Expanding Circle: ChE, JaE, KoE
Data	204 Questionnaires 63 Semi structured individual interviews

3.4 Research design

The presented study is composed of three phases. Below is a table of the research design

employed in this study:

Table 3.3 Research design

Timeline	Stages	Methods	Participants/Documents
March- May 2012	Phase 1 Pilot study	Online-questionnaires Individual interviews	10 KET & 3FET 5KET/2FET
June- July 2012	Phase 2	Paper/online- questionnaires (204 collected) Semi structured individual interviews (63)	English teachers from high schools & universities 167 from KET (e.g., 92 KET1, 75 KET2) & 37 from FET 30 KET1, 17 KET2 & 16 from FET
August 2012-Onwards	Phase 3	Qualitative data + Quantitative data	Data Analysis

A pilot study was carried out to finalise and check the validity of the interview questions and questionnaires during the first phrase. The second phase is a primary data gathering phase using two data gathering methods, questionnaires and individual interviews. Approximately 250 questionnaires are sent to the targeted participants and 204 responses were received. Following this, 63 individual interviews were conducted, comprising 30 interviewees from KET1, 17 interviewees from KET2 and 16 interviewees from FET. The third phase focused on the data analysis. The collected data from the questionnaires and interviews was analysed using both a quantitative and a qualitative approach.

3.5 Data collection method

The abstract nature of attitude as a psychological concept and the mismatch between external behaviour and internal attitude make the study of language attitude methodologically challenging. The difficulty occurs when external behaviour is consciously and/or unconsciously designed to conceal or disguise Inner attitudes composed of cognitive and affective components (Baker, 1992). Sometimes it is assumed that if a person appears to have a particular attitude towards an object, their behaviour, in turn, will reflect this attitude, but this may not necessarily be the case. For example, people's cognitive and affective attitudes

toward varieties of English can appear to be positive, but their behaviour can indicate something quite different. Therefore, investigating attitudes towards a language can be a difficult task, as attitude is not directly observable, but can only be inferred from observable responses.

This study employs mixed data collection methods with the integration of quantitative and qualitative approaches using a range of direct data gathering techniques. In recent years, the employment of the mixed method approach has been popular and several benefits related to this approach have been reported (Dörnyei, 2007; Dörnyei & Csizér, 2002; Mertens, 2005). The use of mixed methods allows researchers to triangulate the data collection effectively and to analyse the data from different angles, which brings out the best of both the qualitative and quantitative approaches. Thus, the use of mixed method data collection allows an elaborate and comprehensive understanding of the subject matter to be achieved. It also broadens the scope of the investigation and heightens the researcher's ability to draw valid conclusions from the findings.

3.6 Research instruments

In this study, two instruments of data collection were used. First, 204 questionnaires that contained both quantitative and qualitative elements were collected, then 63 semi-structured interviews were conducted, audio recorded and transcribed.

3.6.1 Questionnaires

The questionnaire in language attitude studies has attained a high level of sophistication and development as a result of its extensive use by social scientists (Agheyisi & Fishman, 1970). It has been one of the most prevalent and familiar methodologies in social sciences and humanities, with survey questionnaires often having both qualitative and quantitative components. The present survey questionnaire includes a number of statements and the

response options that have been measured according to the seven point Osgood scale, with an additional option of 'no particular feelings or opinion'. These questions are designed to investigate the three components of participant attitudes. For example, question no. 2, 'There are varieties of English around the world' is aimed to investigate the participants' awareness which is closely related to the cognitive components of attitude. Table 3.1 below has some sample questions employed in the questionnaire (see Appendix 1 for the complete questionnaire).

Only closed questions are used because they eliminate the problem of respondents' failing to focus on the expected dimension, since all they have to do is choose from a set of provided categories. In addition, despite the advantages gained from open questions where subjects may be led to reveal other attitudes unanticipated by the researcher, it is believed that these may be less successful in a questionnaire than in an interview because a respondent can talk at length in an interview without worrying about writing his views down, which takes quite an effort. However, this questionnaire still includes a section for comments in order not to miss out on some of the participants' views, and also to avoid the respondents' giving automatic responses out of boredom from the simple format of the questionnaire.

Table 3.1 Sample questionnaire

Samples of statements on the questionnaire	related R/Qs	Attitude components
2. There are varieties of English around the world.	2	Cognitive
Comments (if any):		
4. There is a need to teach non-native varieties of English (e.g.: Indian English, Singapore English, and Philippine English). 7. English with South Korean features is a developing variety of English	3,4	Cognitive/behavioural Cognitive
Comments (if any):		

16.1….16.9 onwards Please indicate your impression or feelings of the Englishes. If you have no feelings towards these Englishes, you have also an option of 'no particular feelings or opinion' 16 AmE			1	Affective
	Disagree Agree		Comments (if any)	
16.1 Intelligent	1 2 3 4 5 6 7		(no particular feelings or opinion)	
16.2 Pleasant	1 2 3 4 5 6 7		(no particular feelings or opinion)	
16.3 Confident	1 2 3 4 5 6 7		(no particular feelings or opinion)	
16.4 Fluent	1 2 3 4 5 6 7		(no particular feelings or opinion)	
16.5 Gentle	1 2 3 4 5 6 7		(no particular feelings or opinion)	
….				
16.10 good model of English	1 2 3 4 5 6 7	(no particular feelings or opinion)	4	Cognitive/behavioural

Regarding the questionnaire for the presented study, a written form of the questionnaires was sent to all participants via e-mail or on paper to elicit research data. The questionnaire, along with an information letter and informed consent form, were presented to the teachers in their schools. Both the letter and informed consent form were presented orally as well as in writing, and teachers wishing to take part signed the form. At all times during the presentation of this information, teachers were assured that participation is voluntary and that all data would be held in the strictest confidence. They were also informed that they could decline to answer any part of the questionnaire and could ask for clarification if they wished. A total of 204 questionnaires were returned.

3.6.2 Semi structured interview

Sixty three 20 to 60 minute semi structured interviews were conducted. The importance of interviews for credible findings from qualitative studies are extensively explained and researched by a number of studies, including Marshall and Rossman (2006) and Dornyei (2009). It is argued that interviewing with guided questions helps to uncover the views of the participants and helps the interviewers become aware of how they frame and structure their

responses. Conducting an interview is also an effective way to learn about the participants first hand. One of the most beneficial aspects of conducting interviews is that they offer a more interactive and less predetermined mode of eliciting self-report information, thus they are often used to understand the participants' views of their own experiences (Brown & Rogers, 2002). This method is based on an assumption fundamental to qualitative research: the participant's perspective on the phenomenon of interest should unfold as the participant views it, not as the researcher views it (Marshall & Rossman, 2006).

The guide questions for the semi-structured interview in this research were recursive, relying on the process of conversational interaction. For example, the open-ended questions are prepared in advance: the answers to these questions led to the next set of questions to clarify and to gain more detail (see Appendix 3). The questions also aim to identify attitudes based on the three components of attitude given by Garrett (2010). In addition, 'member checking' was also adopted (Brown & Rogers, 2002). The participants were offered copies of their transcribed interview upon request so that they could verify that it is an accurate representation of what transpired. The participants were also offered the opportunity to modify and to add anything to what they said during the interviews.

3.6.3 The overview of data analysis
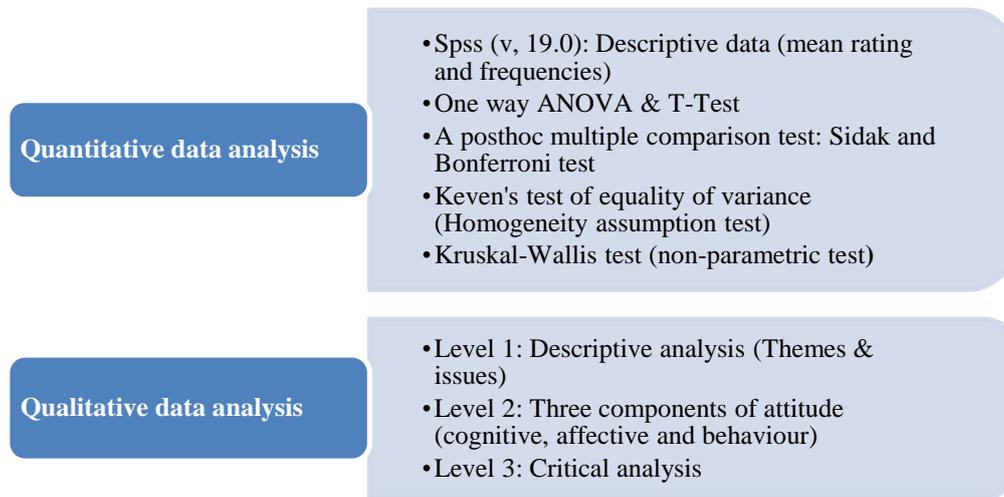
Figure 3 1 Overview of data analysis

In order to analyse the quantitative data, a number of statistical techniques were employed. Once the numerical data was coded, entered and checked for errors, analyses were conducted using SPSS (version 19.0). Descriptive statistics were conducted in terms of frequencies in order to calculate mean ratings, standard deviations and percentages, etc. In order for the findings to be generalised in some way or another to the wider population, parametric tests such as T-test and One way ANOVA were employed to assess the statistical significance of the differences between the means of two sets, or more, of the informants' evaluations (Sarantakos, p. 401). The utilisation of these particular statistical tests of parametric significance allowed for a better comparison between any findings obtained between different categorical and ordinal data in the presented study (Bryman & Cramer, 2005; Dörnyei, 2007). It should also be noted that Leven's test of equality of variance was conducted to check if the homogeneity assumption for each dependent variable had been met. If it did not pass the test, (e.g. Q3), a non-parametric test, the Kruskal-Wallis test, was employed to confirm the initial results.

A one way ANOVA was also computed to compare means of the scores from more than two different categorical groups (e.g. groups of KET and FET & groups of teachers of different years of teaching) as independent variables. A T- Test was used to assess differences between means of the scores from male and female participants.

Both results indicate that most of the scores do not show significant differences in participants' evaluation. Therefore, the analysis focused not on a comparison amongst groups, but instead on understanding and comparing the views and opinions of the individual participants. However, when the statistical differences were found, a clear analysis was made where it was necessary. For the qualitative data analysis, the data was organised according to arising themes and issues that may answer the main research questions. An attempt was made to categorise these data according to three components of attitudes. However, due to the overlapping nature of these three components, unless it was clearly indicated that one particular component was contradictory to other components, the data was mainly categorised according to arising themes.

Overview of Chapters 4 to 6

The results of the analysis and critical discussions are presented in chapter 4, 5, 6 and 7. Chapter four focuses on the analysis of research question one, 'To what extent are ETSK's aware of varieties of English?', and research question two 'What are their attitudes towards them?'. Chapters 5 and 6 present the findings related to research questions three and four, 'What are their attitudes towards the local variety of English, KoE?' and 'What is their preferred variety of English for the pedagogical model?' respectively. Chapter seven focuses on the discussion on the pedagogical implications, examining research question five, 'What are the implications of the findings of this study for English language teaching in South Korea?' For each chapter, an in-depth discussion of the findings in relation to the research questions is offered. It should be noted that as many of the findings are inevitably interwoven, a degree of overlap is unavoidable in the discussion of each of the research questions. It is also to be noted that pseudonyms are used to protect individual participants' identities

Chapter 4 Awareness of and attitudes towards varieties of English

4.1 Chapter overview

Chapter four presents the results and relevant discussion arising from the first two research questions: 'To what extent are ETSK aware of different varieties of English?' and 'What are their attitudes towards these varieties?' Section 4.1 presents the information about ETSK's awareness of chosen varieties of English followed by their attitudes towards these varieties, which is discussed in 4.2. Section 4.3 focuses on a critical discussion of the issues raised in relation to the results in sections 4.1 and 4.2.

4.2 ETSK's awareness of varieties

This section contains three parts. The first section, 4.1.1, deals with the analysis related to participants' acknowledgement of different varieties of English, followed by how they define these Englishes (4.1.2). The next section, 4.1.3, reveals participants' limited awareness of varieties of English overall in terms of distinguishing traits of these different varieties.

4.2.1 'Yes, there are varieties of English'

First of all, in order to understand if the participants acknowledge the varieties of English, the cognitive element of attitude, positive and negative responses to the statement 'There are varieties of English' were arranged using an Osgood scale, with 1 as the most unfavourable evaluation, while 7 is the most favourable one. The mean of responses to this statement was 6.34, which indicates that the majority of participants are aware that there are varieties of English (see Figure 4.2 & Table 4.1). 81.9 % of the participants scored 6 and higher (25.5% scoring 6 and 56.4% scoring 7) which shows their resounding acknowledgement of the varieties of English being used globally (see Figure 4.1).

Table 4.1 There are varieties of English

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
Descriptive Q2								
					Lower Bound	Upper Bound		
Total	204	6.34	.896	.063	6.22	6.47	3	7
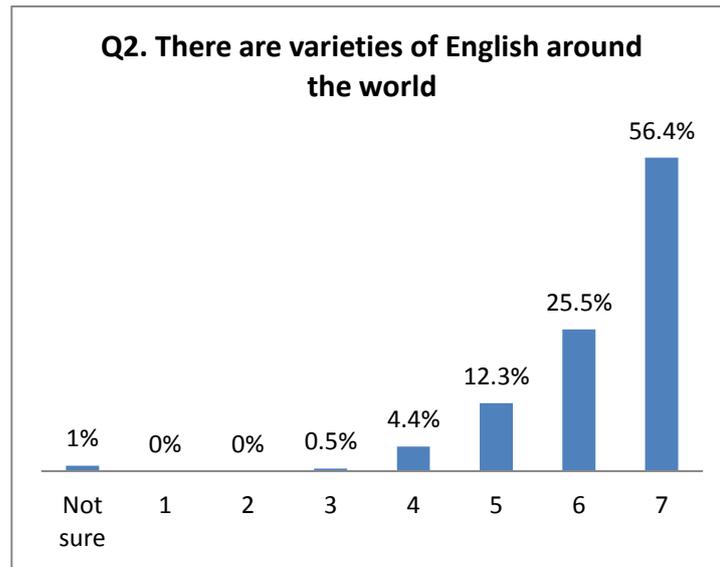
Figure 4.1 There are varieties of English

4.2.2 Defining varieties of English: 'Different English dialects and accents'

It is evident that a large number of participants acknowledged varieties of English. The interviews started with a question about how they would describe or define different Englishes. The interviews revealed that largely different varieties are defined as 'different English dialects', 'different accents' and 'different sets of phrases'. In addition, when this question was put to participants, some of the participants aired doubts about the 'blurriness' of boundaries associated with defining varieties and dialects of Englishes and sought criteria to define them, although they appeared to agree on the notion of the existence of varieties of English. Martin, a British English speaker, revealed his confusion between what consists of a different variety of English as compared with a different dialect of English (see Extract 28).

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Throughout the interview he stated that he thinks what is considered a different variety of English should be defined as a different dialect of English. He used the example of InE, which he believes should be considered a dialect of BrE because of the shared features of InE and BrE and the history of how English is spread in India. He commented that 'Indian English is very similar to British English…it is more like a dialect of British English'. He also asked 'Is there an Indian English grammar book? Or dictionary?' inferring that the publication of a dictionary would be a reliable criterion for distinguishing between a dialect and a variety of English. Martin's comments reflect Butler's five criteria for new Englishes. One of them is 'the existence of reference works' (see p. 53 for detailed review on Butler's work). However, when Martin realised that a few InE dictionaries have been published, he was once again uncertain about the acceptance of a dictionary that was not being used or that people were largely unaware of. He commented, 'I am not sure though if it is being used…probably in India only but even in India, well I think Oxford or some other AmE dictionaries would be much more widely used'. These comments indicate his dismissal of the legitimacy of the InE dictionary as an indicator of a variety.

In addition to different varieties of English being described as different dialects of English, a number of the participants typically saw different varieties of English as Englishes with different accents and sets of phrases. First, they displayed their understanding of phonological differences and different phrases (i.e. greetings) used within them. For example, Martin referred to some phonological features of JaE.

> **Martin**: Japanese people have the tendency to pronounce certain words in certain ways. For example, McDonalds to 'Ma-Ku-da-na-ru-do', drive to 'doraibu'

A large number of the participants focused on their understanding of different varieties of English at a phonological level, often describing them as 'heavy, thick, strong and unclear

accents'. For example, Geumseong-Il mentions that 'Philippine English sounds tick tick tick… You know the sounds of the clock', while Inji-Il finds that 'BrE has clearer pronunciations such as the clearer T sound with less linking sounds'.

In addition to the phonological differences, Martin and David, both BrE speakers, showed their awareness of different phrases for greetings used in the three Inner Circle Englishes such as 'What's up? in AmE, You alright? in BrE and 'G'day mate!' in Australian English. They argued that the colloquial phrases mark different varieties of English. Dongbook-Il felt that phrases like 'Where are you going?' or 'Have you eaten?' are the features of Asian English greetings, although he was not sure if these expressions were actually being used. However, it was also noted amongst KET, in particular, that the response: 'actually I don't know them very well' was most common, which is further discussed in the following section.

4.2.3 Limited awareness

Although most of the participants agreed to the notion of the existence of varieties of English, as noted in 4.2.1, the degree of their awareness raises questions and needs further investigation. First of all, their limited awareness of other varieties of English was initially inferred from the lack of response to the questions in the questionnaire that aimed to measure the associated feelings towards the particular varieties of English. The participants were asked to rate nine items, consisting of personality traits such as intelligent, confident, fluent, gentle, familiar, clear, friendly and trustworthy on a seven point Osgood scale, based on their prior experience and knowledge of these Englishes (see Appendix 1 question 16 to 23). A large number of participants chose not to answer these questions, in particular questions related to the Outer Circle and Expanding Circle English varieties. More than half of the participants (55.80%) did not respond to the questions regarding the traits of SiE and nearly half of the participants (48.57%) did not answer the same questions for ChE, JaE saw 43.68%

of participants not answering the questions. Conversely, almost all participants responded for AmE and BrE, with only 12.21% and 12.35% respectively not answering the same trait questions of these two varieties. What was also interesting to note was that there were a relatively high number of participants who did not respond to the personality trait questions regarding the Outer and Expanding Circle English varieties, only responding for KoE (see Figure 4.2).

No responses to questions 17-25

Variety	Percentage
AmE	12.21%
BrE	12.35%
CaE	24.51%
InE	42.73%
SiE	55.80%
ChE	48.57%
JaE	43.67%
KoE	22.35%
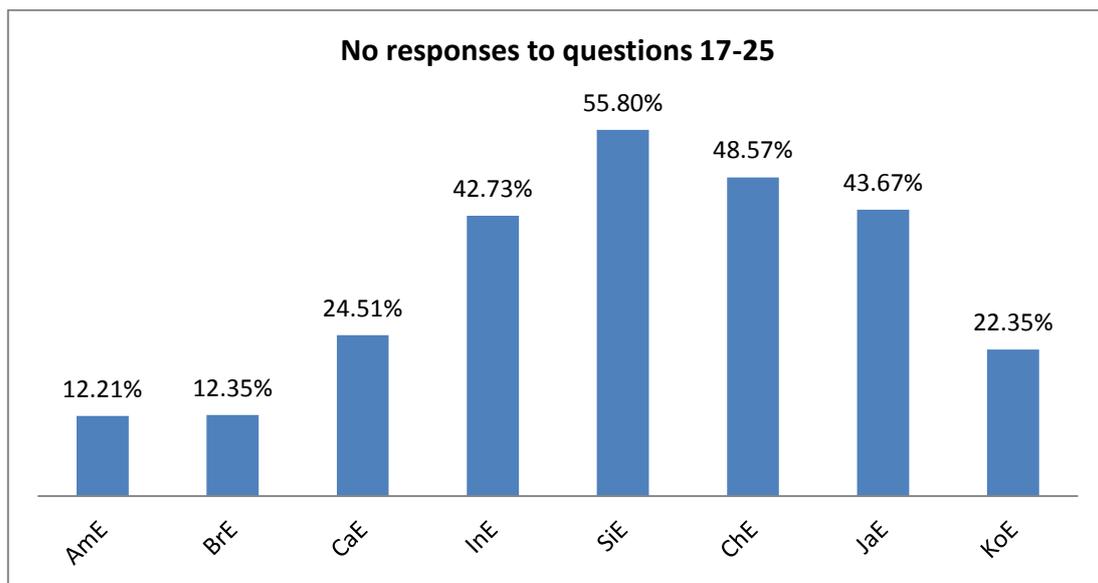
Figure 4.2 % of participants' no response to the personality trait questions (PTQ)

It is important to note that most other previous attitudinal studies related to personality traits applied one of the indirect data approaches using VGT or MGT, so that even participants who did not have pre-exposure to particular varieties of English could promptly express feelings associated with them. However, this study aims to research participant's awareness without using the recorded voices, generally used in the MCG and VCG. Thus, unless they have some prior knowledge or awareness of the chosen varieties of English, it is unlikely for them to be able to respond to these types of questions. Therefore, their decision not to answer these questions could be related to their unfamiliarity with these Englishes. This was also confirmed in a number of participants' comments such as: 'I do not know these Englishes' or

'I am not familiar enough with these Englishes to answer the questions' written on the questionnaire sheet as well as during the interview.

In addition to the results of the questionnaire, the findings of the qualitative data analysis were generally consistent with those of the quantitative results above. Many participants responded saying 'Yes, I have heard of them, but I don't know any of them actually'. In particular, KET's most frequent comments referred to other Englishes as 'difficult' and 'strange'. For example, Kyungil-Sam expressed difficulties in understanding non-Inner Circle Englishes, despite his familiarity with the names of different varieties of English. In particular, he displayed his confidence in distinguishing between three Inner Circle Englishes, but as to the rest, he reported that it is 'impossible' to understand 'other' Englishes. He also commented about his lack of familiarity with other Englishes, reporting that, at times, non-AmE varieties do not sound like English to him.

> **혜정:** 본인이 생각 하기에 다양한 영어가 존재 하고, 사용 되고 있다고 생각 하세요?
> **경일삼:** 영국식, 미국식, 싱가폴, 캐나다…뭐 이름만 붙이면…많죠. 그런데 뭐 호주식, 인도식...뭐 잘 몰라요.실제로 네이티브 영어로 영국, 캐나다,미국을 네이트브를 본다면 그 세 개 중에서만 구분할 수 있는 있을 것 같고 나머진 좀 불가능이죠. 가끔식 이게 영언가 해요. 한국 사람들은 미국식 영어 말고는 다 어렵게 느낄 꺼요.

> **Hyejeong**: Do you think there are different varieties of English?
> **Kyungil-Sam**: British, American, Singaporean or Canadian…you can just name it. There are many of them. Of course, there are many of them…Australian English or Indian English. But I really don't know much of other Englishes like AuE, InE…etc… I can tell three native Englishes…but for the rest ...it is a bit difficult, actually I found it impossible to understand them anyway. It doesn't sound like English sometimes to me. I think for almost all Koreans they will feel the same way.

In addition to Kyungil-Sam, a number of participants who acknowledged the varieties of English also showed little awareness of different varieties except for AmE. The most frequent

responses from the participants were: 'I actually don't know any of them', 'I have never had

opportunities to know about them' and 'The only English I have learned from school is AmE'.

For example, Dongbook-Il expressed his lack of opportunity to learn other Englishes,

reporting that the only opportunity of hearing non-AmE in South Korea is by watching

movies (see Extract 18). Although he may have experienced other Englishes through TV or

movies, he reported that he was not confident in being able to tell which English is being

spoken in the movie and finds it difficult to understand anyway.

Another participant also shared a similar response. Moonhyun-Sam acknowledged the

existence of many Englishes and showed her familiarity with the names of a few varieties,

citing Singlish, Indian English, and Chinese English, among others. However, she

commented that she had never experienced hearing these Englishes in Korea. Once again, she

expressed her difficulty in comprehending other Englishes (see Extract 32). A number of

participants, Pukyung-Ee (see Extract 42), Dongo-Ee (see Extract 8), Pukyung-Il (see Extract

44), and Dongo-Sam (see Extract 16), also shared 'embarrassing' experiences due to their

lack of understanding of other Englishes. All of them reported that: 'I have only known AmE

until I went overseas'. Pukyung-Ee shared her anecdote, of 'Pardon, pardon?' episodes

during her interaction with a Singaporean taxi driver in Singapore.

> **부경이**: 저랑 저희 남편이랑 한 5 년? 6 년쯤 전에 싱가폴에 여행을 갔었던 적이 있는데
> 싱가폴 영어를 싱글리시 뭐 이렇게 이야기를 하잖아요, 나도 영어를 했다고 생각을 하고,
> 갔는데 택시기사하고 같이 다고 이야기를 하는데 이야기가 안 통하는 거예요. 완전
> 놀랬죠..쇼킹했죠 뭐 파던 (Pardon) 만 하다가 왔죠…오히려 제 남편이 해외 출장을 많이
> 하거든요, 영어도 잘 못하는데…제가 영어 선생인데, 제남편이 택시 기사랑 훨씬 잘
> 통하더라구요 통역사 역활을 혼자 다 한거 같아요, 좀…민망 했죠.

> **Pukyung-Ee**: I went to Singapore with my husband about 5 or 6 years ago. When I
> got into a taxi, the taxi driver asked a couple of questions in Singlish…and I was so
> puzzled and shocked…We couldn't communicate with each other and all I said was

'Pardon, Pardon? And pardon?' I was so embarrassed…while my husband had more overseas business travelling, he doesn't speak English well, you know…I am the English teacher, but he understood the Singaporean taxi driver so much better than me. He was my interpreter…I was so embarrassed…

Pukyung-Il also reported her experiences of 'being shocked' by her inability to understand a public announcement at the airport and on the London tube (see Extract 44). Dongo-Ee's miscommunication episode at a UK airport lost-found desk (see Extract 8), and Dongo-Sam's misunderstanding of the phrase 'how is it going?' at the immigration desk in Australia and his difficulties in communicating with Hungarian students and Japanese students in English (see Extract 16) all indicated their unfamiliarity and lack of exposure to these Englishes.

The interview results also indicated, as with the questionnaire results, that the extent of participants' awareness of varieties of English was strictly limited to a small range of phonological features of the two major varieties of English, AmE and BrE. The comments relating to other Englishes were rare. Where there were any comments on non-AmE varieties, accent related examples were the most common such as 'English with thick, strong and heavy accents'. However, they seemed to be able to comment in more detail on AmE and BrE. For example, Geumseong-Ee's illustration of different varieties of English only included a comparison between the two. He confidently described some features of the two Englishes including differences in pronunciation, spelling, vocabulary, and expressions in greetings. He also commented that his familiarity with and awareness of AmE was much greater than with BrE. In addition, his comments such as "the 'T' sound being pronounced more strongly and clearly…the 'a' sound in BrE is different from AmE…" indicates that his perception of BrE pronunciation is based on a comparison with AmE. Other examples of the spelling and vocabulary of BrE were also compared with AmE.

금성이: 뭐 영어중에서, 앤센트, 발음, 스펠링, 어휘…뭐 좀 인사법이나 다른 표현들 예를영국 영어에서는 센터를 center 를 centre 라고 realize 를 realise… 영국 영어는 s 쓰던데. 발음도 위터, 프리티 T 발음을 깨끗하고 좀 강하게 하던데… a 발음도 미국이랑 다르잖아요…흠 단어도 subway 랑 tube…truck 과 lorry…어 인사법도 알아요…미국 영어에서는 'what's up', 영국에서는 you right?또 쓰는 걸로 들었는데.

혜정: 많이 아시네요 정말.. 혹시 미국 이나 영국 영어 말고 다른 식 영어는 알고 있는지?

금성이: 아니요. 뭐 다른식 영어가 있나요? 미국 영어만 잘 알죠. 나머진 뭐 어렵죠. 영국 영어는 접할 기회도 없고.

Geumseong-Ee: 'Well, I know there are differences in some Englishes such as accents, pronunciation, spellings, vocabulary, greetings…I know in BrE, 'center' is spelled as 'centre'. They also spell 'realize' as realise with 's' in BrE. In pronunciation, in BrE, the sound of 'T' is pronounced more strongly and clearly. Like 'waTer' and 'preTTy'. And also, the 'a' sound is different from AmE… I know some different vocabulary … subway and tube…truck and lorry…oh, I know the greetings too. 'What's up?' in America and I also hear that 'You right?' in England can be used.

Hyejeong: You seem to know them all very well. Do you know other varieties?

Geumseong-Ee: Not really, are there any more? I only know well, AmE I guess. If you learn English in Korea, you only get to know AmE. The rest is all difficult and we do not get much contact with other Englishes like BrE anyway.

Along with Geumseong-Ee, Inji-Ee also made a similar comparison between AmE and BrE. He commented that he had better knowledge of AmE than BrE, by saying 'Well…I know AmE a lot better than BrE, in terms of accents and pronunciation...spellings are also different…'

In sum, from the analysis above, it is clear that a large number of the participants' awareness of other varieties of English was minimal. Although most of the participants reported 'Yes, I am aware of those varieties of English', their actual awareness was strictly limited to the phonological features of two Englishes, AmE and BrE. They showed their familiarity with AmE and illustrated a number of examples of BrE in comparison with AmE. Most of them expressed that they do not have sufficient knowledge or experience of

Englishes apart from AmE. In addition, different varieties of English were often defined as 'dialects of English', or 'different sets of phrases and accents'. They also commonly reported that going overseas provided them with their first real opportunity to experience and hear different Englishes in use, with many of them finding it difficult to understand non-AmE varieties.

4.3 ETSK's attitudes towards varieties of English

In this section, detailed findings related to ETSK's attitudes towards varieties of English are presented. This section reveals that, while the participants were willing to talk about their attitudes towards the 'known' varieties such as AmE and BrE, they tended to make short aside comments about the other varieties of English. Their apparent preferences toward the three Inner Circle Englishes were apparent. This section contains five parts. The first section, 4.3.1 deals with an overall view of the participants' preferred varieties of English by looking closely at the analysis of the nine personality traits, then the major findings of preferences are arranged in an order of AmE, BrE, CaE and other Englishes. As noted in 4.2.3, the comments relating to the three chosen Inner Circle Englishes are richer than those of other varieties. When participants were asked about an individual variety of non-Inner Circle English, most of them answered with 'I don't know'. Only a very small number of participants provided their views on other varieties of English, and then mainly by comparing them with the phonological features of AmE and BrE varieties. Therefore, the analysis of participants' attitudes towards other Englishes was made based on their attitudes towards the groups of Outer and Expanding Circle English varieties, rather than their attitudes towards each variety. The discussion on ETSK's desire to know about unknown and less exposed varieties were also included.

4.3.1 Overview of the most positively evaluated English varieties

In this section, an overview of participants' attitudes in relation to the results of the nine personality traits is presented.

4.3.1.1 The results of the nine personality traits

The overall evaluations of participants' affective components were based on nine personality traits: intelligent, pleasant, confident, familiar, fluent, gentle, clear, friendly, and trustworthy. The nine personality traits, associated with participants' perceived feelings are graded with 1 being the most unfavourable evaluation and 7 being the most favourable. The participants were asked to circle a number according to how strongly they felt about these varieties of English, based on their perception and prior experience of chosen Englishes (see Appendix 1, question 16-23). It is important to note that most other previous attitudinal studies related to personality traits applied one of the indirect data approaches using VGT or MGT, however, this study did not present any recorded questions to the participants. Participants indicated their responses were only based on their prior experiences and feelings that they had. It was also noticed that a relatively large number of participants did not indicate their responses to these traits for Expanding Circle and Outer Circle Englishes.

A one-way repeated-measures analysis of variance (ANOVA) was run to compare several means, such as participants' overall evaluations of these personality traits. A paired-samples T-test was conducted to compare two means such as different categorical groups. At the 95% level of confidence, the result of ANOVA p-values indicated that, with few exceptions, there were no significant differences in the average ratings amongst the three categorical groups, which consisted of the two groups of category 1 (gender) and the 3 groups of category 2 (regions and nationality) and the 4 groups of category 3 (years of teaching).

Overall, the three Inner Circle English varieties, AmE, BrE and CaE, received the highest mean rates of all varieties. AmE, in particular, received the highest average of all (i.e.,

M=5.62), followed by CaE (i.e., M=5.48) and BrE (i.e., M=5.34) (see Figure 4.3). AmE scored the highest in the six traits of 'pleasant', 'confident', 'familiar', 'fluent', 'gentle', and 'friendly'. BrE scored the highest in three traits: 'intelligent', 'clear' and 'trustworthy' (see Figure 4.3 & Table 4.2). In contrast, two Expanding Circle Englishes, JaE and ChE received the lowest means, with 2.62 and 3.30 respectively. JaE received the lowest means in all areas and was considered as the least 'intelligent, pleasant, confident, familiar, fluent and gentle, clear and friendly, and trustworthy'. The five non-Inner Circle Englishes received a noticeably lower mean score than the three Inner Circle Englishes. Therefore, it can be inferred that Inner Circle varieties were highly favoured. In particular, the AmE variety was more favoured than the two other Inner Circle varieties.

The local variety, KoE, received the highest mean amongst non-Inner Circle English varieties, revealing their positive feelings towards KoE, while participants showed a negative attitude towards other Outer and Expanding Circle varieties. In addition, more than half of the participants reported that they were familiar with KoE, with a mean of 4.66, and viewed it as friendly English with a mean of 4.57. Since participants' attitudes towards KoE were more distinctively different and complicated than their attitudes towards other non-Inner Circle varieties, an in-depth analysis of attitudes towards KoE is presented in Chapter five.
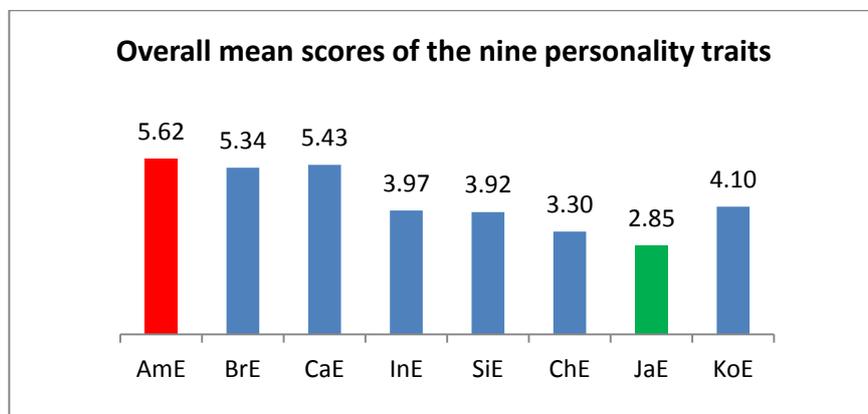
Figure 4.3 The overall mean scores of the nine personality traits

Table 4.2 Nine Personality Traits

Mean	AmE	BrE	CaE	InE	SiE	ChE	JaE	KoE
Intelligent	4.93	6.15	5.24	4.13	4.06	3.28	2.87	3.99
Pleasant	5.58	5.14	5.52	4.09	4.06	3.34	2.85	4.08
Confident	5.80	5.69	5.47	4.28	4.03	3.48	2.81	3.88
Familiar	6.07	4.59	5.37	3.65	3.70	3.37	2.99	4.66
Fluent	5.92	5.52	5.66	4.14	4.09	3.47	2.72	3.89
Gentle	5.52	4.89	5.40	3.94	3.85	3.26	2.83	3.96
Clear	5.34	5.55	5.43	3.67	3.75	3.15	2.71	4.02
Friendly	5.92	4.78	5.38	3.90	3.89	3.26	3.11	4.57
Trustworthy	5.47	5.78	5.41	3.90	3.87	3.08	2.80	3.82
Overall	5.62	5.34	5.43	3.97	3.92	3.30	2.85	4.10

The quantitative data was organised according to three sets of categories for comparison purposes, according to their gender, teachers' nationalities and years of teaching. The first category is coded F for female and M for male. The second category is coded FET for Foreign English teacher and KET for Korean English teachers. KET are also subdivided into groups according to where they work, coded KET1 for Korean English teachers working in the Busan Gyungnam area, and KET2 for Korean English teachers working in the Seoul Gyonggi area. The third category is based on years of teaching and is coded T1, T2, T3 and T4. The ANOVA revealed that most of the data results did not report statistically significant differences amongst the three categorical groups. There were only a few areas that show small statistical differences to be noted, which were further tested by *post hoc Sidak* (see Appendix 2 Table 4.5).

The ANOVA indicated that differences are likely to be found between the groups in category 2 that consisted of KET1, KET2 and FET, in particular between KET1 and FET (See Table 4.3). Since ANOVA does not show the details of the differences, *post hoc Sidak* tests were conducted. The *post hoc Sidak* test revealed that differences were to be found between KET and FET in seven traits, including BrE-pleasant, BrE-gentle, CaE-familiar, CaE-friendly, JaE-intelligent, JaE-friendly and JaE-trustworthy (see Figure 4.4)

Table 4.3 Category 2 (ANOVA)

	Between	Sum of Squares	df	Mean Square	F	Sig.
BrE-Pleasant	FET& KET2	18.718	2	9.359	6.707	.002
BrE-Gentle	FET&KET1	17.997	2	8.998	6.178	.003
CaE-Familiar	FET &KET1	13.360	2	6.680	5.586	.005
CaE-Friendly	FET&KET2	14.627	2	7.313	6.392	.002
JaE-Intelligent	FET&KET1	22.747	2	11.374	6.061	.002
JaE-Friendly	FET&KET1	22.995	2	11.497	5.786	.004
JaE-Trustworthy	FET&KET1	29.028	2	14.514	7.238	.001

Mean differences: Category2

	BrE-Pleasant	BrE-Gentle	CaE-Familiar	CaE-Friendly	JaE-Intelligent	JaE-Friendly	JaE-Trustworthy
KET1		4.70			2.62	2.56	2.45
KET2	4.93		5.11	5.23			
FET	5.89	5.63	5.93	6.08	4.00	3.12	4.07
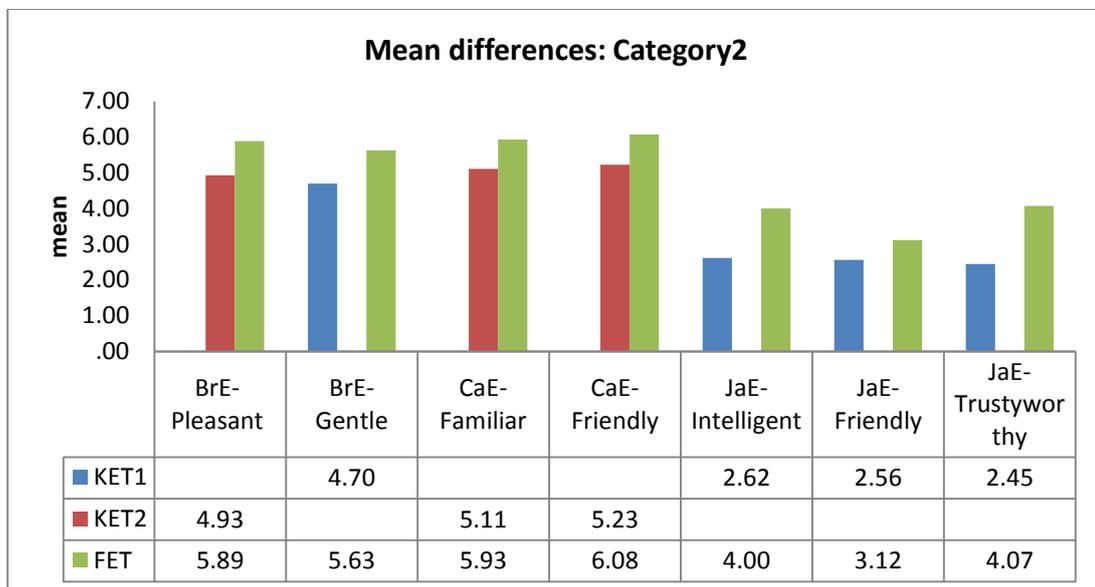
Figure 4.4 Mean differences between the groups in category 2

The results showed that FET held a more positive attitude toward the three traits of JaE, and one of BrE-gentle than their Korean counterparts. The trait of 'trustworthy' for JaE showed the greatest significant difference, in that FET had more positive feelings of 'trustworthiness' towards JaE. Regarding the significant differences between KET2 and FET, three trait areas of BrE-pleasant, and CaE-friendly and -familiar were reported to be significantly different (see Figure 4.4). FET had a more positive attitude towards these three traits than their KET counterparts. Differences noted in this finding are possibly related to South Koreans'

perception of their colonial history with Japan. Although it is statistically significant enough to be reported, its implications for this study may be too minor for a lengthy discussion. As both of the groups have very negative attitudes towards JaE overall, the small degree of difference in their negativities may not be as significant as the discussion on their negative attitudes towards JaE.

The ANOVA also indicated that there were likely differences between the groups in category three that consisted of four groups labelled T1, T2, T3 and T4 depending on their years of teaching (see Table 4.3). In *the post hoc* tests which compared the groups in category 3, the *Sidak* revealed that the statistical significant difference is likely to be between T1 and T4 in the four traits of CaE: CaE- pleasant, fluent, familiar and friendly. The results showed that T1's (teachers with less than 5 years of teaching) attitudes to the four traits of CaE revealed a more positive attitude toward CaE in these four traits than in T4 (see Figure 4.5)**.** The interview data explained that less experienced teachers seemed to have more exposure and more contact with Canadian teachers in South Korea, employed by English programs such as EpiK and TaLK, than their senior counterparts. In addition, it was also noted that the young and newly employed teachers tended to have more experience studying overseas in Canada than their more experienced counterparts, and as junior teachers, they were often responsible for EpiK and TaLK teachers, which may have increased their contact with CaE. Their familiarity seems to have some influence on rating CaE more positively than their senior counterparts.

Table 4.4 Years of teaching: Category 3 (ANOVA)

	Between	Sum of Squares	df	Mean Square	F	Sig.
CaE-Pleasant	T1&T4	12.666	3	4.222	4.784	.003
CaE-Fluent	T1&T4	16.514	3	5.505	4.996	.002
CaE-Familiar	T1&T4	18.686	3	6.229	5.328	.002
CaE-Friendly	T1&T4	15.886	3	5.295	4.631	.004
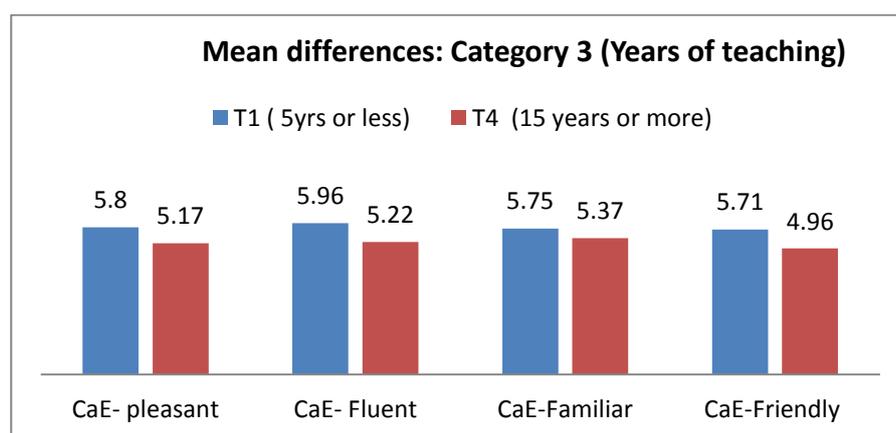
Figure 4.5 Mean differences in the groups of category 3

4.3.1.2 'The English that I like to speak'

Participants were asked to choose three varieties of English that they wanted to be fluent in.

The popular Englishes were once again the three Inner Circle Englishes. The most popular

variety was AmE, closely followed by BrE and CaE. AmE was chosen by 76.5% (N=156 out

of 204) and BrE was favoured by almost equal percentages, 75% (N=153), whereas slightly

less than half participants, 48.5% (N=99), chose CaE. However, a significantly lower number

of participants chose other Englishes. KoE attracted 6.3 % (N=13) and SiE and InE had 4.9%

(N= 10) and 4.4% (N= 9) respectively. However, ChE and JaE were only chosen by few

participants with 1% (N=2) and 0.5% (N= 1) each (see Figure 4.6).
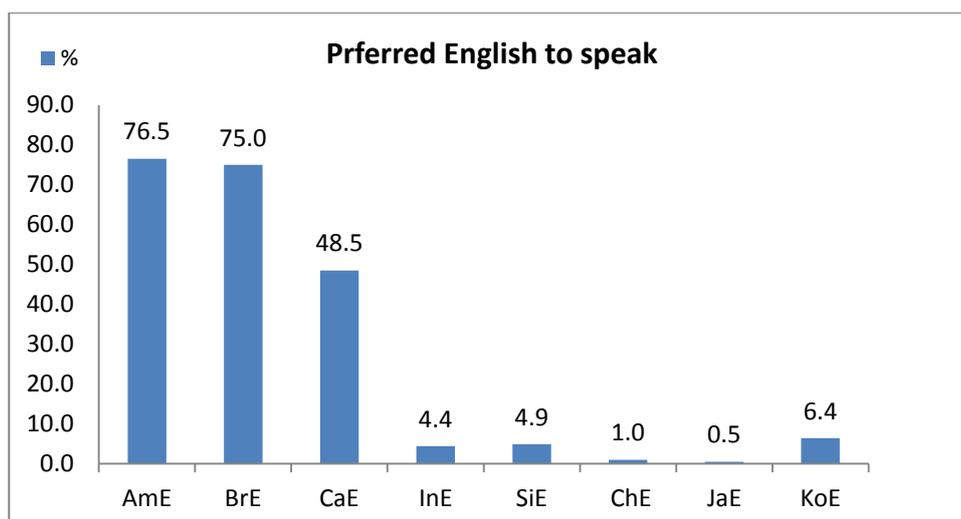
Figure 4.6 Preferred Englishes to learn/speak

Overall, hardly any participants (less than 5% of the participants) chose Outer and Expanding Circle Englishes as one of the three preferred Englishes to speak. The preference for KoE (i.e., 10%) in third place was slightly higher than for other Outer and Expanding Circle Englishes. This can be a subtle indicator of the participants' interest in the local variety of English, which was also shown in the results of the nine personality traits. While most of the participants did not choose to answer the traits of Expanding and Outer Circle varieties of English, higher numbers chose to answer the traits of KoE (see Figure 4.2). Once again gender differences, nationalities and years of teaching experience did not have any statistically significant impact on the results.

When asked to rank their preferences, the overall preference for AmE was repeatedly apparent. A large majority of participants (59.3%) ranked AmE at the top, while only 33.8% placed BrE first and a very small number of participants (4.9%) placed CaE in the first position (see Figure 4.7).
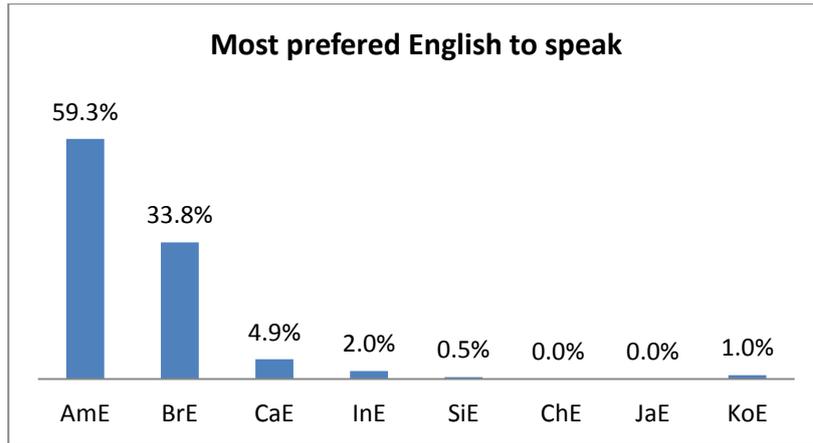
Figure 4. 7 Most preferred English to speak
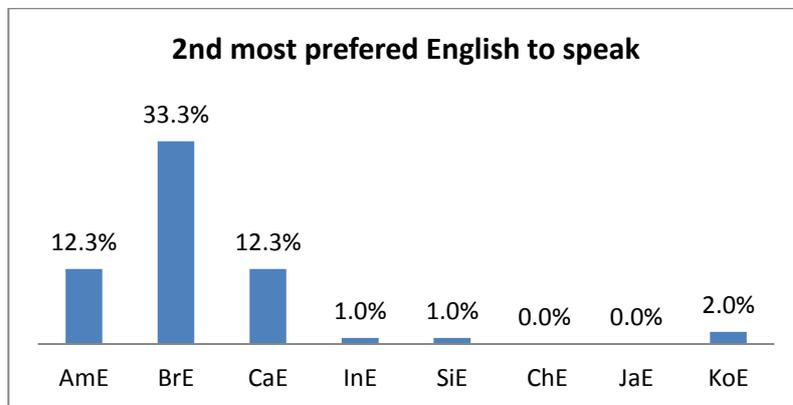
Figure 4.8 2nd most preferred English to speak
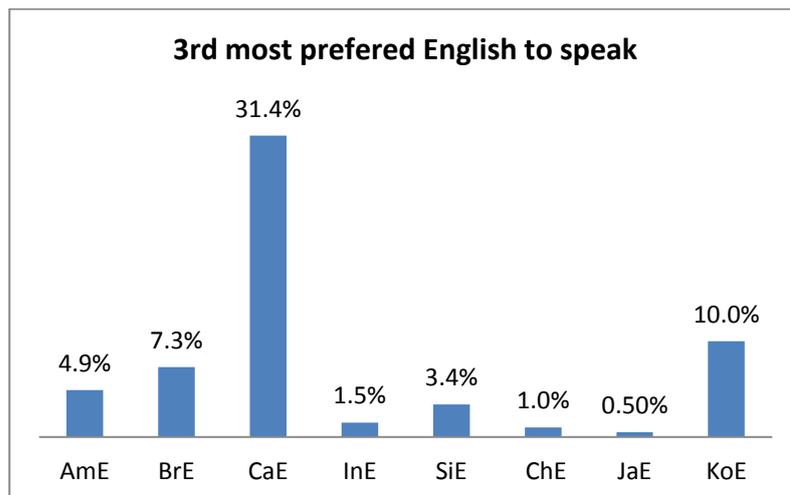
Figure 4.9 3rd most preferred English to speak

As Figure 4.8 and Figure 4.9 indicate, BrE is the second most popular choice, while CaE is in third place, which shows the noticeable preferences for AmE among the chosen Inner Circle Englishes.

When an interview question regarding this matter, 'if 100 hours were given to you for your English proficiency development, which English varieties you would like to learn more of', the interview also revealed similar results. It showed participants' negative attitudes, both cognitive and affective components, towards Outer and Expanding Circle varieties. The comments collected from the participants who preferred Inner Circle varieties include 'I would spend the entire 100 hours learning 'Standard English' 'AmE…', '…half on AmE and the other half on BrE…' , or I will spend quarter of the time on each of AmE, BrE, AuE and CaE' etc.

However, the responses from KET, in particular, indicated there was some desire to learn about 'unknown' and 'unfamiliar' varieties such as InE, SiE, ChE and JaE, although there were apparent preferences for Inner Circle varieties. Dongbook-Il, for example, mentioned that, despite her belief that understanding non-AmE and BrE varieties would not advantage her in her professional context, it would help her advance herself as an English learner, thus revealing her desire to learn other varieties of English.

> **동북일**: 흠…그러면 저는 머 한 4 분의 1 로 나눠서 제가 안 해봤던 거 그러니까 제가 했던 영어 영국식 미국식 말고요 아까 말씀 하셨던 인도식 싱가폴식 캐나다식 필리핀 들어봐도 별로 싫지 않았고…그건 좀 변한 영어 그것도 알아들을 수 있다면 비록 고등학교 영어교사로써는 그리 필요 하지는 않지만.. 제가 살고 있는 시기 동안은 좀 앞서지 않을까… 4 분의 1 로 나눠서 듣고 싶어요…

> **Dongbook-Il:** Hmm…I would quarter the time into four different Englishes that I am not familiar with… instead of BrE and AmE. So I would rather spend that time on InE, SiE, CaE and Filipino English. When I heard these Englishes, I did not dislike them…I would like to understand and know more about the modified English features

too. Although it is not necessary to know about these Englishes as a high school English teacher, if I could understand the modified Englishes, I wonder if I could be more advanced in my understanding at least at this level.

In addition to Dongbook-Il, Inje-Il also displayed his desire to learn South East Asian varieties. He commented about the lack of exposure to these varieties, his curiosity and his perception about the need for these varieties were his main reasons. He added that knowing these varieties of English would provide him with 'handy' tools for travelling too.

혜정: 만약 100 시간의 시간이 영어를 공부해라고 주어 진다면 무슨식의 영어를 공부 하고 싶으세요?

인제일: 그냥 갑자기 질문을 하시니까 생각을 한 부분인 아니니까 언뜻 드는 생각은요. 저 같은 경우는 일단은 여행이건 뭐건 한 두 번씩은 미국이건 이런 쪽에 발을 들여 봤는데 저는 사실 개인 적으로 동남아 쪽은 아직도 의외로 못 가봤어요. 그런 측면에서는 동남아 쪽 영어도 많이 못 접해봤고요. 그래서 그냥 호기심이라면 동남아 쪽 영어…그쪽 사람들이 영어로 어떻게 얘기 하는지 알고도 싶어요. 그리고 앞으로 동남아 사람들과 더 많은 교류가 있을 거니깐 아무래도 알아두면 편리 하지 않을까해서요.

Hyejeong: If you had 100 hours to spend on learning English, which Englishes would you like to learn?

Inje-Il: hmm…I haven't really thought about it before but I have travelled America a couple of times… and am quite familiar with ….but I haven't been to South East Asia and neither have I had any contact with South Eastern Asian Englishes. I am a bit curious about them…How they speak English too….I would like to know more about how they talk in English…I think we are going to interact with these people more frequently, I think it would be handy.

Similar to the KET's curiosity, the FET's comments also revealed their interest in other Englishes. On the whole they did not see the need for other Englishes for communication purposes, but they agreed that it would benefit them to have opportunities to interact with speakers who spoke different varieties of English. However, some participants were worried

that they may end up correcting the speakers' English, which infers their negative attitudes towards these Englishes as the varieties that may need to be corrected.

In sum, it can be said that the dominance of AmE and that of the other two chosen Inner Circle Englishes was apparent, as they were more preferred than any other Englishes to a large degree. The participants were most familiar with AmE, followed by CaE of the eight chosen varieties. CaE was found to be more familiar to the teachers who had less than five years of teaching experience. In addition, the participants showed the most positive attitudes of all to AmE which was perceived as the most pleasant, confident, fluent and friendly English. Of the other Inner Circle Englishes, BrE was ranked second place and CaE took the third place in most categories. In addition, the three Inner Circle Englishes were chosen to be the most preferred varieties of English to speak, in descending order of popularity: AmE, BrE and CaE. However, participants' attitudes toward Outer and Expanding Circle Englishes showed different results, with KoE as an exception. A negative attitude toward the five Outer and Expanding Circle Englishes was apparent. In particular, participants' attitudes towards JaE in all three components were the least positive. JaE was perceived as the least intelligent, pleasant, confident, fluent, gentle, clear, friendly and trustworthy English of all. However, FET showed a slightly more positive attitude to JaE than their KET counterparts. There was a noticeable negative attitude toward all of the Outer and Expanding Circle Englishes included in the presented study. In the following section, a more in depth analysis of individual varieties of English is presented.

4.3.2 American English (AmE)

When the participants were asked: 'When it comes to the English language, which English comes first to mind?', an overwhelming number of participants answered AmE, similar to the survey results. This was echoed in their positive attitudes towards AmE in all three

components. When participants were asked directly about their attitudes towards AmE, these questions were immediately perceived as their attitudes towards the teaching of AmE more than the linguistic features of the variety. Although a small amount of the collected data did reveal their attitudes towards the linguistic features of the variety, the majority of the responses can be considered as mainly being teaching related. For example, the most frequent responses to AmE were 'the variety that I have to teach' or 'the variety that I would like to teach'. In this section, the analyses of their attitude towards AmE in relation to their cognitive, behavioural and affective components are included in an attempt to comprehend the complexity of the participants' attitudes.

Gemseong-Ee: It is the only English in South Korea. (미국 영어죠 한국에서는)

Gemma: AmE is the Base of all English.

4.3.2.1 'English means AmE'

A large number of the participants displayed their familiarity with AmE and believed that AmE best represented the English language in the modern world. Inji-Ee, for example, gave a number of reasons why AmE was the only English that came to mind. According to him, his familiarity with AmE was largely a result of his extensive exposure to AmE in school and a lack of opportunity to experience other Englishes while living in South Korea. He mentioned that the only English being taught at school was AmE, thus when he thought of the English language, AmE came first to mind. He also believed that AmE represented the current usage of English.

> 혜정: 영어 하면 제일 먼저 떠오르는게 무슨 식 영어세요?
> 인지이: 당연히 미국 영어죠
> 혜정: 왜 그렇게 생각 하시는지…

인지이: 영어라고 하면 미국 영어죠. 학창시절부터 제일먼저 접했던게 미국식 영어니깐 미국식영어가 아무래도. 제일먼저 떠오르는게 미국식 영어… 저희는 미국식 영어를 공부했고 지금도 계속해서 발음이라든지, 엑센트.. 접하고있는 게 거의 대부분 미국식이기 때문에 저는 미국식 영어가 떠오르고 그 다음에 다른 영어는 별로 접할 기회가 없다보니까 잘 아는 바도 없고…영어 생각 하면, 뭐 미국식 영어죠 당연히… 유일 하죠. 미국식 영어가 요즘 영어를 대표하지 않나요 영국식 보다는.

Inji-Ee: English means AmE to me. From the beginning of my school years, AmE is the first and only English that I have known…I think it is natural for me to think of AmE when it comes to the English language. I have only studied AmE from the beginning till now. AmE is the English that I experience most frequently. We have learned AmE pronunciation and accents anyway…so that's why I think of AmE first… I don't know other Englishes that well… When I think of English, it is AmE to me. It is the English. I also think AmE represents the English language better than BrE

This was not limited to Inje-Ee. A number of other participants responded in a similar way. For instance, Geumseong-Il commented: 'It is actually the only English I have known so far…' and Inje-Sam stated: 'Of course AmE, it is the only English that I have learned at school and have actually used', demonstrating similar attitudes to Inji-Ee. The next participant, Dongo-Il, also responded with 'Only AmE appears in the exam…English means AmE in Korea' which also reflects that AmE was the only important English in South Korea (see Extract 12). In addition, Kyungil-Sam commented that 'I only know AmE… The only English that is promoted by the Ministry of Education…all textbooks are based on AmE…English to me, AmE…' reveals his close familiarity with AmE only. These comments reflect that participants regarded AmE as the only English in terms of its significance or their level of awareness of English in South Korea. It was evident that the educational situation in South Korea had largely influenced participants' familiarity and their high regard of AmE, resulting in them viewing AmE as the only English in South Korea.

4.3.2.2 'The most powerful English'

Not only was AmE perceived as the only English in South Korea, it was also seen as the most powerful English of all. Not only had the educational environment influenced participants' attitude to AmE, the political and economic super power of the USA seemed to have a great influence on participants' attitudes toward AmE. For example, Yongin-Ee's comments such as 'the language of the most powerful country' and 'the currency of America is so much higher than other countries' inferred that their attitudes towards AmE was closely associated with how American's political and economic power was represented in the global market.

혜정: 미국 영어가 친숙하고 대답 하셔서 묻는 건데, 왜 그렇게 생각 하는지?
용인이: 미국이 대세를 잡고 있으니깐, 아무래도 영어가 미국거니깐은 영국서
넘어왔겠지만은 영국영어보다는 머 미국영어가 시대의 전 세계의 흐름이 또
미국이니깐은 ... 미국식이겠죠.가장 강국의 영어를 배우는게 가장 실용적이죠.필리핀식,
영국식이라던지 중국식이라던지 이런것은 말도 안되는 소리고. 시간 낭비죠
혜정: 왜요?
용인이: 세계추세가 흐름이 그렇게 가니깐 왜 굳지 다른나라 영어를 배우나, 시간
낭비죠. 국가에서 미국 영어를 가장 장려 하지 않나요?

Hyejeong: As you said, you know AmE English best, can you explain why?
Yongin-Ee: Well, it is the language of the most powerful country in the world. So I guess learning or teaching AmE would empower students. Although the English language comes from England, English now belongs to America. So it would be more practical to learn the language of the most powerful country. Learning other Englishes like Philippine, British or Chinese English doesn't make any sense at all.
Hyejeong: Why not?
Yongin-Ee: As you know, the currency of America is so much higher than other countries. Why would you want to learn other countries' English? It is a waste of time. I also know that AmE is largely recommended by the government, I should teach AmE (See Extract 45 for a full transcript).

Yongin-Ee's interview revealed his belief that the shift of ownership of the English language from England to America was real, and therefore AmE was the most appropriate English to learn. His attitude to AmE was also related to his perception of the practical benefits ensuing from having a command of, in his eyes, the most powerful English. He showed a strongly negative attitude to learning other Englishes. His comment 'a waste of time' explicitly showed his direct negative attitudes towards other varieties of English.

4.3.2.3 'The Base of English'

AmE was also considered as 'the Base English (기본 영어)' that should be taught to all non-native English speaking learners. Gemma, a British teacher, explained her view.

> **Gemma**: I think there are always… between non-native speakers, there's always some communication issues and breakdowns. Probably I think if everybody learns the Base, like AmE…it would minimise these problems.

Phil, another British teacher, also demonstrated a similar view in his response (see Extract 41). Phil's comments: '…It is important to learn the basics, AmE, these days, everyone learns AmE. If you are fluent in AmE …the basic English first' revealed his high regard for AmE as the basic English that has to be taught first, as AmE was believed to be the variety that was most popular amongst English learners. Therefore, teaching AmE should be encouraged. Once again, Gemma and Phil's comments about AmE were closely associated with the communication benefits of AmE and reflected their acknowledgement of the pervasive learning of this variety. Thus, by association, being fluent in AmE should help to improve the learner's conversational aspirations.

The view that AmE was 'the base English' to learn was apparent in other participant's attitudes because of the practical aspect of learning AmE. Once again these participants' attitudes to AmE stem from teaching rather than from a reflection on the linguistic features of

AmE. For example, Kyongil-Ee, in particular, illustrated his reasons for AmE being a

practical English to teach in school.

혜정: 미국 영어가 가장 편하다고 하시는데, 혹시 미국 영어에 대한 느낌이나 소견 같은게 없는가 물어 보고 싶네요?

경일이: 글쎄요…모든 사람이 미국식 영어를 배우지 않나요? 베트남도, 일본도 중국사람들도… 전부다 똑같은 영어를 배우면 훨씬 쉽고, 실용적이지 않을 까요?

혜정: 전 잘 모르죠, 전 선생님 의견이 더 궁금 한데요.

경일이: 미국식 영어가, 가장 쉽고, 가장 편하고, 가장 promotion 이 잘 되었고…그리고, 우리 영어교사가 가장 잘 아는 영어잖아요. 그리고, 가장 쉽게 접할 수 있고, 한국 영어 TV 프로그램이 다 미국식 영어로 되어 있으니깐, 교사로서 자료를 구하는데도 편하고, 학생들도 자료 구하기도 가장 편하고, 뭐…이런저런 이유로 미국 영어가 가장 실용적인 것 같다요.

Hyejeong: As you said, you are quite familiar with AmE English, so… could you explain your feelings or attitudes associated with AmE, if you have any?

Kyongil-Ee: Well…Everybody learns AmE in Korea, even in Vietnam, Japan and China…so why not learn AmE…so that we all speak the same variety. It is so much easier and more practical, don't you think so?

Hyejeong: Well, I am not so sure…hahaha…I am more curious about your response.

Kyongil-Ee: It is the easiest, most comfortable to teach, most promoted anyway. It is what we know best also…And also, the most available English after all. There are so many English TV programs based on AmE that are easily accessible not only for us to use as teaching resources but also for my students.

Kyongil-Ee strongly believed that AmE was the most widely taught and spoken across Asia

and in other parts of the world, thus learning AmE alone would suffice for successful

communication in international contexts. He also added that AmE was the most familiar

English variety among KET, thus teaching English was the easiest and most practical option

for KET. Phil, a British teacher, also showed a similar response to Kyongil-Ee's when he said

that: 'English learners who will be possibly in contact with Koreans would learn AmE;

therefore, it would be more practical to learn AmE' (see Extract 40). He elaborated on his

response by saying that by being familiar with AmE, a person would be better able to communicate with non-native English speakers, who would be most likely to speak AmE. He commented: 'they would be most likely to speak AmE-like-English anyway, as they would have been taught based on AmE in their own countries'. Relevant research has shown that AmE has been a popular ELT model in the other parts of Asia such as China and Japan (see Section 2.6.3). In addition, he added that easy access to educational materials for AmE and the abundance of them in South Korea were another reason for AmE to be seen as the most practical English to learn and teach. Kyongil-Ee and Phil's view of AmE as a practical variety of English had little relation to the linguistic features of AmE, instead, the practicality of AmE was largely associated with their belief of the communication and educational benefits of learning AmE.

4.3.2.4 'The smoothest and clearest English'

In addition to the view that AmE should be the basic and the most practical English variety to learn, the linguistic features of AmE were also positively described as 'the smoothest and clearest English'. The next two analyses were more closely related to the participants' attitudes towards the linguistic features of the variety. First, the most frequent descriptions of AmE, by KET in particular, were 'casual and light' and 'the clearest and easiest structure'. For example, Kyongil-Sam remarked: 'The sound of AmE sounds casual and smooth…compared to BrE…'. A similar response was also found in Geumseong-Ee's comments: 'AmE is light and smooth…You know the T sounds almost like D'. He elaborated that his responses could be to do with his impression of some actresses and actors in Hollywood movies, who were quite 'casual' and 'light' (less formal). He used the case of Meg Ryan in one of her movies, 'Sleepless in Seattle', and thought that her accent was very 'smooth'. In addition, the features of strong linking sounds such as: /don't you/ to /donchu/

and the assimilation of /t/ to /d/ found in AmE were what gave him the impression of 'smoothness' in AmE.

In addition to AmE being viewed as 'casual and smooth English', it was also considered as the variety that had 'the clearest and easiest structure'. British teacher Phil commented: 'American English is the clearest and the easiest form of English to learn' (see Extract 41). Not only did Phil talk about the ease of learning AmE to KET teachers, but Kyungil-Ee also saw AmE as 'the most comfortable and easy English to understand and to teach'.

In sum, the analyses of attitudes to AmE that have been made so far are largely associated with the educational perspectives interwoven with AmE. Along with the results of the previous section, ETSK's attitudes towards AmE appeared very positive and Korean participants' familiarity with AmE was noticeable. AmE was believed to represent the English language, and was considered the only English in South Korea. It was also evident that the socio-political and economic status of the USA played a critical role in forming participants' positive attitudes towards AmE instead of the linguistic features of AmE *per se*. AmE was considered the most powerful English and the basis of all English owing to its practicality and widespread use. Moreover, AmE was described as the 'smoothest, easiest and clearest English'.

As will be discussed in the following sections, when participants commented on other varieties of English, AmE was often used as a reference point. Their understanding of other Englishes was almost always in comparison with AmE.

4.3.3 British English (BrE)

As discussed in 4.2.3, participants considered different varieties of English as English with different accents. Importantly, BrE was mainly seen as British accented English. It was also noticed that whereas the socio and political power of the USA and its perceived educational

benefits seemed to play an influential role in shaping participants' positive attitudes towards AmE, participants' individual anecdotes and opinion that BrE is the original English language seemed to have influenced their attitudes to BrE rather positively. This was the case despite the fact that most participants commented that 'I don't know much about BrE'. Their strong belief that BrE is 'the original English' reinforced their positive attitudes, and BrE was often positively described as being: 'sophisticated', 'attractive', 'cool', 'formal', 'sexy', 'superior',' intelligent' and 'academic'. However, despite the positive cognitive and emotional components of these attitudes, their behaviour related attitude was rather complicated. A number of the participants demonstrated their desire to speak and learn BrE and also to teach BrE to their students, however, they admitted that they did not, or could not, speak in BrE and would not include the BrE variety in their lessons because of 'the reality'. The reality that they referred to was that most teachers did not have sufficient knowledge of BrE to speak or to teach it and that the variety is not considered as useful in English exams in South Korea.

4.3.3.1 'The Original English'

BrE was largely considered 'the real and original English'. As Inji-Ee commented, 'BrE, as the English of origin, should be highly recommended' (본고장의 영어 영국식 영어 꼭 장려 되어야죠). She also thought that prior to learning other varieties of English, BrE should be introduced first and regarded all varieties of English to be dialects of the original BrE.

> 혜정: 영국 영어에 대해서 어떻게 생각 하세요?
> 인지이: 전통 영어?
> 혜정: 전통 영어라니?
> 인지이: 영어가 원래 영국에서 시작되었고, 현실상 힘들겠지만, 영국 영어를 집어 넣는게..그래도 원천을 아는게 중요하고 미국영어는 건너간 거기때문에 변형된 부분이 있고, 영국식 영어를 먼저 접하는게 저도 잘 모르지만…어떻게…바뀌었는지하는 부분까지 알려면 영국식 영어가…네. 제가 정확하게는 모르지만은 영국에서 건너갔던 사람들이, 대부분 예를들영국에서 미국으로

건너갔고…이렇게 해서 영어가 전파된것이기 때문에 그 지방에서 변형된 것이지 원래 영어는 영국에서 시작된 것이기 때문에…

혜정:그러면은 선생님 생각에 오리지날 영어인영국식 영어만이 정확한 영어라고생각하세요?

인지이: 정확한 영어가 아니고 영어란 언어잖아요. 언어란게 영국내에서 조금씩 다르고 그러니까 이러이러하게 변형되어왔다 이걸 알려면 영국영어를 먼저 알고 물론 근처에 있는아일랜드나 스코틀랜드 영어를 알면 좋겠죠…본통 영어 영어가 먼저 시작됐겠죠. 그사람들에 의해서 전파된 것이기 때문에 그쪽영어도 중요하다고 생각해요. 영국 영어, 전통 영어로써 권장이 적극적으로되어야죠.

Hyejeong: What do you think of BrE?

Inji-Ee: Well…may be the language of origin?

Hyejeong: …The language of origin?

Inji-Ee: English has originated from the UK and it is important to know the original form. In the process of the language being transferred to America, a lot of things must have happened to BrE… I understand it would be difficult…to include… considering the reality…knowing the origin is important … so that they know what has been changed or not. I don't know exactly how it is changed… I don't know BrE that well… but I am sure a lot of the immigrants from the UK moved to the USA…this is I guess how English spread to America.

Hyejeong: Do you think BrE being the original English, as you mentioned, should be treated as the only correct English?

Inji-Ee: No…I don't say it is correct… English is a language. It changes and becomes different from area to area. But it is important to know what is original and what differences have been made to the original. Scottish and Irish English are important too as they are close to England. …I think BrE, as the original language, should be highly recommended.

Inje-Ee did not necessarily equate the origin of BrE with its correctness and also added that there should be no right and correct English *per se*, thereby demonstrating a degree of understanding about the process of the language variation. She gave the example of AmE and explained that migration created language contact situations that led to changes in the contacted languages, thus AmE was also an altered English variety. However, she

emphasised the importance of knowing the original language and being able to identify the changes made to it. She demonstrated a strong belief that BrE was the original variety and therefore should be taught and acknowledged for its importance.

Moonwha-Sa also considered BrE to be 'the real English' and was of the opinion that knowing BrE was highly important (see Extract 37). Myungsin-Ee, another participant, displayed a similar attitude towards BrE, considering it as the 'original English' by saying: 'the original English with the original rules and the original intentions of the creation of English language' and thought that knowing the original variety was essential (see Extract 38). He also added that, not only was BrE the 'right' English, but all other Englishes deviated from the 'the original frame' of English and became a 'daily language' with casual features. It was clear from the participants' interviews that BrE was strongly associated with 'the origins' of the English language and was highly regarded, although it was not necessarily associated with 'correctness'.

4.3.3.2 'Good' English

Not only was BrE considered the English of origin, the participants described BrE in a number of positive ways. BrE was also associated with positive words such as superior (좀더 나은), more academic (좀 더 아카데믹한), attractive (매력적인), cool (폼나는), more formal (좀더 격식이), sexy (섹시한), sophisticated (정교한), royal (귀족적인), intellectual (학식적이고), and intelligent (지적이). For example, Dongo-Ee referred to BrE sophisticated (Extract 9) and Kyungil-Ee demonstrated positive feelings associated with BrE seeing it as 'superior and more academic' than other Englishes, although he acknowledged that one certain variety of English should not be considered as superior or inferior to another. He recalled that his attitudes might have been influenced by his middle school English teacher, who admired BrE:

경일이: 중학교 선생님께서 영국식 영어를 좋아 하신것 같아요. 영국 영어가 본토 영어고 좀 격식이 있는 영어라고 하신건 같아요. 그래서 그런지…아마 영국식 영어 기본적으로 좀 더 제 생각이 우월하고 학술적이라고…? 어휘가 똑 같은 데도 그런 느낌이 들어요. 그래서 느낌 상의 어떤 것이고 언어의 본질 쪽에서는 사실.상..그렇지는 않죠.

Kyungil-Ee: My first English teacher told me that she liked BrE and BrE is the real English with 'a high status'. I guess that's why. I still think BrE is superior to other Englishes. BrE seems more academic, although the words are the same but if I feel… BrE, somehow, is superior and more academic. Even the same vocabulary…I feel like this. I do believe though any language or any varieties of English should not be considered better than others.

Moonhyun-Sam also shared a similar view to Kyungil-Ee's. Moonhyun-Sam's comment: 'I do feel though, BrE is superior and more academic like and gets better treatment than AmE…it has a kinda high status…' indicated her high regard of BrE (see Extract 34). She sometimes tried to include BrE in her teaching and would inform her students of the high status associated with BrE.

In addition to these participants' views of BrE as 'superior' and 'more academic', BrE was also described as 'attractive' (매력적인) and 'cool' (폼나는) by Kyungil-Il (see below) and Dongo-Sam (Extract 17). Kyungil-Il felt that his positive attitude towards BrE could have been the result of the influence of the film '*Harry Potter*' and one of the characters, Hermione Granger, played by British actress Emma Watson. He also reported that his students found her very attractive and the English spoken by her also sounded very cool with 'a touch of sophistication'.

경일일:우리 학생들에게 전에 한 번 해리포터를 보여주고 Hermione 너무 예쁘지 않느냐고 하니까 다 동의를 했어요. 영국식 영어는 폼나는 게. 매력적인게 영국식 영어가 아닐까 왠지..좀 폼도 있고, 수준도 좀 있어 보이고...

Kyungil-Il: We watched Harry Potter together at school one day. I asked them, if Hermione is pretty? And they all said 'Yes' and they also mentioned that BrE somehow sounded 'cool'. It sounded attractive. I also think BrE has 'kinda a touch of sophistication' and 'coolness'.

Geumseung-Ee also had a similar opinion. He stated: 'I don't know but BrE feels rather sophisticated (정교한)' (Extract 21). He believed that Americans who wished to differentiate themselves from others for the better and wished to be treated in a more sophisticated manner tended to speak in BrE instead of AmE. His comment indicated his strongly positive attitudes towards BrE and his high regard for it.

BrE was also perceived as 'more formal (좀더 격식이 있고)' and 'more intellectual (학식적이고)' by Bujeong-Sam and 'intelligent (지적이)' by Kyungil-Ee. It was also regarded as 'sexy' (섹시 하고) and 'regal' (귀족적인) by Dongo-Il. He said: 'Well…I feel that BrE is very sexy and has a regal image… I also found BrE very attractive' (섹시 하죠…귀족적 인 이미지도 있고, 매력적이고…). From the descriptions that the participants gave, it was obvious that BrE was considered as 'somewhat good' English in terms of cognitive and affective attitudes.

4.3.3.3 'I like it but…'

It was interesting to note that when the participants were asked, 'Which English is your favourite English?', a large number of participants chose BrE as their favourite, including comments such as Moonwha-Sam's: 'my favourite English is BrE' and 'I would like to know BrE…' and Kyungil-Il's: 'I like BrE best… it sounds cool'.

A common response was 'I have always liked BrE but I have never had a chance to study it'. It was apparent that although participants would not incorporate BrE in their teaching practice, largely because of their belief that the knowledge of BrE was neither necessary or beneficial for their professional contexts, they showed a strong personal interest in learning

about BrE. For example, Myungsin-Sam commented that: '…there is no actual need for BrE, but I have always had a love of BrE.'

> 명신삼: 영국 영어 좋아 하죠. 액센트가 너무 매력적이 잖아요... 항상 궁금해 왔어요…사실상 제가 영국식 영어를 하면 학생들에게 별로 도움이 안 될 것 같지만, 항상 영국식 영어를 하고는 싶어 했어요. 어쩔수 없이 한국에서 뭐 미국 영어가 최고 잖아요. 영국 영어가 필요도 없고…하지만 영국영어에 대한 애착은 항상 가득하죠…

> **Myungsin-Sam**: I really like BrE. I just love the accents… I have always wondered about it. I don't think I will speak in BrE as it is not good for my students but I have always wanted to speak in BrE. Unfortunately, in Korea AmE is dominating in the educational context… there is no actual need for BrE, but I have always had a love for BrE.

Moonwha-Sam, for example, explained her opinion of BrE as 'the original and real English' and indicated her strong desire to teach BrE to her students (see below). However, she also acknowledged that her responsibility as a high school English teacher was to prepare students to achieve high scores in the high stakes examinations they would have to sit, such as the university entrance exam (대학 입시). Therefore, she could not incorporate BrE in her teaching practice.

> 문화삼: 이왕 모실 수 있다면 필리핀 쪽보다는 진짜 영어. 영국이 낫죠. 미국, 캐나다 보다는…한국에서는 대학을 진학 하기 위해서는 미국식 영어 만 배워도 충분하지만…이왕이면 공부할 때 본고장 영어, 좋은 영어를 아이들에게 알려주고…본 고장의 영어, 영국식이 좋죠 좀 우수 하죠…저 또한 전 미국식을 배웠는데...영국식을 배우고 싶어요....제가 옛날에 한 5주 동안 영국에 갔던 경험이 있어요. 좋았죠.. 그래서 그런지영국 영어가 전통 영어 잖아요. 하지만 현실상..영국 영어를 가르친다는 건 너무 이상 적이죠. 학생들이 대학 입시 준비 한다고 바쁜데..영국 영어 할 시간이 어디 있어요? 못하죠.

> **Moonwha-Sam**: If we can, why not recommend the real English instead of Englishes from the Philippines, America or Canada?…Although knowing AmE is good enough to

go to university in South Korea… why not teach the real English, the English of origin and the more sophisticated English?…Although I have only learned AmE, I would also like to learn BrE. I stayed in England for five weeks, and it is really good. You know BrE is the original English…but…unfortunately, you know realistically, it is too idealistic. They are too busy to study for what is included in the exam; I would not spend my time talking about BrE. Well….I can't do that.

A number of participants also displayed similar views. Inji-Il, for example, reported that 'I want to teach the original English, BrE if possible, however, I do not teach it because most of high stakes exams in Korea are mainly targeting AmE (가능한 전통식 영국 영어 가르치면 좋죠..하지만..좀 그렇죠 넣기는… 시험이 미국식 영어를 주로 다루니깐..좀 어렵죠). Along with Inji-Il and Moonwha-Sam, Dongo-Sam responded that 'realistically… it is difficult (사실상 힘들죠)' (see Extract 17). Dongo-Ee also added that: 'I'd like to teach BrE, but students find it hard and English teachers in Korea, including myself actually do not have much knowledge of BrE' and commented the difficulties associated with his 'reality' would prevent him from teaching BrE (see Extract 8).

It can be said that BrE was commonly described with positive adjectives such as 'good, 'original', 'sophisticated', 'real' and 'intelligent' etc. However, despite their admiration of BrE, their behaviour related attitude towards BrE was more negative than towards AmE. As can be seen from the participants' comments, a number of teachers expressed their reasons for not including BrE in their teaching practice. These included a lack of practical benefits in terms of preparing for high stakes exams, unfamiliarity and foreignness associated with BrE for both students and teachers, and teachers' insufficient knowledge of BrE. It can be also inferred that, whereas educational benefits and socio economic power have significantly contributed to participants forming positive attitudes towards AmE, their recognition of BrE as the origin of the language has had an influential role on their positively held attitudes

towards BrE. The lack of educational benefits in teaching BrE, however, worked against forming a positive behavioural component of attitude.

4.3.4 Canadian English (CaE)

The participants who responded to the questions relating to CaE gave rather homogenous responses in general, except for the individualised responses of two Canadian teachers and a British teacher. The most frequent description of CaE was closely related to its phonological features such as pronunciation and accents in comparison with AmE. CaE was predominantly compared to AmE, although it was consistently more positively described as 'less accented', 'neutral' and as having 'clearer accents' than AmE. Comments such as 'CaE is AmE with more neutral accents' and 'CaE is very similar to AmE but less accented, so it would make a better English model than AmE' were found consistently amongst a majority of KET who viewed CaE positively. They, however, commented that they still would want to say 'I teach AmE' as they showed their uncertainty of the differences between AmE and CaE. For example, Bujeong-Sam made positive comments about CaE based on his assumptions and reported that: 'it is clearer and less accented… definitely, a good model to be used' but his uncertainty of his comments were also noted (see below):

부정삼: 캐나다식 영어라?, 미국 영어랑 비슷하지 않나요? 그런데 캐나다식 영어가 좀더 깨끗하게 들리고 좀 액센트도 적고..잘은 모르지만, 발음 쪽에서 둘다 다 비슷한거 같아요…. 비슷하겠지만… 그래도 전 미국식 영어를 가르치지 않을까 하내요 솔직히 다른점을 잘 모르니깐…

Bujeong-Sam: Canadian English? Hmm…Isn't it similar to AmE? I think CaE is somehow clearer and less accented than AmE. I don't know, to be honest, much about CaE but I can guess it would be fairly similar to AmE, at least pronunciation wise …I think its similar but I still say, I am teaching AmE to my students as I really don't know the differences between AmE and BrE.

David, a British teacher, said he did not see CaE as a separate variety, instead, his view was that CaE should be considered as AmE with extra sets of phrases and different pronunciation rules, claiming that CaE was too similar to AmE to be considered as a separate variety:

> **David:** … I think when you say Canadian English … you are posing a question, what you are implying is they're English in themselves and they're not… they're just different letters. They're not different Englishes as you call them… And through time, they have developed their own sets of colloquialisms. And that's it. There is no other difference apart from colloquialisms. Yeah, I don't know any grammar structure in CaE which is different to AmE …Canadian English…it is just American English… (Extract 5 for a full transcript).

Furthermore, two Canadian teachers, Julia and Brian commented on their own variety, as 'we use both BrE and AmE words', called it 'mixed Englishes'. In particular, Julia mentioned that CaE was a 'hodgepodge' English, half way between AmE and BrE, by which she meant that CaE had features of both AmE and BrE.

Along with AmE and BrE, CaE was also perceived positively. For some, CaE was considered as a better pedagogical model than AmE, although the participants would not admit that they teach CaE largely due to their uncertainty about the differences between AmE and CaE. This was also noted in the quantitative data analysis that revealed AmE as the most preferred variety for the pedagogical model (see section 7.1).

The distinction between AmE and CaE was largely assumed to be recognised in phonological differences, although it was clear that a majority of KET were unsure if these two should be considered as separate varieties and were not clear on what these differences were. Some participants saw CaE as having both features of AmE and BrE calling it 'hodgepodge' English and others considered that CaE was too similar to AmE to be regarded

as a separate variety. Overall, it can be said that a majority of participants saw CaE as English somewhere in between AmE and BrE, yet less accented.

4.3.5 Other Englishes

As discussed in section 4.2.3, participants' exposure to and awareness of other Englishes was severely limited, particularly amongst the KET. Once again, almost all participants' responses towards other varieties of English were made in comparison with AmE. Although some relatively positive attitudes towards non-Inner Circle Englishes were noted, especially in respect to the cognitive aspect of attitudes, most responses were negative. Non-Inner Circle varieties of English were often described as 'wrong', 'strange' and 'thick accented'. Moreover, some participants totally rejected considering them as legitimate varieties of English at all and made statements like: 'It is not English' or described the variety as merely English with 'strange pronunciation'.

The presented study first looked at the participants' behavioural component of attitude in this matter, by investigating their desire to know about these English varieties and their curiosity about other Englishes. With a mean of 4.36, the results for Question 6 in the questionnaire, 'I am willing to participate in an English program that introduces non-native varieties of English', indicated that the largest number of participants had a positive response to this statement, yet it could be seen that a large proportion of the population was not so interested in this matter at the same time (see Figure 4.10).
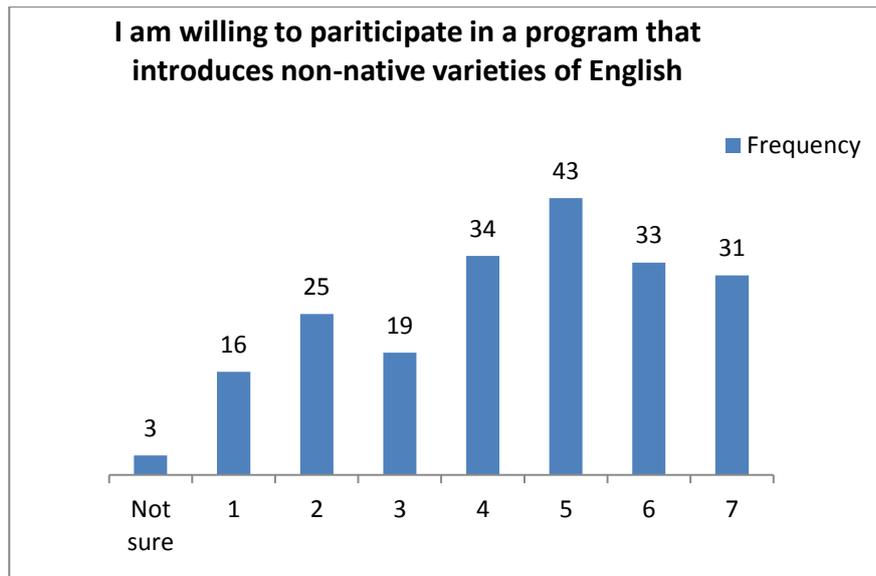
Figure 4.10 Willingness to learn non-native varieties of English

The interview elaborated on this wide range of views, finding that, although the potential advantages for overseas travel provided motivation for their desire to learn other English varieties, a clear acknowledgment of the fact that they were not necessarily needed in their professional context was apparent. In the following section, the analysis of the interviews is given according to participants' comments, from positive to negative attitudes.

4.3.5.1 'Perfectly fine English'

John, an American teacher, revealed a positive view of varieties of non-Inner Circle English. His comment, 'any language can be flexible and naturally changes… language is not a science or maths…', reflected his understanding of language development and change, which may have played a role in shaping his attitudes to different varieties of English. He also shared his 'Pakistani English experience' and described Pakistani English as 'perfectly fine English'. He said that his lack of previous exposure to Pakistani English caused him initial difficulties in understanding and advocated the need for more exposure to non-Inner Circle Englishes.

John: English or any language can be so flexible and naturally changes. It changes from to place to place. Language is not a science or maths. It is meant to change…When I was having a conversation with a guy from Pakistan, I didn't understand what he said right away. He spoke perfectly fine English. His English is just different from mine so I had to actually sit and try to interpret and think of what he's trying to say at first. You know…I don't have much experience of Pakistani English.

Brian, an American teacher, also displayed a similar view to John's in his comment, stating that varieties of English are 'just different', and 'there was no superior or inferior English'.

Brian: I am not sure if I read the article properly…somewhere, I read that…70% or 80% of English conversation take places between non-native English speakers…and they don't all speak in AmE...I am aware that there are… there are many different Englishes…there is no superior or inferior English as in such…they are just different it's not any less correct than AmE or BrE…They are just different. They are just as good as…

Brian's comments reflected his understanding of an English speaking context where a number of varieties of English are being spoken. (see Extract 1 for more transcripts). It was also noted that his view of other Englishes was once again based on the two major varieties. An awareness of the process of language evolution and language contact seemed to be influential in developing these participants' positive attitudes towards non-Inner Circle English varieties.

4.3.5.2 'It is not English'

While John and Brian exhibited positive attitudes toward non-Inner Circle Englishes, David, a British teacher, displayed the opposite view, discarding the legitimacy of any non-BrE and AmE varieties. David possessed a strong belief in the legitimacy of AmE or BrE as the 'core' English and strictly applied this as criteria to measure the legitimacy of all other Englishes.

He used the examples of Philippine English and Jamaican English and described them as 'heavily accented Englishes', which could not function as effectively as BrE in any context including its own country. David further explained that people in the Philippines have to use their own mother tongue while talking in English as Philippine English alone cannot function effectively, needing 'aids' from Tagalog to make up for the gaps in the Philippine English. Although he seemed to accept the names of these Englishes, non-AmE or non-BrE Englishes were considered to be 'broken' English, a 'diluted' version of English, or English with different sets of letters. He also saw non-AmE or BrE varieties as only being different in terms of the sets of colloquialisms they had developed, which could not stand alone to function effectively as a language. He argued that the lack of comprehensive sets of vocabulary and grammar structures in Outer and Expanding Circle varieties would hinder effective communication. His view of other varieties of English can be summarised as 'colloquialisms, different letters, and pronunciations, a bit of a patois, broken or diluted English'. His comments strongly reflected his rejection of the legitimacy of other varieties than AmE and BrE:

> **David**: …I definitely think Filipino English is heavy accented, so is Indian English….Historically, Filipino English is just it's almost like a bit of a patois. Filipino English is broken English, missing lots of a …So they cannot function…or if they want to describe a situation, or use a language…the more diluted the English becomes with colloquialisms, with a new vocabulary. The more diluted it comes; the harder it is to understand. The perfect example would be, if you went to Jamaica where the English they've learned from the colonial British, has become more and more diluted as they have internalized and made it their own language…it is becoming so broken down, you can't even call it English any more.… but it's so diluted from what I know. It's impossible… just impossible to… (see Extract 5 for a full transcript).

David also shared his anecdote about exchanging greetings with his Korean students. He has told them that when he hears a greeting 'where are you going?, have you had lunch yet?', he finds it funny, and responds to them by saying 'On the way to classroom, or to the bathroom' as a joke. He believes that such greetings were not a type of English greeting and it was a mere case of 'direct translation' and '1st language interference' that should be corrected and discouraged. He felt that students should be informed of their incorrect use of English. His comments were clear evidence of his negative attitudes toward non-Inner Circle varieties of English and his views reflect the paradigm of L2 acquisition and native speaker norm, which are problematic from the WE perspective. More discussion on this view is included in section 4.4.3.

4.3.5.3 'Strange vs. Wrong English'

Similar to David's negative attitude, which rejected the legitimacy of other varieties of English, Martin, a British teacher, described Outer varieties as having 'strange pronunciation'. He considered 'native English' as 'the highest standard' and 'the best model of English' thus it should be encouraged for use amongst non-native speakers of English. His comments reflected his belief in 'Standard language ideology', which considers native English varieties as Standard English. His use of a dichotomy between native and non-native speakers of English may suggest non-native speakers have a deficient command of the English language. Although Martin did not state his explicit attitude to any particular variety of Outer and Expanding Circle Englishes, he strongly displayed a negative attitude to these varieties as a group, found in his comments such as referring to non-AmE or BrE as having 'strange pronunciation' and stating that 'native English is going to be the best model'. In addition, his comment also implied the reasons for Korean students not being able to speak native English is due to their limited access to native English teachers. He clearly exhibited his high regard

for 'native English' reflected in his comment, 'why not, sort of, try and aim for the highest standards for everybody rather than just putting all of these strange pronunciations …'":

> **Martin**: … to listen to a dialogue between a Japanese person and a Chinese person. … What is the purpose of this? Is it just to prepare them for the potential strange pronunciation they might hear...? I don't really understand what the point is… …At the end of the day, probably native English is going to be the best model…the Standard English. Right? … Whether it is going to be AmE or BrE… The best models… Maybe you don't have access to that… Maybe your teacher is gonna be… who does not speak native English anyhow ... but why not, sort of, try and aim for the highest standards for everybody rather than just putting all of these strange pronunciations … why not just say let's call a 'th' a 'th' for everybody?' … (see Extract 29 for a full transcript)

In addition, Martin used Indian English, which he considered as a dialect of English (see section 4.2.2), to show his negativity towards other Englishes. He commented: 'Do people want to speak Indian English? Do Koreans want to learn InE?... I think it is more to do with national pride than anything', revealing his belief that the ultimate motivation for legitimising an English variety came from 'national pride', and InE would not be not favoured by English learners in South Korea or in other nations.

Similar attitudes were also noted amongst KET. For example, Kyuongil-Sam saw Outer English varieties as 'strange and less worthy' (좀 이상하고, 가치가 좀 떨어지는), 'less appealing' (어필성이 떨어지는) and 'less competitive' (경쟁력이 떨어지는) varieties, whereas Expanding Circle varieties were seen as 'wrong English' and as 'broken English' full of mistakes. She also looked to the idea of a 'Standard English' as a way to measure the legitimacy of these varieties and showed a total rejection to the legitimacy of other varieties of English:

혜정: 혹시 싱가폴 영어나 인도 영어..이런 일본식 영어…(질문지에 있었던 영어에 대해서는) 어떻게 생각 하세요?

경일삼: 뭐 싱가폴 영어나 인도식 영어는 좀 아니긴 아니지만 그 나라의 영어니깐…하지만 좀 미국영어보다는 경쟁력은 떨어지죠? 좀 저한테 이상하게 들리던데…한국식, 일본식, 중국식 영어는 말도 안 되죠. 완전 잘못 되었죠. …스탠다드랑 정말 다른데…콩글리쉬는 Broken English?...어떻게 이걸 영어라고 할 수 있나요? 아니죠.

Hyejeong: Have you thought about Singaporean, Indian …or Japanese English?

Kyungil-Sam: Well…I can see SiE and InE can be considered as their own version of English but I don't think they are as competitive or worth as much AmE….They are a bit strange to me. But it is no way to consider KoE, JaE or ChE as English. They are not English. Full of mistakes…they are so wrong… Nothing like Standard English…Konglish is broken English… How could you say that it is English? I really don't think so.

Similar views are also expressed by a number of participants. Dongo-Sam stated: 'Yeah, they are a bit strange (좀 이상하죠)'. Geumseong-Ee said, 'I feel they are a bit obscure and clumsy… I won't consider them as Standard English (뭔지 좀 어색하고 모자란듯 한 느낌, 스탠다드는 아니죠?)' and Kyungil-Sam responded with: 'I feel…those Englishes are something not quite right (뭔지 좀 아니다라는 느낌)'.

It was evident that 'other' varieties were considered negatively and the embedded belief of Standard English as being a benchmark for other Englishes such as Outer and Expanding Circle varieties was apparent. This was reflected in their attitudes considering Outer Englishes as 'strange English' and Expanding Circle Englishes as 'wrong English'.

4.4 Discussion

This following section begins with a more in-depth discussion about these findings in terms of the two research questions: 'To what extent are ETSK aware of different varieties of English?' and 'What are their attitudes towards these varieties?'

4.4.1 To what extent are ETSK aware of different varieties of English?

Although a majority of the participants acknowledged that there are varieties of English being spoken globally, most of the participants did not demonstrate an awareness of English varieties other than the three Inner Circle Englishes mentioned in the questionnaire. Instead, they grouped the Outer and Expanding Circle varieties together and responded with: 'I don't know other Englishes'. For the purpose of this discussion, the four selected Outer (InE and SiE) and Expanding Circle varieties of English (ChE and JaE) are grouped and called 'other' Englishes. It was evident that their understanding of varieties of English was strictly limited, and mainly referred to a few Inner Circle Englishes. This knowledge of Inner Circle Englishes seemed to lead them to believe that they were familiar with different varieties of English. It was also noted that aspects of phonology appear to be a salient dimension in determining the level of awareness of different varieties of English.

The presented study suggests that participants' awareness and familiarity with AmE was overwhelmingly greater than that of other Englishes. The participants consistently commented: 'It is the only English that I know' and 'English means AmE to me'. In addition, the English variety they used for comparison with other varieties remained almost always AmE. Also, a majority of the ETSK were found to be minimally aware of most of the chosen Outer and Expanding Circle Englishes. The responses of: 'Actually I don't know any of them' and 'I got shocked when I heard other Englishes for the first time…' amongst KET was common. The only way for teachers to experience other Englishes was by travelling overseas

or watching movies that use different English varieties in their dialogue. Almost all KET reported that going overseas was their first experience of other Englishes and mentioned their frustration at their limited ability to communicate with non-AmE speakers. There was an overwhelming consistency in describing these Englishes as having either 'heavy, thick, strong accents', 'difficult and unclear accents' or 'strange accents'. They also regarded these Englishes as learners' English or dialects of AmE or BrE which used different sets of phrases, vocabulary and accents. It was also reported that the participants had problems with and difficulty in understanding other Englishes.

Despite their lack of familiarity with these Englishes, the overall tendency to report inaccurate linguistic information indicates that their perception of other Englishes could be based on social stereotypes attached to a particular social group. Ladegaard (1998) argues that when participants were not familiar with certain accents, they were likely to react to class-linked differences in certain paralinguistic features that may have been attached to certain accents. Thus, a total lack of awareness of these Englishes may have allowed them to make evaluations based largely on stereotypes, as they would have lacked experience of these Englishes to inform their perceptions.

For some participants, their lack of familiarity with these Englishes seemed to heighten their curiosity. They expressed their desire to know more about them. Participants, who had international experience, encountered non-Inner Circle speakers or had the frustrating experience of a lack of ability to communicate with them, tended to want to know more of these Englishes.

It is perhaps not surprising to find that almost all participants were unaware of 'other' Englishes, and the idea of 'what English is supposed to be' permeated the way in which the participants saw 'English'. This study suggests that the view of English as AmE that participants have is simply inaccurate and is problematic since they are likely to encounter

different varieties of English in professional and overseas contexts. It is also important to recognise the problems that ETSK experiences when they encounter speakers of different varieties of English.

The findings obtained in this study undoubtedly have implications for English language policy in South Korea and suggests that raising ETSK's awareness of and exposure to other Englishes is an urgent issue. As noted in the literature review section 2.5.2 and 2.5.3 that reviewed English education policy, one of the main reasons causing teachers' lack of exposure to and awareness of varieties of English largely came from the South Korean English education policy, which has altogether overlooked the complexity of the sociolinguistic reality of the international language and extensively focused on AmE. English education has been the main channel for most KET who were interviewed to connect with the English language. Therefore, the presented study suggests that more attention is need to balancing the use of AmE and a regular exposure to other varieties needs to occur. It should also be made clear that AmE is only one variety of English. After all, AmE is not necessarily representative of the varieties that ETSK and their students are likely to encounter, given the number of Englishes spoken world-wide.

Positive outcomes of this approach could include providing ETSK with opportunities to examine and re-appraise the way they perceive different Englishes. A number of studies have also suggested that, when people are given opportunities to hear different English varieties, they have become more critical of the hegemony of the English language, and this liberates their views about native standards of English. They become more open-minded about the legitimacy of different varieties of English (Chang, 2014; Pollard, 2014; Yoshikawa, 2005).

In addition, raising awareness of varieties of English would enhance KET's confidence in their own English in particular, and clear some of the prejudice that might undermine their competence in the presence of AmE speakers. A number of studies such as Bayyurt and

Sifakis (2015), Sifakis (2014) n and SifakisAndrews (2001) note that non-native users of English who have a comprehensive understanding of varieties of English more effectively guide their affective and behavioural responses in their own English usage, resulting in their either accepting, rejecting, or adapting their own language usage based on the way other varieties are used. Therefore, raising awareness of varieties of English would be the first step to empower English teachers in South Korea and to enable them to conduct more informed teaching practice for their students.

4.4.2 What are their attitudes towards varieties of English?

The presented study confirms that Inner Circle English varieties, and AmE in particular, are uniformly preferred over other non-Inner Circle Englishes in all three components of attitude. AmE is viewed as the easiest, most familiar, practical and desirable English to speak and the variety that they believe they have a command of. AmE is also considered to embody a notion of correctness and receives a high degree of respect in South Korean society. Comments about AmE tend to cluster around the prestige and socio-economic status of the USA, such as it being the 'more worthy and powerful' variety. Two other Inner Circle Englishes are also more preferred than the non-Inner Circle Englishes to a large degree. BrE is considered to be the origin of the language and CaE is regarded as 'easier', 'clearer' and more 'neutral', often being compared with AmE. However, there is a noticeable negative attitude towards 'other' Englishes found in the presented study. There is no desire to study or to speak these Englishes and the legitimacy of these Englishes is often not accepted. The participants' consistent comments about other Englishes being 'problematic', 'less worthy', 'difficult', and 'hard', imply there is an overall similarity in the participants' views about linguistic variation as being a source for concern. However, it is also noted that there is an

emerging desire for ETSK to be exposed to more varieties of English, being curious about these unknown Englishes.

4.4.3 Three identified factors affecting attitudes of ETSK

Although the causal relationship between any specific factors and participants' unequal treatments of different varieties of English is not the main aim of this study, there appears to be a positive correlation existing between informants' awareness of and familiarity with a variety of English, and their attitudes towards it. In addition, non-linguistic aspects of a particular variety seem to play a significant role in affecting their attitudes.

As discussed in the previous section, AmE is often referred to by ETSK as the most familiar, well-known and most positively rated English variety. The result of the questionnaire revealed the same tendency, in that awareness and familiarity seemed to be linked to forming positive attitudes. AmE gained the highest response rates and most frequent comments, and the mean rate of AmE is much higher than the less familiar varieties (see Figure 4.3). Participants' comments about AmE as being the most easily accessible, available and familiar variety indicates that the dominance of AmE in English education and popular media in South Korea makes this variety more available and subsequently affects their English preferences.

The presented study suggests that their familiarity with, and the perceived linguistic and social accessibility of, AmE may be a possible explanation for participants' strong preference for AmE. Participants who have experienced other varieties of English overseas tend to have more understanding of other Englishes and also hold more positive attitudes to varieties of English than their counterparts who have not had this experience. This indicates that more exposure, increasing awareness and familiarity may be linked to forming positive attitudes towards varieties of English. The positive correlation between the speaker's awareness of

varieties of English and their openness and positive reaction towards them is highlighted in a number of studies (Dalton-Puffer, Kaltenboeck, & Smit, 1997; Dooly, 2005). It is argued that personal experience is a significant factor in determining one's attitude and suggests that, if participants are familiar with a language, they tend to respond more positively, thus arguing for the importance of personal contact with the language for the development of differentiated attitudes. These positive attitudes are a prerequisite to actively participating in international communities where these Englishes are being used. Therefore, the presented study argues that teachers' awareness of other varieties of English plays an essential role in forming the basis for the acceptance and growth of language variations within a society.

The presented study also suggests that AmE seems to embody the notion of correctness referred to as the 'core' and 'base' of the English language and is most frequently used by participants as a reference point from which to view other Englishes. It is common to see hard-core advocates of AmE amongst the participants who exhibited a strong belief that a language should come under a prescriptive perspective based on AmE. John's comments about his Korean colleague's attitudes towards Pakistani English may be another indicator that AmE has been used as a 'measuring stick' for English language proficiency (Matsuda, 2003, p. 489). He reported that KET are often very embarrassed if they do not understand his English (AmE) but there is no embarrassment found amongst them when they did not understand Pakistani English, instead they tended to blame their misunderstanding on the 'strange features' of that English.

As reviewed in Chapter 2, the pro-AmE education policy, which consistently adheres to AmE only, may be one of the most important reasons for the wide dissemination of AmE in South Korea. Therefore, the English policy that privileges a particular variety of English in South Korea has created the prerequisite conditions to spread biased attitudes towards other varieties of English and to authorise non-Inner Circle English exclusion. Consequently, it is

reasonable to expect participants to allow some kind of special position to AmE as a 'core' English variety, thus, any features that differ from the 'core English' may appear to them rather 'strange', 'obscure', 'clumsy' or 'wrong'.

Montreuil and Bourhis (2001) and Sachdev and Bourhis, (1985, 1991) also suggest that a linguistic prejudice is manifested through the language policies that either promote or restrict the spread of certain linguistic varieties within the community. Green's (1997) argument is also similar, stating that an individual's lifelong exposure to language bias perpetuated in classrooms, media, corporate situations and institutional actions affects their attitudes towards certain linguistic varieties.

Martin (2004) uses the case of the Filipino language policy to criticise the legacy of American-centred education consistently imposed by the colonial educators, claiming it has created 'brown Americans' (p. 129) in the Philippines which denotes the marginalisation of Philippine writings. She (2010) also comprehensively outlines Filipinos' favoured attitudes towards AmE in ELT, which were largely shaped during the American colonial period and argues that such attitudes still pervasively remain in Philippines and have created a number of myths about the English language. She discusses the myths about AmE amongst English teachers in the Philippines. She reports that American English is looked up to and is regarded as the only correct English. She illustrates comments from teachers including 'AmE is the standard international language, AmE is universally accepted, and it is widely used in communicative learning and so on' (p. 253). In the case of South Korea, similar notions are identified despite the fact that South Korea has never been colonised by the US. The pro-AmE policy is apparent and has significant influence on the instructional materials and choice of English variety used in the high stakes English exams such as TOEIC, NEAT, and TOEFL that are mainly based on AmE. The paramount concern of ETSK is to prepare their students for these examinations. Such a policy combined with high stakes exams have created

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backwash effects that have directly or indirectly controlled the way English is being taught as well as the target English variety. Consequently, it promotes the process of the marginalisation and devalues other varieties of English in the minds of ETSK.

Kachru (1996) identifies a 'paradigm lag' (p. 243) noting that biased English education has consistently idealised a particular variety of English and has conditioned counterproductive attitudes that resist taking the realistic sociolinguistic context of English in the current era into consideration. The presented study confirms that the special position of AmE has been imposed and reinforced by state authority and is also widely accepted by ETSK, who consider the variety as the most practical and advantageous variety for their students' educational and career prospects.

Patterns of response based largely on a number of non-linguistic factors were also found. The presented study also suggests that their positive attitudes may well be influenced by the economic and political prestige attributed to AmE. AmE is repeatedly chosen for reasons related to the socio-political power and status of the US. The positive correlation between economic prestige and the choice of language variety is noted in a number of studies (Edwards, 1985; Gibb, 1997; Pennycook, 1994; Phillipson, 1992). Giles and Billings (2004), for example, argue that language attitudes are socially constructed based on perceptions that are largely shaped by the socioeconomic status, prestige, and power of particular speech communities that a language conventionally belongs to. Pennycook (1994) also sees English as 'a distributor of inequality, (p. 225) with privileged economic and political forces imposing and reproducing linguistic hierarchisation.

The presented study also notes that there seems to be a consensually agreed upon linguistic hierarchy in the privileged and stigmatised varieties of English. In addition, comments such as 'a more worthy and powerful variety' that refer to AmE may also be related to a hierarchical and class conscious culture that is deeply embedded in South Korean

society (Seth, 2010). Phillipson (1992, p. 47) uses the term 'linguicism' to make explicit his concerns about how linguistic hierarchies operate and are made legitimate and how unequal access to societal power has been structured by a command of the privileged language. In South Korea, English, particularly AmE, has been used by the establishment to maintain structural inequality between members of South Korean society (Ahn, 2013, 2014: Song, 1997). Likewise, the adoption of AmE as a social stratification tool for the privileged in South Korea is inextricably interwoven with dominant economic forces that validate and make prestigious that particular variety, alongside a highly hierarchical society which desires to acquire what is perceived to be prestige and success, which that variety represents. The ideology attached to AmE in South Korea showcases the inequality in power of English varieties, contributing to an accentuation of existing power inequalities.

The prominence of AmE is also well documented in East Asian countries. Favourable attitudes towards Inner Circle varieties, AmE in particular, have been noted in a number of previous studies in the context of China, Japan and Korea (Cargile, Takai, & Rodríguez, 2006; Fraser, 2006; He & Li, 2009; Kirkpatrick & Xu, 2002; Matsuda, 2000, 2009; Shim, 2002). It appears that attitudes conform to similar tendencies across East Asian countries. These studies have commonly reported that there is an overwhelming preference for AmE, and the participants (e.g., students, teachers and administrators) are largely uninformed about 'other' varieties of English and demonstrate negative attitudes towards them.

In sum, this study finds that the notion of AmE superiority is deeply rooted in the minds of a large number of ETSK. AmE firmly remains the most sought after English variety in South Korea and is ideologically laden with an 'AmE favouritism attitude'. The findings also indicate that such an attitude has been possibly linked to a number of factors: 1) Participants' familiarity with AmE and their lack of awareness of other varieties of English, 2) Consistent imposition of the AmE centred English policy, 3) A positive correlation between AmE and

economic power, and 4) AmE being the preferred language in relation to the pervasive nature of the Korean class system.

4.5 Conclusion

In this chapter, ETSK's awareness and attitudes toward varieties of English were elicited and analysed. The view underlying the presented study is that teachers' awareness of and attitudes towards WE is often discussed in ways which overlook its complexity. In this chapter, therefore, a careful attempt has been made to investigate the level of their awareness and to examine teachers' attitudes towards varieties of English. In the course of the discussion, the following key points about teachers' awareness of WE and also relevant pedagogical implications were emphasised:

- Teachers' lack of awareness or misunderstanding of WE
- The special position of AmE, 'AmE favouritism' vs. a stigmatisation of 'other' Englishes
- The close connection between the level of awareness and attitudes to other varieties of English
- The impact that English language policies and the economic prestige given to particular varieties of English has on ETSK's attitudes towards WE

The key outcome of teachers' lack of awareness may work negatively on the way they react to other varieties of English. Their lack of awareness could be considered as a kind of 'handicap', under which teachers operate with varying degrees of success in international communication. There is a very complex interrelationship within the various factors which influence attitudes towards these issues. The special position of AmE has been allowed to develop uncritically and the stigmatisation of 'other' Englishes has deeply penetrated the mindset of ETSK for far too long. Disclosing and questioning the hidden discursive practices embedded in the English education policy may be the first step in changing these attitudes

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and in embracing diversified Englishes. It is hoped that the presented study has given us some insight to start the debate over English education that has been ignored for far too long. I argue that it is highly possible to deconstruct the biased attitudes towards other Englishes, given the potential impact of raising ETSK's awareness of WE by implemeting adequate WE trainings in teacher education. The benefits of WE perspective training is discussed in detail in Chapter seven.

Chapter 5 Awareness and attitudes towards Korean English

5.1 Chapter Overview

Chapter five presents the results and relevant discussion of research question three. The research question is formulated: 'To what extent are ETSK aware of Korean English (KoE)? and what are their attitudes towards KoE?' The first section, 5.2, presents ETSK's awareness of KoE in relation to 'how they defined KoE', followed by their attitudes towards the variety, as discussed in 5.3. Section 5.3 consists of three parts, including the results of three sub research questions: 'To what extent do they consider KoE as a developing variety of English?', 'Do English teachers use and teach KoE?' and 'How do they react when they hear students using KoE?' Section 5.4 focuses on a critical discussion of the issues raised by the results from sections 5.2 and 5.3.

5.2 Defining KoE: 'You mean Konglish?'

Participants' awareness of Korean English (KoE), the cognitive element of attitude, was investigated by asking how they would describe and define KoE. The interview started with the question, 'Have you heard of KoE?' The most frequent immediate reaction to this question is, 'Of course…I know Konglish' or some tried to clarify KoE by saying, 'Korean English? You mean Konglish?' or 'Can you really call Konglish Korean English?' The overwhelming majority of the interviewees interpreted the term KoE as Konglish. This led to the next question, 'How would you define Korean English and Konglish?' KoE was consistently described as 'Korean styled English', 'sophisticated English', unique English', while the definitions of Konglish were varied: 'English with a Korean accent and words', 'Asian English', 'a dialect of English', 'a new artificial language', 'simplified English' and 'disguised English' which referred to a Korean language which was falsely perceived as a version of the English language only used by Koreans. The most frequent examples of

Konglish words used by participants were 'handphone' and 'eye-shopping'. Most of them believed that Konglish was only spoken by Koreans and intelligible only to Koreans.

A participant, Moonwha-Sa, aired her doubts about the legitimacy of KoE itself and replaced the term KoE with Konglish immediately, when she posed the question: 'Does Konglish really exist?' Although she acknowledged that 'we', Koreans, use it as a joke and understand what it is, she was not sure if it was appropriate to use it. She defined Konglish as English with Korean accents or words with different meanings from the 'original' English language usage (see Extract 37). Another participant, Dongo-Ee, also interpreted the term 'Korean English' as Konglish and wondered if Konglish should be defined in two different ways, one referring to the use of English loan words with semantic modification from the 'original' English and the other referring to Korean accented English. He then confirmed that the second definition described Konglish better. He also used the UN Secretary General Ban Ki-Moon as a good example of a Konglish English speaker. His comments pointed to the fact that accent was the most significant factor that differentiated Konglish from 'real' English, and that any other deviations could not be considered as English language (see Extract 10).

Yongin-Sa regarded KoE as 'a sub branch of Asian English' and also called it Konglish. He believed that KoE consisted of features of non-proficient English speakers such as wrong pronunciation, grammar mistakes, wrong words and heavy accents. He reported that most Koreans wished to eliminate any features of KoE when they spoke in English. He also commented that Ban Ki-Moon was a KoE speaker because he had a strong Korean accent when speaking in English (see Extract 46). These participants believed that KoE was synonymous with Konglish and believed that Konglish was something inappropriate, as it was neither 'real' nor 'original', and it was closely associated with Korean accents and semantically modified words.

A South African English teacher, Candice (see Extract 3) offered an example of Konglish that her students were likely to use in letters of apology, for example: 'Dear Candy, I am so sorry. You are so good. I am so bad. You are the best English American teacher. I am so sorry. You are so pretty, I won't talk again'. Candice would also call these KoE. Her views, therefore, may indicate that KoE can be defined as a beginner's or learner's language or a simplified form of English.

A number of participants also defined KoE as 'Korean styled English', saying that it was English spoken mainly by Koreans and that it had a number of different features from AmE in its vocabulary, expression and pronunciation. For example, Inje-Il defined KoE as a new variety of the English language that allows Koreans to express the uniqueness of Korean culture better than other Englishes. He also pointed out that KoE was composed of words that were semantically modified (e.g., eyeshopping and handphone etc.) to reflect Korean culture. He commented that non-Koreans would find KoE difficult to understand due to Korean accents and the use of semantic modifications of words taken from other Englishes. This was an important issue to be considered and Inje-Il suggested the necessity for the systematic development of KoE and advocated that non-Koreans learn KoE (see Extract 25). Bujeong-Sa also had a similar view and described KoE as 'sophisticated English that expresses the unique Korean culture and way of thinking.' Although he did not differentiate KoE from Konglish, he believed the term Konglish could be considered derogatory and therefore should be avoided (see Extract 2). Another participant, Pukyung-Sa, also defined KoE as 'Korean styled English' that allowed for Koreans to speak English in a Korean way and to explain Korean things better than AmE could. In addition, Gemsung-Il defined KoE as 'a new variety of English' that especially included many features of Koreanness and was created, developed and used mainly by Koreans. He also regarded KoE as the English language of both intra and international communication.

It was noted that a large number of the interviewees mentioned the current Secretary General of the UN, Ban Ki-Moon, as a good example of a Konglish or KoE speaker. The results for question 5 in the questionnaire, 'The General Secretary of the UN, Ban Ki-Moon is a proficient speaker of English' scored a mean of 5.62 and 110 participants scored more than 4, displaying a positive response to the question (see Figure 5.1). Despite Yongin-sa's response stating that the use of KoE was an indication of a low proficiency in English, the results above indicate that Konglish or KoE speakers may not necessarily be associated with being 'poor speakers or even beginer speakers of English'. The mean differences between the three groups were not statistically significant enough to be reported separately.
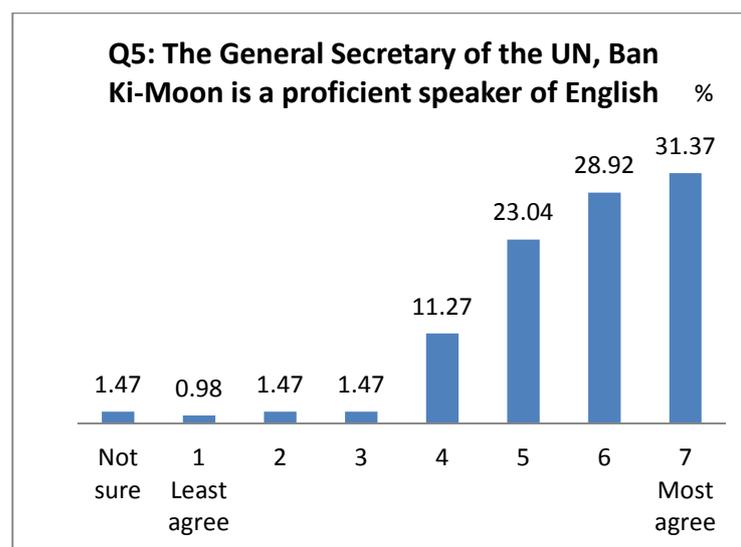
Figure 5.1 Ban Ki-Moon is a proficient speaker of English

In summary, that there was an apparent misunderstanding by ETSK about KoE, resulting in it being classified as Konglish. It was interesting to note that most of the English teachers who identified KoE with Konglish showed a rather more negative attitude than those who did not. Frequent definitions of Konglish closely associated it with a Korean accent and vocabulary and termed it as 'inappropriate' and 'not real', while KoE was labelled as 'unique' and 'sophisticated' and closely associated with Korean culture and heritage. It was, however,

noticed that these participants still believed that KoE and Konglish could be used interchangeably. They reported that they were very familiar with the use of KoE and experienced it on a daily basis. It was also reported that KoE was used mainly in Korea by Koreans and by some foreigners who had lived in Korea for a lengthy period of time.

5.3 Attitudes towards Korean English

This section contains two parts. The first section, 5.3.1 deals with the analysis related to participants' acknowledgement of KoE as a developing variety of English, followed by their behaviour related attitude towards the use of KoE in various speaking contexts.

5.3.1 A developing variety of English vs. Wrong English

With a mean of 3.57, the results for Question 7 in the questionnaire: 'Do you think English with Korean features is a developing variety of English?' indicated that the largest number of participants had a positive response to this statement, yet it could also be seen that a large proportion of the population held negative attitudes toward 'English with Korean features' at the same time. The analysis showed that there was no statistical difference amongst the three groups (see Figure 5.2)

The interview data gave a more in-depth insight into the results, revealing participants' 'conflicted and mixed' attitudes on this matter, varying from a strong resistance to a full acceptance of the legitimacy of KoE as a developing variety of English. For example, four FET had a varied reaction to KoE ranging from David's total rejection (see Extract 7), Gary's partial acceptance (see Extract 19), Martin's belief in KoE as a Korean language (see Extract 30) and Craig's full acceptance of the legitimacy of KoE (see Extract 4). Firstly, David, a British teacher, strongly rejected the legitimacy of KoE as a developing variety of English. He stated that KoE could not qualify as a language because of the lack of a lengthy developmental process, so it should be treated either as a case of errors in the use of the

English language or as an inter-language. He further stated: 'How can we say that just because countries have started to learn English and they are making mistakes...that they get to own a new name of English? I don't think there is anything called Korean English, definitely not English' suggesting a clear distinction between English speakers and English learners and maintaining that any deviations from 'Inner Circle' Englishes were seen as errors.
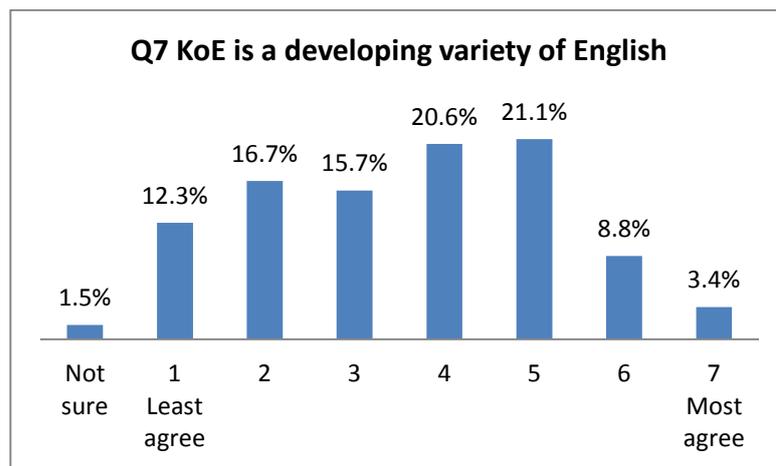
Figure 5.2 KoE is a developing variety of English

Meanwhile, Gary, an American teacher, and Martin, a British teacher, showed their awareness of the process of language change and spread and an acceptance of this process, yet they made a dichotomy between native English speakers and learners of English. Brian saw KoE as a learner language. He had a positive attitude about learner languages influencing changes in the English language as shown in these comments, 'English … changes…. What they bring from their culture into the language, some bring a lot of accents, and a lot of Korean English, those kinds of things', 'I think it's hard to say specifically there is Korean English… but at this stage, there are some kinds of accent'. These statements revealed his belief that KoE may be developing but has not reached a stage where it could be regarded as a developing variety of English.

Martin's comments were similar in some aspects but he believed that KoE was a stream of the Korean language rather than a developing variety of English. He stated that KoE had not experienced a deep and complicated language variation process, entitling it to be considered a developing variety of English. He gave a lengthy explanation about why KoE should not be considered a variety of English but instead, at its current stage, should be classified as a Korean language or a 'learner language'. His comments, such as 'Korean people have adapted very small parts of English to use between themselves … another example of Korean English … the phrase 'eye shopping' … to a native speaker, 'eye shopping' means that you went shopping to buy some new eyes! Asserting that the correct English phrase was 'window shopping' revealed his belief that English needs to be 'correct English' and that KoE does not qualify. However, he also mentioned that 'if eye shopping becomes intelligible to others in wider communities, it can be possible that some Konglish words can be treated as a new word in the English language', demonstrating his awareness of the processes in language change and spread. Although Gary and Martin regarded KoE as a learner language or a Korean language, it could be inferred that their awareness of language variation and spread may have influenced them to embrace some kind of positive view about the development of KoE as a legitimate variety of English.

On the other hand, Craig, an AmE speaking teacher, stated: 'Of course, KoE should be considered as a variety of English, just like any other Englishes' revealing his positive attitude to KoE as a variety of English. In addition, his comment, 'Not one English can be correct all the time anyway, language changes so fast, especially, English as a true international language, spoken by so many people in many different countries', showed his understanding of language variation and the current status of English as an international language.

The attitude of the Korean participants was also varied and ranged from a strong

resistance to a full acceptance of the legitimacy of KoE as a developing variety of English.

First, some of the negative responses to this question came from their belief that KoE was a

Korean language or they saw it simply as 'incorrect English'. For example, Moonhyun-Sam

mentioned that, if the pronunciation of a word and the meanings deviated from the English

language, then it became a Korean language. Therefore, KoE could not be considered a

variety of English. She offered two examples of KoE, which she called Konglish. In terms of

pronunciation, if the word 'original' was pronounced 'oh-lee-gee-nal', instead of 'uh-rij-uh-

nl', then it becomes Korean. The other example was related to semantic modification: 'if

'one-piece' refers to a dress, then it is Korean language while if it refers to a swim suit, then

it is English language.' Her final remarks were, 'It is Konglish when we say something in

English but in a Korean way, then it is a part of the Korean language.' She believed that

English had influenced changes in Korean and resulted in Konglish lexis becoming

incorporated into the Korean language.

Myeungsin-Il referred to Konglish as a form of 'incorrect English' which should be

considered as a 'proper Korean language'. She stated that 'I don't think it is a process of a

developing variety of English but maybe it is the case that the Korean language has a small

impact on the English language as languages are always subject to change.' She believed that

KoE alone could not be considered as a variety of English, but KoE had contributed to

changes in the English language and in the Korean language (see Extract 39).

In addition, Guemseung-Ee used the comprehension level of Americans as a criterion for

measuring the legitimacy of KoE, reporting that because KoE was only intelligible to

Koreans, it could not be considered as a variety of English, but once it was in use by AmE

speakers, it then could be considered a variety of English. She stated: 'Only Koreans

understand it … If Americans use it, it can become English … and if more native English

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speakers use it, then ... maybe also ...' revealing her view that English was a language belonging to native English speakers, particularly AmE speakers, who have the final right over changes in the language. She supported her view that KoE should be regarded as a Korean language because of the narrower geographical and demographical context in which Konglish was being spoken and its lack of intelligibility to anyone who was not Korean.

On the other hand, there were larger numbers of participants who demonstrated positive attitudes as to the legitimacy of KoE being a developing variety of English. In particular, Bujeong-sa's remarks 'We have our unique English, Korean English, I believe it is a great language, but there is still a need to make it more sophisticated' showed his belief that KoE was a unique language that allowed the expression of one's 'Koreanness'. He asserted that the more KoE was developed, the more deeply it would be embedded in the daily lives of every Korean, and the more likely it was that KoE would be fully accepted as a variety of English (see Extract 2). In addition, he also revealed his awareness of the current status of English as an international language that needed to accommodate varieties of cultural values and characteristics. He demonstrated his understanding of other Outer varieties of English such as Philippine and Indian English. Reflecting on his own experience and the realisation of how Philippine English was being used in the Philippines, he suggested the need for KoE to be developed further to become more sophisticated and codified stating that changes in the Korean belief that AmE or CaE sounded more fluent and sophisticated than other varieties of English were necessary.

Two other participants, Pukyung-Ee and Geumseung-Il, also had positive attitudes and used examples of changes in language, quoting updates in the Oxford Dictionary that listed 'handphone' as a legitimate English word. They also believed that KoE expressed the uniqueness of Korean culture. Their opinions were also shared by another teacher, Dongbook-Il, who said that 'There is no reason why Korean style English should not be

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developed to become legitimate English in the future.' Although she suggested that KoE was currently being treated as a part of the Korean language due to the limited demographical and geographical context in which it was being spoken, she clearly expressed the potential for KoE to become a legitimate variety of English once it reached a wider range of people worldwide. Two other teachers who shared similar views were Pukyung-Sam, stating that 'It is developing ... definitely ... I am not sure if I could say, it is a developing variety of English … but I say it is well on its way ... It will eventually be considered as an English language but it may take some time … maybe 40 to 50 years', and Inji-Ee who responded with 'Well ... it hasn't yet been developed as a legitimate English but ... once more Koreans speak English and the way we Koreans speak English is known to others, I guess, Korean English can be developed as a proper English … I hope so, too'. These participants also showed their understanding of some of the processes of language variation and spread, and saw demographic and geographical use of KoE as being important factors in KoE becoming an accepted variety of English.

Geumseung-Il saw the legitimacy of KoE as a variety of English being closely associated with the stronger economic position of Korea. He said, 'the more powerful 'our country' becomes, the more likely KoE will be acknowledged and promoted widely as a new variety of English, using an example of the case of AmE.' His comments inferred a belief in the relationship between language spread, norm development and economic power.

In summary, participants' attitudes toward this question varied. Some revealed negative attitudes, expressing their belief that KoE as a Korean language was incorrect English or was a learner language. Others were positive about KoE, believing it was on its way to becoming a legitimate variety of English and had the potential to do so. The intelligibility of KoE in a wider context, and the demographic and geographical boundaries of its use, were significant factors shaping informants' attitudes toward KoE. Although some teachers expressed their

concerns about the present limitations of KoE working to prevent its acceptance as a variety of English, their awareness and understanding of language variation and spread, and English as an international language seemed to have had a major influence on embracing a positive attitude to KoE as a developing variety of English.

5.3.2 'Using KoE is o.k. but…'

In this section, participants' attitudes toward their own language behaviour and towards others' use of KoE were investigated. The results of Question 9 in the questionnaire: 'What variety of English do you think you speak?' demonstrated that 94 % of KET1 and KET2 believe they speak AmE, while only 59% of FET reported speaking AmE (see Table 5.1).

Table 5.1 a variety of English that I think I speak

%	AmE	BrE	CaE	InE	SiE	KoE	ChE	JaE	Not sure
KET1	94.6	13	0.065	0.01	0	14.1	0	1.1	2
KET2	94.7	20	7	1.3	0	24	0	1	0
FET3	59.5	48.6	29.7	0	0	5.4	0	0	0
Total (%)	88.2	22	10.8	1	0	16.2	0	1	0

In addition, the responses to Question 11, 'What varieties of English do you most want to learn?' showed that none of the KET selected KoE as a first or second preference, whereas small numbers, only 3% of KET and 13.5% of FET, chose KoE as the third most desired variety of English to learn (See Figure 5.3). Meanwhile, an overwhelming number of KET participants, 59.3%, chose AmE as their first preference and 12% of them also chose AmE as their 2nd preference.
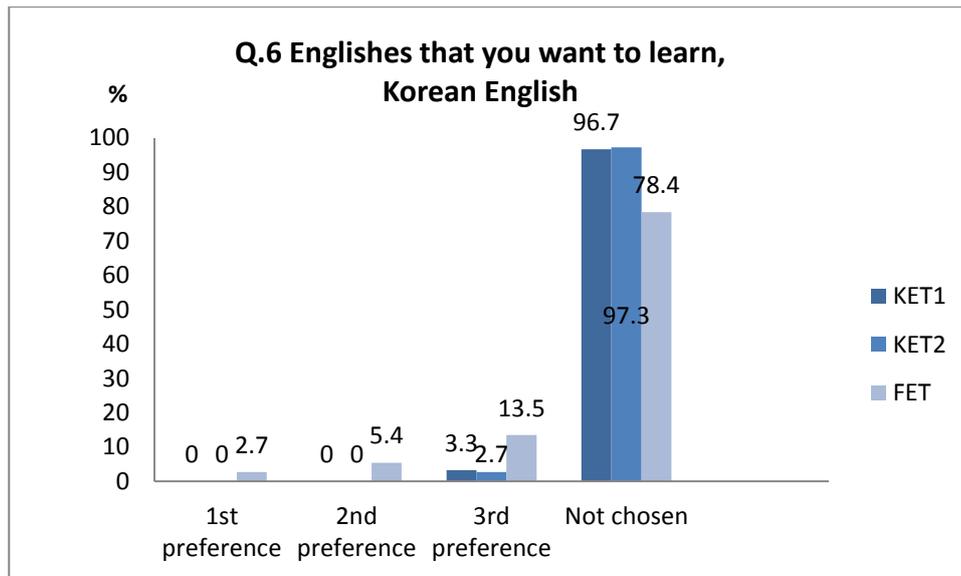
Figure 5.3 Varieties of English that I want to learn: KoE

Regarding Question 10 in the questionnaire, 'Which varieties of English do you think you are currently teaching?' AmE once again scored overwhelmingly high across the three groups (see Figure 5.4). It was noticed that differences between KET and FET was likely to have occurred due to the variety that FET speak. The results of Question 12 'Which English do you believe students most need to learn?', showed KoE was not considered an important variety of English for students to learn (see Figure 5.5).

	AmE	BrE	CaE	InE	SiE	KoE	ChE	JaE	Not sure
KET1	94.6	13	3.3	0	0	7.6	0	1	1
KET2	97.3	8	5.3	0	0	10.7	0	0	0
FET	75.7	48.6	21.6	0	0	0	0	0	5.4
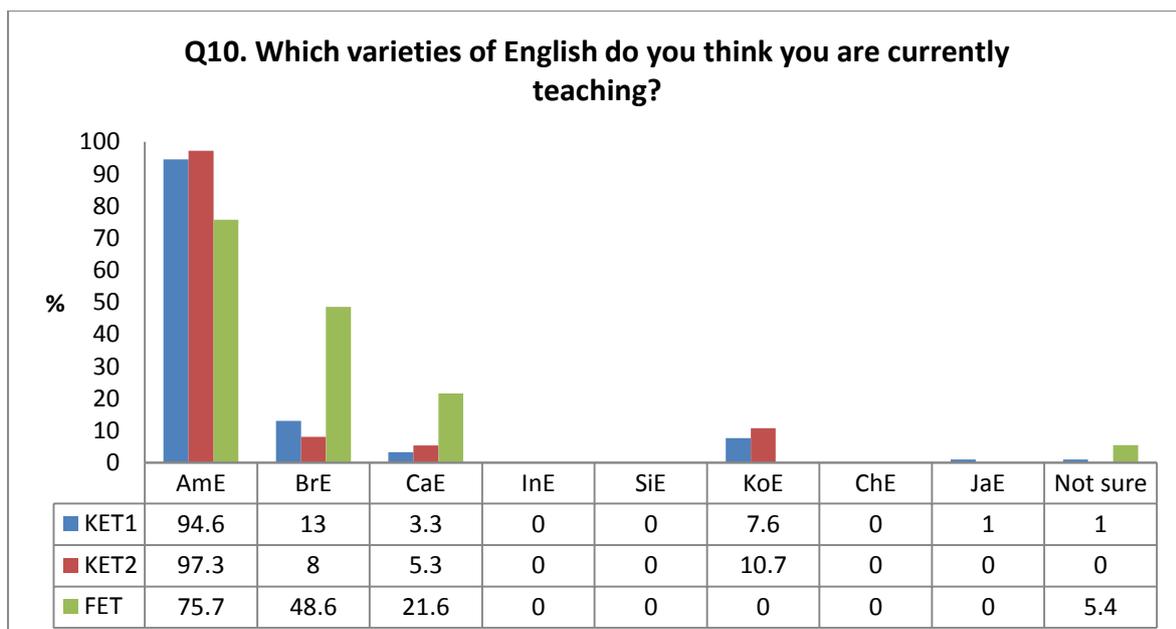
Figure 5.4 Varieties of English that I teach
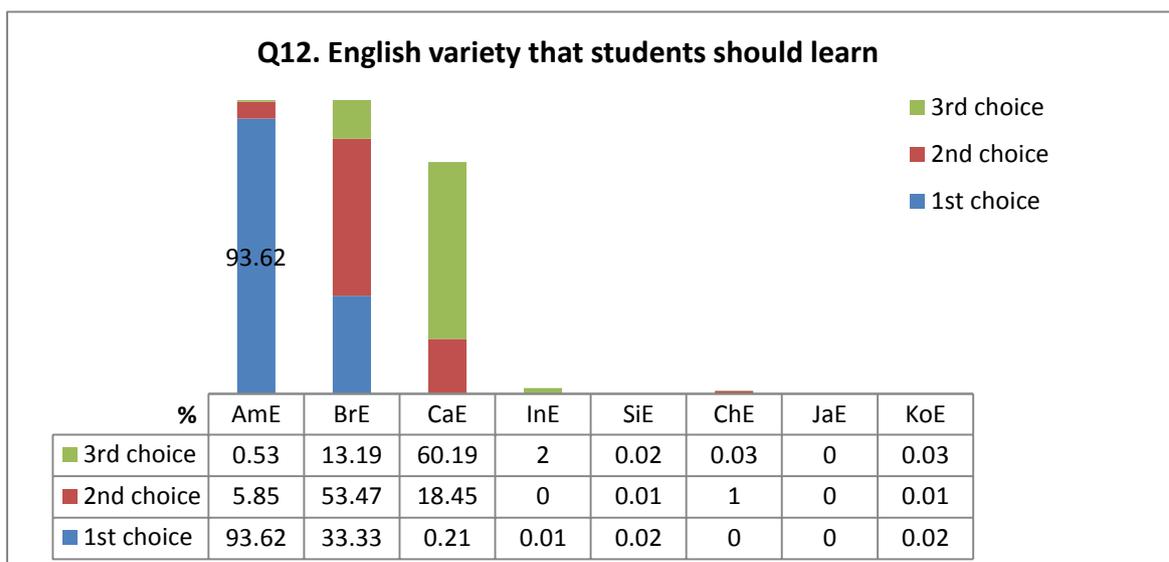
Figure 5.5 Varieties of English that my students should learn

Although the questionnaire results show that a majority of the participants chose AmE as the most needed and desirable English to learn, the interviews revealed complicated internal conflicts in their cognitive and behavioural attitudes towards KoE. A Korean participant stated, 'I suspect I am speaking American styled KoE but I wish I spoke better English. I feel embarrassed when foreigners do not understand my English … I sometimes hope they should learn KoE so that I can use it without feelings of embarrassment'. The interviewee was not satisfied with her use of KoE, revealing her embarrassment in using it when it became unintelligible to other FET in South Korea, yet she also showed loyalty and attachment to KoE in her statement, wishing KoE to be acknowledged and for others to learn it. David, a British teacher, however, pointed out during the interview that there was no desire for Koreans to speak Konglish due to the stigma attached to it (see Extract 6).

Although negative attitudes towards their own use of KoE were common, a majority of participants showed a rather positive attitude to the use of KoE by others, as long as it did not hinder communication. Yongin-Sam reported 'I don't mind people using KoE, it actually helps communication to flow I think.' Moreover, Injee-Il's statement, 'I see others using it all

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the time, I think it's fine and I don't feel I need to correct their English, although I am an English teacher … it works well actually and foreigners understand it very well … To be honest, I feel somehow more comfortable listening to people using in KoE', showed his positive attitude to the use of KoE by others.

In a classroom situation, however, the participants revealed a more varied range of opinions about student use of KoE. Some participants encouraged the use of KoE, some showed some conflict over this point, while others strongly discouraged its use. A few participants mirrored the views of Donggo-Ee, who stated that: 'Using KoE is ok in the classroom … I don't think there is any English that is more correct than others ... When we speak to them (foreigners) in KoE, they would understand it well, too … I think using KoE is fine. I think it is fun to explain these KoE words in the lesson' (see Extract 11). Donggo-Ee believed that the use of KoE was acceptable, that KoE was no less correct than other Englishes, and in fact KoE could be utilised as an additional teaching resource. Candice, a South African teacher, also reported that KoE could be effectively used for solidarity, by stating 'Yeah … I hear it (KoE) all the time … I think they are so funny and I use it with my students actually … I understand what they mean and I also use it with them and students seem to like it. I think it's good they use it with me' (see Extract 3).

Comments such as "The use of KoE is good as a 'stepping stone' to speaking better English…The more English they speak, whichever English it is, either KoE or AmE, it is good for students, as they can correct themselves eventually" indicated that KoE was seen as incorrect English and could not serve as an instructional model but could be used as a supplementary learning tool for students to develop 'better English skills', thus its use should be encouraged.

It was also not uncommon to see strong objections like Bujeong-Il's comment: 'I don't want my students to use KoE … I teach how they should pronounce and use English

correctly'. Thus his attitude was that KoE was something to be corrected and not to be used. Some of the main stated reasons why participants rejected the use of KoE in the classroom were: 'It is only good for communication purposes, it is not helpful for students in gaining good English test scores' and 'It is wrong English that should be corrected immediately.' Inje-Ee, in particular, expressed a strong belief that English was the property of 'white American English speakers' and KoE was incorrect because 'we', 'non-native speakers' of English created such a term. He believed the closer one's English was to 'white American English speakers', the better and more accurate the English would be (see Extract 24). From this it can be inferred that there was a belief in the distinction between 'native' and 'non-native' Englishes. 'Correct' English belongs to 'white American English speakers' and KoE was incorrect and not useful and thus was not to be used.

It was also interesting to note that the majority of the interviewees who showed a negative attitude towards the use of KoE in the classroom revealed contrasting cognitive and behavioural attitudes to this issue. Yongin-Sam, for instance, stated, 'Unfortunately, in reality we learn and teach English to students … to receive high scores in the exams … we wouldn't have time to teach what Korean English is like … but mainly AmE … But English is a language, a tool for communication … there is no right or wrong ... As long as it doesn't hinder communication, they are all good to use'. These statements showed his belief in KoE as a tool for communication, but teaching AmE was more important for students to help them to achieve high scores in high stakes exams, so the use of KoE had to be discouraged (see Extract 48).

Yongin-Sam also mentioned the restrictions imposed on English education in South Korea, although he was aware of the varieties of English spoken around the world and believed it was good to use them, he felt obligated to teach 'exam English' (see Extract 47). Because of this, he would focus on teaching AmE and discourage himself and his students

from using KoE in the classroom. He also reported his attitudinal changes before and after his experience of how well Philippine English worked in the Filipino context. In line with what Yongin-Sam said, most of the participants reported that knowing both AmE and KoE was important, thus showing a positive attitude to KoE at the cognitive level. They expressed the desire to explain the differences between both versions; however, time restrictions and their responsibility to prepare students for English tests were two of the main obstacles to including KoE related activities. In addition, responses to the question regarding a variety of English being considered as a good model of English suggested that, although AmE received the highest mean of 5.78 with a mode of 6, KoE received a mean of 3.28 with a mode of 4, which indicated that teachers did not necessarily consider KoE as an inappropriate model of English to teach (see Figure 5.6).

Good model of English
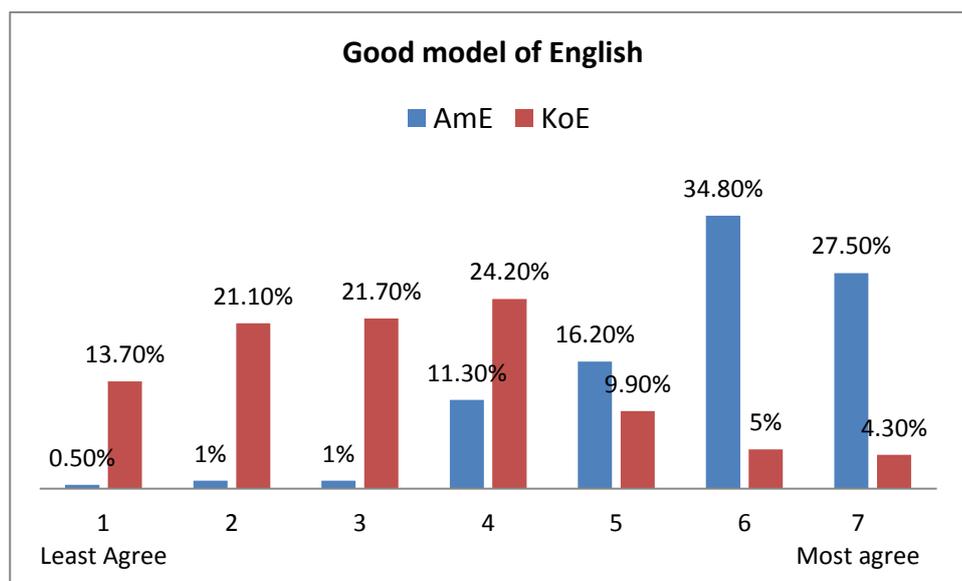
Figure 5.6 Good model of English: KoE vs. AmE

Together with the above, the results from Question 8 indicated that the three main reasons for learning English in South Korea were 'preparing for English exams, for future jobs, and to communicate with foreigners' (Figure 5.7). This may suggest that the behavioural element of

attitude, which discouraged students' use of KoE, was strongly influenced by the purpose of their teaching, which was to maximise the results of student test preparation.
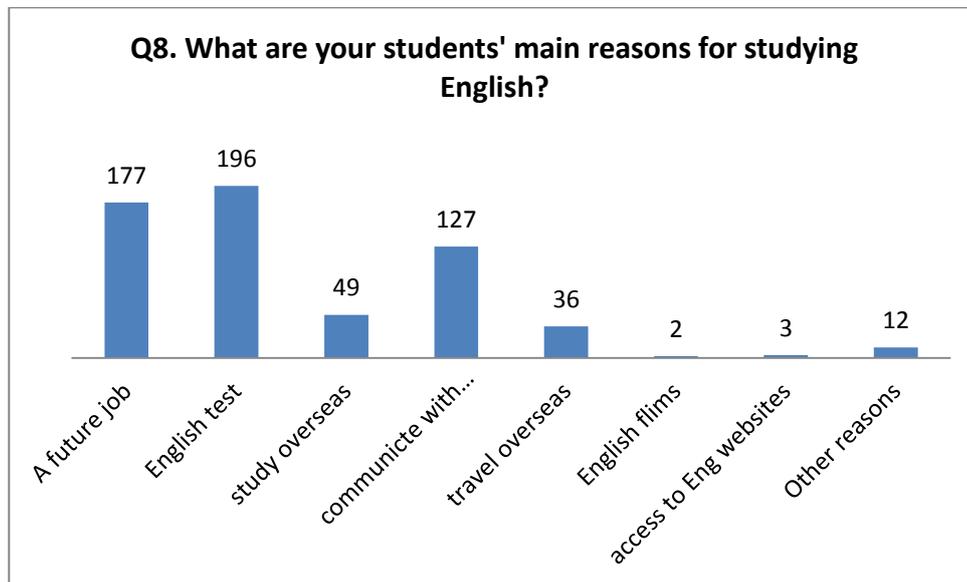
Figure 5.7 Three main reasons for studying English

In summary, participants showed rather negative attitudes towards their own and students' use of KoE, yet showed positive attitudes towards others using it for communication purposes. Most interviewees reported that they frequently saw both Koreans and foreigners speaking in KoE on a daily basis. KoE was not necessarily considered a poor model of English in the educational context. AmE was highly favoured as a version of English to be taught, learned and spoken for two main reasons. First, because KoE was not the variety of English that was going to be tested in South Korea and second, KoE was seen as 'incorrect English' created by 'non-native speakers of English', therefore it should not be taught.

5.4 Discussion

This following section begins with a more in-depth critical discussion on ETSK's attitudes towards the local variety of English, KoE.

5.4.1 What are their awareness and attitudes towards Korean English?

The underlying assumption about attitudes toward KoE before this study was carried out was that the majority of English teachers held negative attitudes towards KoE. This perspective was based on a number of previous studies which consistently reported that English speakers generally held a negative attitude towards non-Inner Circle varieties of English, particularly in regard to their own, whereby they felt 'marginalised' and 'embarrassed' in speaking about and in their own variety of English (Kent, 1999; Matsuda, 2000, 2003b; McDonald & McRae, 2010; Munro, Tracey, & Morton, 2006; Yuko Takeshita, 2000; Yuko Takeshita, 2010; Young & Walsh, 2010). However, the results of this study were similar to those of Xu (2006) and Shim (2002): some of the attitudinal changes regarding cognitive elements of attitude, such as increased awareness of the existence of other varieties of English, were particularly noticeable.

Although the findings on teachers' definitions of KoE indicated that there was apparent confusion not only between definitions of Konglish and KoE but also between what Englishisation of Korean and nativisation of English actually were, it is evident that those participants who believed KoE to be Konglish and a Korean language tended to show negative attitudes towards KoE as a developing variety of English, stating that Konglish is not a 'real' English, and that it consisted of features which deviated from 'real' English.

The participants revealed internal conflict when their responses were analysed for the behavioural component of attitude. They frequently stated preferences for teaching and speaking AmE over KoE, however, they chose to teach AmE, not because they believed that AmE is superior or more correct than KoE, but merely because they felt that they were obligated to teach AmE. They reported that their obligation as English teachers was to maximise a student's ability to achieve a good score in the high stakes English test in South Korea by familiarising them with the American variety of English used in these kinds of tests.

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It is also inferred that the idealised view of AmE and the perceived lack of intelligibility of KoE contributed to a negative attitude towards KoE. KoE is often called 'Konglish' and is defined as 'not real' English, thus generating a refusal to use it. For example, Inje-Ee's remark, '… because we are non-native speakers and we created such terms. I don't think it is correct English. I know we use it but we can't really let them (students) use it as Americans would not understand it', reflected his belief that only a particular variety of English should be used and be the standard model for language rules. In particular, Americans were seen as judges of the intelligibility of KoE within the norms of AmE which is considered to be the yardstick by which the legitimacy of other varieties of English is measured.

Such views are problematic. First, English is being used for international communication, which often takes place without the actual presence of Americans, which makes having AmE speakers be the sole judges of the legitimacy of KoE inappropriate. Second, it stymies KoE speakers' rights to claim their ownership of KoE as a legitimate variety of English. It follows that if any deviation from AmE is regarded as an 'error' or a 'mistake', then new Englishes will never be perceived as legitimate. Adhering to AmE as the norm will only serve to make speakers of KoE feel bound by Standard English prejudices.

In addition, 'the perceived lack of intelligibility of KoE', both demographically and geographically, is also closely associated with negative attitudes. To fully examine this attitude, the meaning of 'intelligibility' has to be defined. Smith (1992, p. 87) discusses intelligibility on three levels. The first level of intelligibility is recognising the speaker's utterances, such as words and sentences. The second level is the understanding of meaning, and is called 'comprehensibility', and the third is understanding the meaning behind an utterance (interpretability). He regards interpretability as the key for successful communication. He also suggests that the greater familiarity one has with other speakers,

either native or non-native, the more likely it is that interpretability will increase: one will understand, and be understood by, other members of that speech community.

ETSK expressions of the 'perceived lack of KoE intelligibility' can be explained by using Smith's first level of categorisation: 'intelligibility'. Smith (1992) suggested that the first level of intelligibility is not a major hindrance for communication to take place and could be overcome rather easily by increasing familiarity with a speaker's variety of English. In addition, according to Munro et al. (2006), a lack of intelligibility of non-native varieties of English is more likely the result of people's biased attitudes, believing, for example, Inner Circle Englishes are always more intelligible than others. People tend not to work as hard at understanding non-Inner Circle varieties of English and are more likely to exhibit prejudice towards them. Inner Circle Englishes cannot be the only measurement of what is intelligible, instead, intelligibility should be judged on the efficacy of the interaction between a speaker and a listener.

Language change is a natural social process and so are attitudinal changes to this process. The acceptance of KoE will be a gradual process, during which the Korean speech community will define the use of KoE over a period of time, before eventually claiming it as a legitimate non-native variety of English. Bamgbose (1998) defines 'internal measures of innovation' for determining when an innovation in a language can be considered as a norm. First, the greater the geographic and demographic spread of an innovation, the more authoritative approval and codification it gains, thereby leading to its acceptance. During this process, it is inevitable that there will be a range of opinions on the correctness or incorrectness of the emergent variety.

In addition, a great number expressed their belief that KoE had strong features. It is the English language that effectively expressed Korean culture, had the potential to become a legitimate variety of English, and is a 'practical' and 'useful' language for communication.

Although some of the participants (e.g., Bujeong-Sa, Extract 2) used the case of Philippine English as a role model for the development of KoE, it is important to note that Philippine English and KoE are situated at different phases of language evolution (Schneider, 2003). KoE is still situated between 'Foundation' (p. 33) and 'Exonormative stabilisation' (p. 36), while Philippine English has reached 'Nativisation' (p. 40). This being so, it may not be adequate to use the case of Philippine English to describe the development of KoE. However, it can be inferred that the international experience of non-Inner Circle English being used as a communication tool in the Philippines lead to a rather positive attitude towards KoE.

The findings obtained in the presented study once again indicate the importance of raising awareness of and exposure to other Englishes. Although some of the factors influencing such negative views of KoE are discussed briefly in the previous section, one of the most significant findings of this study is that the participating teachers whose attitudes were positive also displayed an understanding of language change and the development of KoE. They accepted that the practical use of KoE as a communication tool met Korean cultural and linguistic needs, and said they believed that KoE would eventually be developed and accepted as a legitimate variety of English. It can be said that their positive attitude towards varieties of English is adequately reflecting the linguistic reality of English in its world context. It is also an indication that it is time to reflect soberly on the gate-keeping practices in education and government policies, given the sustained increase in the international use of English.

English education in South Korea is supported by the ideological and political positions of recent governments, who have considered the learning of English, and AmE in particular, as a vehicle for the country's survival in a globalised world (Ahn, 2012). For KoE to be an integral part of the social, linguistic, and cultural identity of Korea, the formal structural and related functional elements that give this particular variety character and linguistic integrity

need to be complemented with a positive attitude among its users. In order to do so, there need to be a radical reassessment of the American centric view of English and its gate-keeping practices in the current educational context and a rise in awareness and acknowledgment of language variation, the understanding of its processes, and the acceptance of a pluralistic model of English language norms used in our global society.

5.5 Conclusion

In this chapter, ETSK's attitudes toward KoE are elicited and analysed. In addition, some of the possible causes for developing negative attitudes towards KoE have been discussed. The analysis revealed a contradiction between the two aspects of teachers' attitudes, cognitive and behavioural. They showed relatively positive attitudes towards KoE in the cognitive component, but negative attitudes in the behavioural component of attitude. Ambivalence or a possibly deep-seated bias against KoE seemed to exist among the participants. This study found that the knowledge of other Englishes and an understanding of the process of language variation and nativisation of English seemed to be relevant in embracing a positive attitude toward KoE. In addition, the participants' belief that English should be a tool for communication also seemed to play a significant role in developing this positive attitude.

The issue of attitude towards KoE by researchers, teachers, and the public at large has only begun to be addressed, despite the fact that KoE is an everyday language for most KET and FET. It is hoped that these findings will help to provide a deeper understanding of the extent to which KoE is being accepted by ETSK and how their attitudes are changing.

Chapter 6 ETSK's preferred model of English variety

6.1 Chapter Overview

Chapter six presents the results and relevant discussion of research question four. The research question is formulated: 'What are the preferred models for teaching?' The first section, 6.2, reports on ETSK's understanding of their students' communicative needs. It consists of three sections, including their perception of students' reasons for studying English, countries that have a close relationship with South Korea and important cultures which should be taught in English lessons. Section 6.3 presents the results of ETSK's preferred model of varieties of English. Section 6.4 focuses on a critical discussion of the issues raised by the results from sections 6.2 and 6.3.

6.2 Perception on students' communicative needs

Since the KME's stated aim for their English education policy is to improve students' *silyongyenge* [practical English] skills, investigation of the participants' perception of students' communicative needs is essential. In order to do so, three issues that may influence ETSK's pedagogical choice of an English variety were examined: the participant's beliefs about 1) their students' main reason for studying English, 2) countries that have most interaction with South Korea and 3) cultures that should be taught in English lessons.

6.2.1 Three reasons for learning English

In order to understand what ETSK thought about the communicative needs of students, ETSK were asked about their opinions as to why their students were learning English. The top three reasons given were 'to prepare for an English test' with a score of 196 out of a total of 204 participants. The second most common reason was, 'to get a job' with a sore of 177 and finally, the least important was, 'to communicate with foreigners' with a score of 127 (see

Figure 6.1). In the interview responses it was found that 'to get a job' implied preparation for TOEIC. Teachers stated that TOEIC scores were required to be submitted with student resumes, and TOEIC scores were given more importance by employers than any other information in the resume. Some of the comments in the questionnaire went as far as stating: 'Preparing for a job actually means preparing for TOEIC'. As J.S. Lee (2006) noted, the policies of a number of sought-after conglomerates such as Samsung, LG and Hyundai noticeably favour and recruit students with high TOEIC scores. However, the teachers' responses of: 'prepare for the English test' could also be interpreted as 'preparing for the university entrance test'. It can be assumed that almost every ETSK being interviewed believed that preparing for some form of English test was their students' primary reason for studying English. Ahn (2015) found that a major test in South Korea mainly assesses students' knowledge of AmE. Therefore, if the English tests mainly include native varieites of English, in particular AmE, the participants' response to the importance of teaching only native vareities was understandable. In addition, 'communicating with foreigners' was also listed as one of the three main reasons for studying English, which may have influenced participants'cognitive component of attitude on the need for teaching non-native varietes of English.

Q8. What are your students' main reasons for studying English?

177 — A future job
196 — English test
49 — study overseas
127 — communicte with foreigners
36 — travel overseas
2 — English flims
3 — access to Eng websites
12 — Other reasons

Frequency
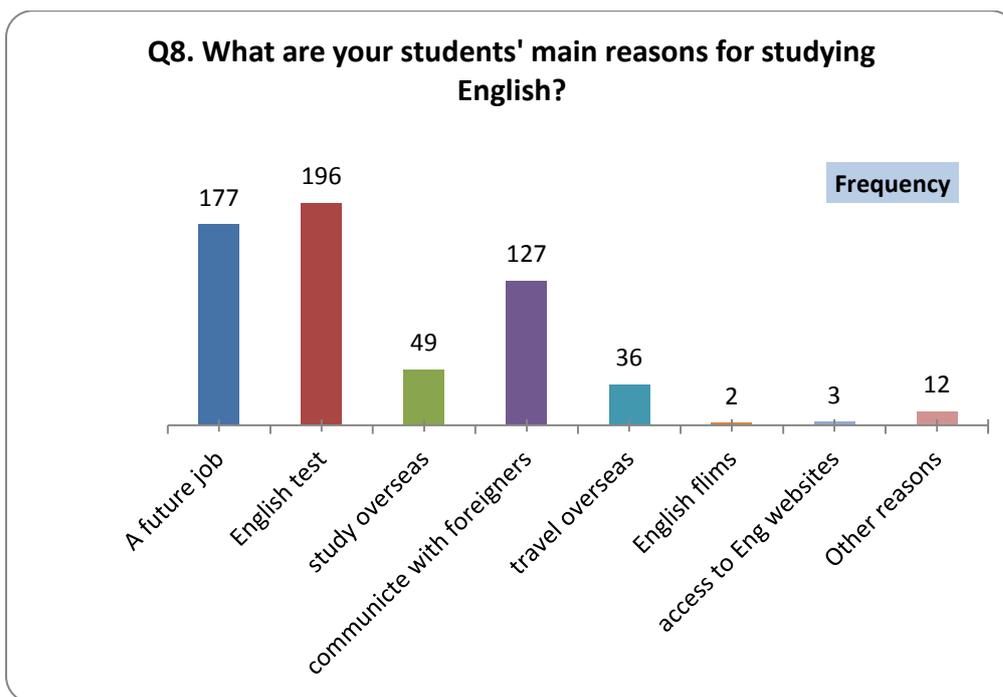
Figure 6.1 Three main reasons for learning Englishes

The interview responses further explains this finding. As Dongo-Sam mentioned "English is learned to keep their *'gideukgwoncheung'* (the ruling class in power) in a way….you know… for the wealthy…for them to keep their status…" (See Extract 15). Another participant, Yongin-Sam (See Extract 47) also exhibited similar views refering to English as 'α +tool' to enhance a person's life in South Korea (See Extract 47 for a full transcript). It was found that, a majority of ETSK were acknowledged the role of English in South Korea as 'a gate keeping tool'.

> **Yongin-Sam**: For students, English is an important subject to excel at, as it has a significant influence on the score obtained in the university entrance exam…entering a higher ranked university is critical in Korea as you know…for adults, I guess it is largely beneficial in terms of getting a job or getting promoted…I think, especially…the present Lee's English Education Plan represents the rich people in Gangnam. You know, people in Gangnam, think like this: as long as you are good at English, you are fine living in Korea it is so pervasive…also, people tend to look up tp people who are good at English too…so… English plays the most critical role in

providing an 'α +' tool to enhance a person's life in South Korea. …even if you don't like English, you have to…it is so advantageous to be good at English.

6.2.2 Countries that have the most interaction with South Koreans

Participants were also asked to choose three countries closely connected to South Korea that have the most interaction with South Koreans and rank them. This question aims to measure participants' understanding of who their students' potential English speaking partners will be in the future. The USA once again received the highest number of mentions, with 188 participants choosing it, followed by China and Japan receiving 113 and 112 mentions respectively (see Figure 6.2). An overwhelming majority, 163 out of the 188 participants who chose the USA, ranked the USA in first place, while only a small number, 28, of the participants who chose China and Japan ranked these countries as first. This result indicates that ETSK are aware that students in South Korea are most likely to interact with English speakers from the USA, China and Japan.

15. Coutries believed to have most interaction with South Korea

	USA	UK	Canada	India	Singapore	China	Japan	Not sure
most	163	4	4	0	1	28	28	5
second most	13	18	8	1	1	41	46	1
third most	12	13	8	0	3	44	38	1
total	188	35	20	1	5	113	112	7
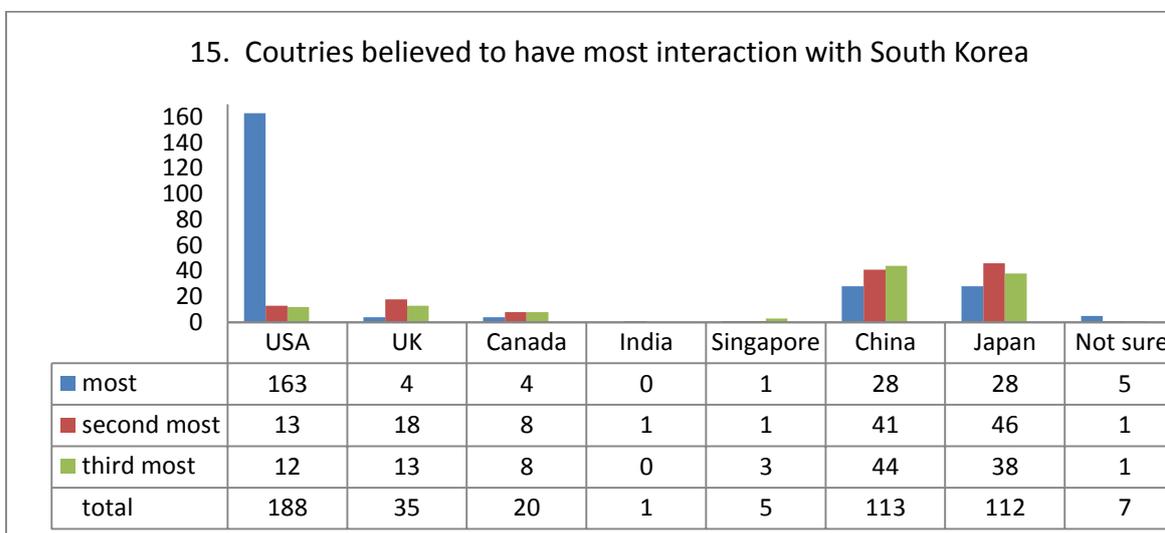
Figure 6.2 Countries believed to have most interaction with South Korea

Participants were then asked to choose the three most important cultures that should be included in English lessons and then rank them from the most to the least important on a scale of 1 to 3. This question aimed to determine how teachers rated the value of cultural

knowledge in achieving successful communication with students' future English speaking partners. The top three cultures were those from the three Inner Circle countries mentioned in the questionnaire. Out of a total of 204 participants, 169 chose American culture, 143 chose British culture and 74 chose Canadian culture (see Figure 6.3). Regarding the ranking, the largest majority of the participants, (i.e., 141 out of the 169) ranked American culture at the top, while only 53 out of 143 participants considered British culture as the most important, and a very small number (18) ranked Canadian culture as the most important culture. British culture was the most popular in second place with 79 votes and Canadian culture was the most popular in third place with 50 votes (see Figure 6.4).
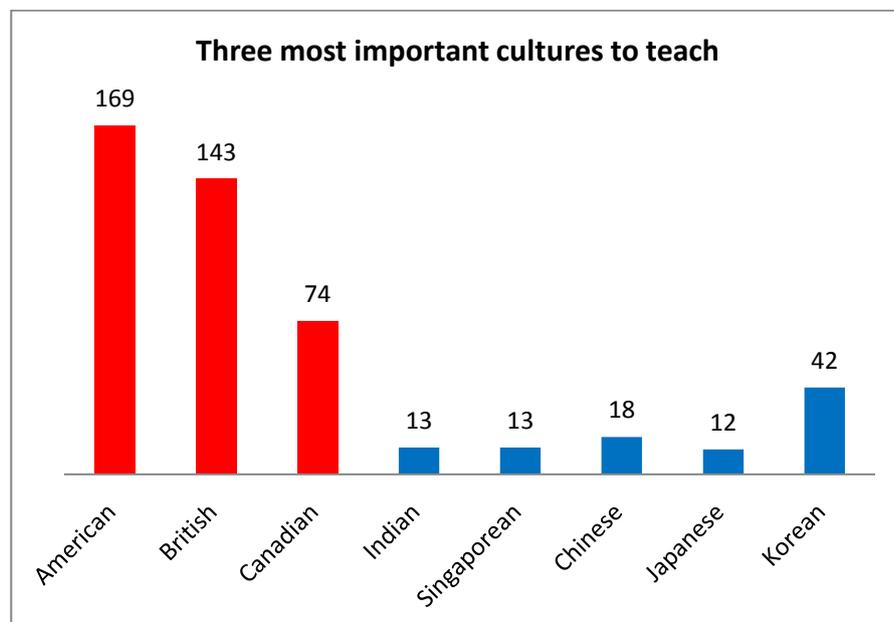
Figure 6.3 Three most important cultures to teach
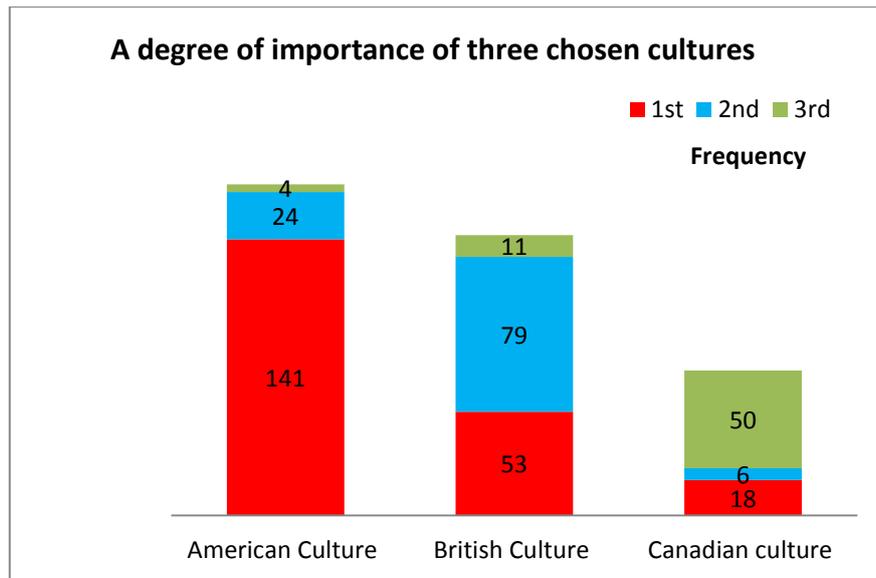
Figure 6.4 A degree of importance of three chosen cultures

Only a small number of participants believed that it was important to include other countries'
cultures in English lessons. For example, 42 participants chose Korean culture for inclusion,
yet only half of these participants ranked Korean culture as the most important and the other
half ranked it as either second or third in importance (See Figure 6.3). Chinese culture
received 18 votes, and only 9 of these ranked Chinese culture at the top. Singaporean culture
and Indian culture had 13 votes each and Japanese culture received the smallest number, 12.
However, none of these three cultures was ranked as the highest priority culture to be
included in English lessons.

Despite participants' belief that China and Japan were the second and the third most
closely connected countries, indicating that their students would be most likely to interact
with English speakers from China and Japan, they largely reported that the inclusion of
British and Canadian culture in the English lessons was more important than the inclusion of
Chinese or Japanese culture. This may be an indication of Inner Circle cultures being
understood as representatives of the English language, therefore teaching Canadian and
British cultures in English lessons was seen as more appropriate. More discussion on the
cultures in English lesson to be taught and students' communicative needs in preparation for

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successful integration with speakers from China and Japan is found in the discussion section 6.4.1.

6.3 Preferred varieties of English for teaching

In order to understand participants' attitudes toward preferred varieties of English in the educational context, in depth qualitative analysis on their attitudes towards WE regarding suitable pedagogical models is presented. It first outlines the participants' explanation of the factors influencing their preferred choice of pedagogical models. Then it moves on detailed discussion on participants' complicated and contradicted attitudes towards this issue.

6.3.1 Native or non-native Englishes?

In order to investigate their attitude to which varieties of English were considered important, participants were first asked to indicate their response to the two following statements on a seven point Osgood scale: 'It is important to teach only native varieties of English.' and 'There is a need to teach non-native varieties of English' (see Appendix 1 question 3 &4). The responses to the first statement scored a mean of 4.05, with 47.6 % of the participants showing positive responses (5 and higher), while 35.8% participants responded negatively (3 and lower). In addition, 15.7% of the participants scored 4, showing a neutral response to the statement. It can be said that there were a wide range of attitudes towards this statement, although a slightly higher percentage of participants tended to agree on the importance of teaching only 'native' varieties of English (see Table 6.1& Figure 6.5).

Table 6.1 Q3 &4 Native or non-native Englishes to teach

3. It is important to teach only native varieties of English (e.g., American English, British English etc.).	1 2 3 4 5 6 7
4. There is a need to teach non-native varieties of English (e.g., Indian English, Singaporean English, and Chinese English).	1 2 3 4 5 6 7

		Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Q3	KET1	4.22	1.576	.165	3.89	4.55	1	7
	KET2	3.85	1.698	.196	3.46	4.24	1	7
	FET	4.03	2.091	.348	3.32	4.74	1	7
	Total	4.05	1.721	.121	3.81	4.29	1	7
Q4	KET1	3.93	1.705	.179	3.58	4.29	1	7
	KET2	3.80	1.577	.182	3.44	4.16	1	7
	FET	3.94	2.042	.340	3.25	4.64	1	7
	Total	3.89	1.717	.121	3.65	4.12	1	7

The response to the second statement on the need to teach non-native varieties of English included a wider range of views, with a mean of 3.89. Strongly negative views emerged, with 27.4% of the participants scoring either 1 or 2, while 14.2% scored either 6 or 7, demonstrating positive views on this matter. Yet, 21% scored 5, moderately agreeing and 13.2% scored 3, moderately disagreeing and the largest percentage, 21%, chose 4, reflecting a neutral attitude. In overall response to this statement, 35.2 % showed a positive attitude toward teaching native varieties of English while 40.6 % were negative and 21% were neutral (see Table 6.1& Figure 6.6). This indicates that in general there were also a wide range of attitudes towards this statement, although a slightly higher percentage of participants tended to disagree on the need to teach non-native varieties of English.
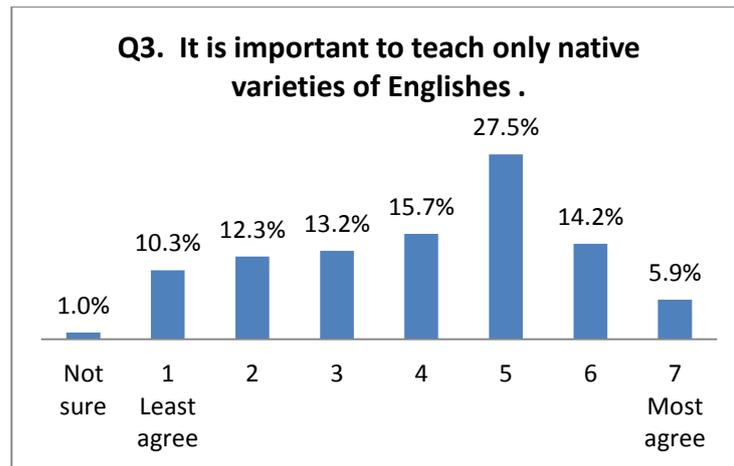
Figure 6.5 Important to teach native Englishes only
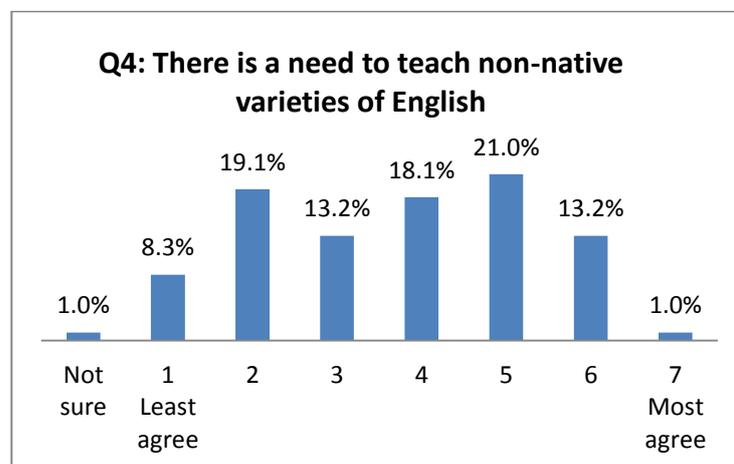
Figure 6.6 Need to teach non-native Englishes

Overall, the response to these two statements revealed that a large proportion of the participants had a preference for teaching native varieties of English. On the other hand, almost as many participants believed that there was a need to teach non-native varieties of English

When the participants were also asked more specifically to choose three varieties of English that were considered the most important to teach and then rank them from the most important for writing (1) to the least important for writing (3), the results were rather contradictory to the previous response. It showed that the overwhelming majority of the

participants, 93.2%, chose AmE as one of the most important varieties of English to teach. BrE was chosen by 70.6% of participants and 50.5% chose CaE as one of the three most important varieties of English. While other varieties were scored by less than 4% of the participants, in particular, no one chose JaE as one of the most important varieties of English to teach.

From their rankings, 93.6% out of the 93.2% ranked AmE first in a choice of three, while, only 33.3% of the 70.6%, who chose BrE ranked that variety the highest and 21.4% out of the 50.5% ranked CaE as the highest (see Figure 6.7).
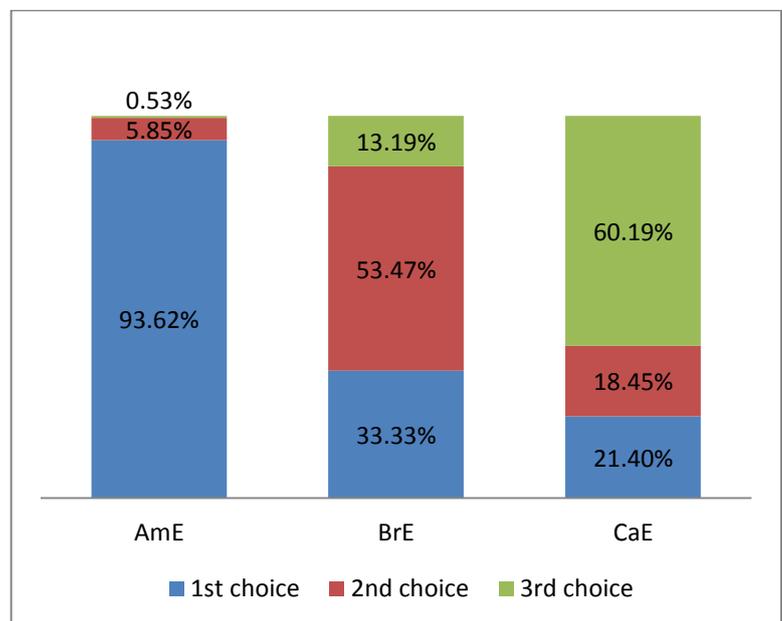
Figure 6.7 Rankings of three most important Englishes to teach

Furthermore, BrE ranked as the most popular in the second place with more than half of the participants (i.e. 56.47%) and CaE as the most popular in the third place with 60.19% of participants. It was evident that the three Inner Circle varieties of Englishes were overwhelmingly more popular than other varieties of English and, among the three, AmE was by far the most popular variety of English to teach.

This attitude was also confirmed in the following question. Participants were asked to indicate what they thought constituted a good model of English to teach on a scale of 1 to 7

(see Appendix 1 question 16). The three Inner Circle varieties of English were seen as the better models of English than the rest. In particular, AmE was far more favoured than other varieties of English, receiving the highest mean of 5.78, followed by BrE with a mean of 5.66 and CaE with 5.44 (see Figure 6.8). Two Expanding Circle varieties of English, JaE and ChE, received the lowest means with 2.43 and 2.68 respectively, which indicated that these two Englishes were not considered as good models of English by a large number of the participants.
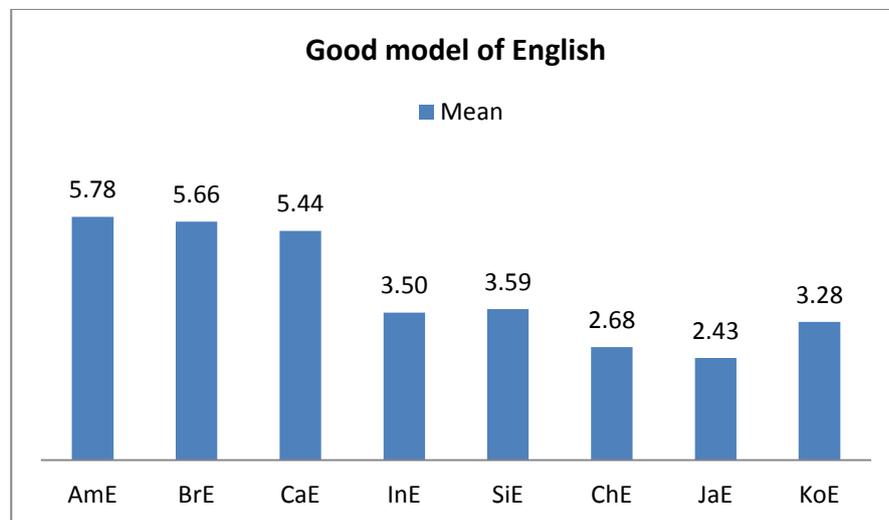
Figure 6.8 Good models of English variety

The following analysis further confirms ETSK's preferred attitudes towards AmE as a teaching model. When participants were asked which variety of English they currently taught, once again, a predominant majority, 92%, reported that they currently taught AmE, as indicated by Figure 6.9. An overwhelming majority of KET with a mean of 96% reported that they taught AmE while a lower percentage FET, 76%, reported that they taught it also (see Figure 6.9). The FET's comments analysed with their results reflected their choice of English, showing that they taught the variety that reflected their nationality. Gender differences and

number of years of teaching experience did not play any significant role in the statistically different findings.

Q10. Which varieties of English do you think you are currently teaching?

	AmE	BrE	CaE	InE	SiE	KoE	ChE	JaE	Not sure
KET1	94.6	13	3.3	0	0	7.6	0	1	1
KET2	97.3	8	5.3	0	0	10.7	0	0	0
FET	75.7	48.6	21.6	0	0	0	0	0	5.4
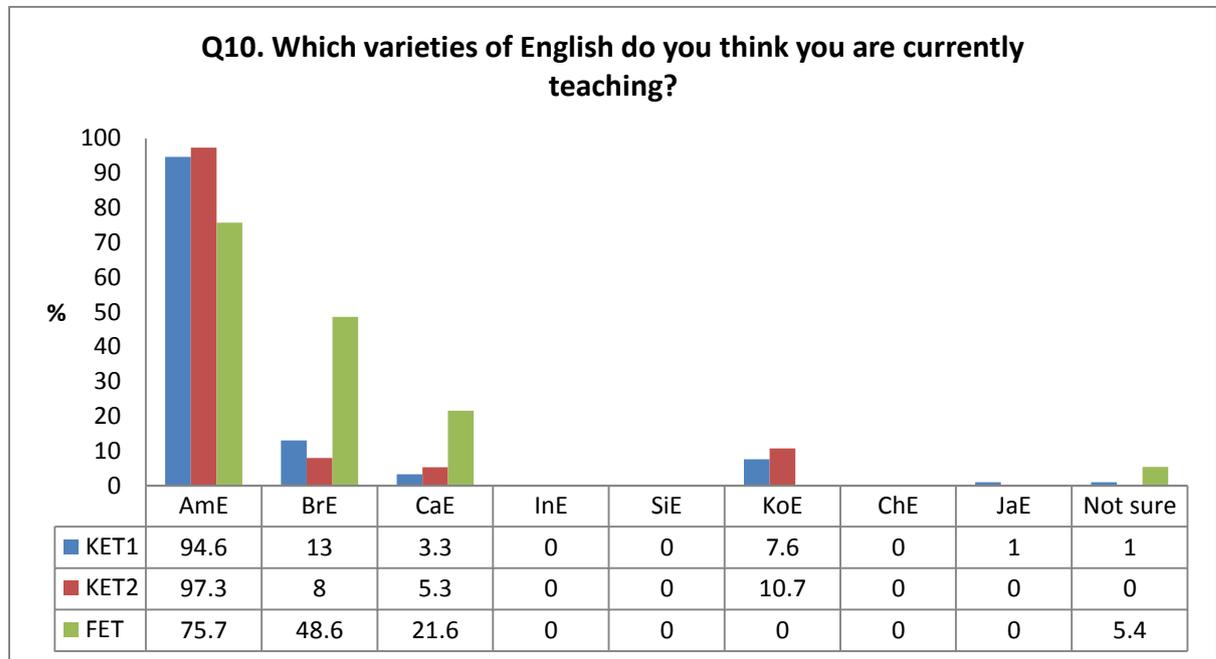
Figure 6.9 English that I currently teach

6.3.2 AmE favouritism

The previous analysis reports ETSK's preferential attitudes towards AmE. The following analysis explains some of their reasons for the preference for AmE. First of all, participants largely believed that the use of AmE was most promoted by Korean Ministry of Education (KME). Participants were asked to choose three varieties of English in order from the most promoted to the least by the government (see Appendix 1, Question 13). An overwhelming majority of participants, 200 of a total of 204, chose AmE. The three most promoted varieties of English were AmE with 200 votes, followed by BrE with 126 and CaE with 98 respectively. What was significant to note was that 198 of the 200 participants who chose AmE as one of the three, also ranked AmE first, while only 13 out of 198 participants who included BrE and 11 out of 98 who included CaE in their choice of three ranked these

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Englishes first (see Figure 6.10). Although they were asked to choose three varieties, almost half of the participants chose only one variety, namely AmE. Some also ranked all three Inner Circle Englishes as equal first (which explains high number of first rankings than actually sample size, 204). This strongly indicated that AmE was believed to be the variety most promoted by the KME.

Enlishes promoted by KME

Frequency

	AmE	BrE	CaE	InE	SiE	JaE	ChE	KoE	Not sure
■ most	198	13	11	0	0	0	0	2	10
■ second most	2	81	32	0	0	0	0	3	
■ third most	0	32	55	1	1	0	0	4	
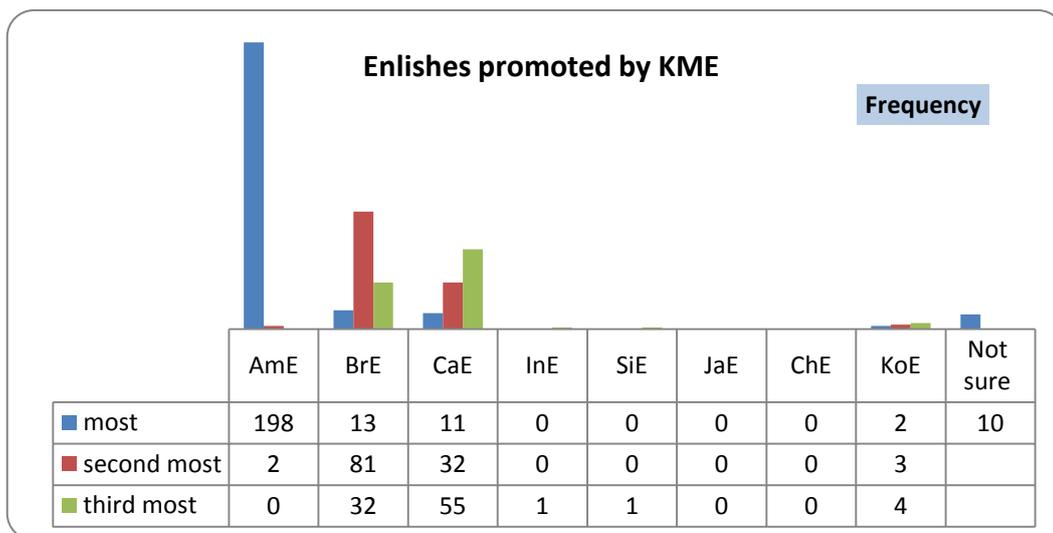
Figure 6.10 English promoted by the KME

The main reasons given for AmE favouritism was English education's extreme focus on test preparation. As discussed in section 6.2.1, English education in the high school context remains largely an academic exercise in test preparation. It is possible that their perception that AmE is promoted by the KME would have significant influences on their favoured attitude towards AmE as a pedagogical model. The follow-up interview analysis further explained their reasons for such favouritism. For example, a participant, Geumseong-Sam, commented that English lessons should be based on AmE (see Extract 23 for a full transcript). He thought that the inclusion of other Englishes in English lessons would be a waste of time, since it is not a part of the curriculum, the lessons should instead be spent on developing knowledge of AmE. He also commented that familiarising students with AmE was more critical than familiarising

them with different varieties of English in order for them to become a proficient English communicator.

> 금성삼: 미국식 영어만이라도 아주 잘 하면…다른 식 영어를 빨리 이해 할 수 있고, 굳이 학교에서 까지는...진도 나가기도 바쁜데…시간 낭비 인것 같습니다. 미국식 영어를 아주 잘하면, 알아서 독특한 영어에 대해서 습득하는 거는 빠른 시간 내에 이뤄지지 않을까라는 생각이 듭니다. …

> **Geumseong-Sam**: we don't want to give them any lessons on other Englishes in school…kinda waste of time… Their time in school is busy enough catching up with the school curriculum anyway…it seems rather a waste of their time… you know… As long as they are good at AmE, I think they will be quick at picking up the unique characteristics of different Englishes and will understand these Englishes rather easily…….

In addition to Geumseong-Sam, many participants displayed negative attitudes about the inclusion of WE as part of the current curriculum. Moonwha-Sa shared similar views with Geumseong-Sam, saying the inclusion of other Englishes '…would give students more work', (see Extract 36). Moonwha-Sa's disapproval of the inclusion of WE was largely related to her concerns of providing more unnecessary work for her students, who were already struggling to meet the expectations of the school and were supposed to study English for the university entrance exam.

Along with the previous participants, the next three participants, Geumseong-Ee, a KET, and Gemma and Phil, British teachers, also advocated the need to teach AmE, referring to it as 'the Base of the English language', 'Standard English' and the 'core English' respectively, and expressed their complete disapproval of other varieties as teaching models in English lessons. For example, Phil and Gemma, British teachers, advocated teaching 'the Base of English' first, which they referred to as being AmE. Phil advocated knowledge of 'the Base',

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and that knowing AmE would provide a better 'conversational' and 'real' understanding of native English speakers (see Extract 41). Gemma also supported the notion that developing AmE proficiency should take priority as it would reduce the chances of having the inevitable communication breakdown between students and non-native English speakers.

It was evident that both Phil and Gemma had a high regard for AmE as 'the Base of English' stating that being proficient in it played a key role in successful communication, which in turn provided students with an essential understanding of English speaking situations and a tool to minimise communication breakdowns. Along with Phil and Gemma, Korean participant, Geumseong-Ee explained his view that taking AmE as a teaching model should be encouraged (see Extract 20). He also referred to AmE as 'the closest form of Standard English' and considered it as 'standard grammar and accents' and a necessity as a teaching model at school. He added that having knowledge of 'Standard English' was essential, while having different varieties was not so important, shown in his comment: 'English is not being used as a part of our daily life… looking at different varieties of English may not be effective'. Although he exhibited his understanding of the need for learning other varieties of English for future reference because South Korea is an EFL society where English was not necessarily needed for intra communication, he considered learning 'other' Englishes ineffective and unnecessary as it would not serve to make any impact on students' understanding of varieties of English (see Extract 20). Similar voice was also echoed in Moonhyun-Sam's. She commented that less than 10% of people in South Korea would need English, therefore, teaching other Englishes was unnecessary (See Extract 31).

Another participant, Martin, a British teacher, thought it would only cause confusion, and therefore be impractical and should be avoided. He mentioned, for example, the existence of different pronunciations as an impractical idea because it would add more difficulties for students and cause confusion for English learners in South Korea, which would lead to more

communication breakdowns. Therefore, introducing different varieties of English to students would give them unnecessary work and should not be encouraged. He was also of the view that having a 'core' English, with 'core' pronunciation rules would enhance students' English learning.

> **Martin**: I could give them ten different English accents ... but what's the point?...If the purpose is communication in the widest possible sense then I don't really see the benefits particularly because I don't think it's making life easier...I think it's probably making life harder for students because they have to learn all of these different things…and maybe that wouldn't help. I think it would become an obstacle. …In my mind, you teach a set…couple of…kinds, you teach them that there are variations but if everyone is learning…if an Indian student, and a Chinese student, a Japanese student…is learning 'th' is pronounced as 'th'…that's it. We will have less communication breakdowns. There are some minor variations but it should be pronounced as 'th'. Surely in say…a generation…that would be considered standard…The idea of having more choices…to me…it's gonna make it harder. It's going to make it more difficult. It sounds a little bit authoritarian. But they probably should have less choice. I think it would be easier…I can see that causing confusion. I don't think that's going to help.

A number of teachers also displayed a similar view to Martin. Dongo-Il, for instance, also held negative views about introducing WE because of his anticipation of students' negative responses (see Extract 13). He commented that students would not welcome the idea, as they saw themselves as poor English speakers and learning extra varieties, which could only be used in particular contexts, was an unnecessary task and would only create more pressure for them. Another participant, Dongo-Sa, also brought up his experience of students' negative responses toward Filipino teacher's accents. He commented about the case of his school hiring Filipino teachers and the failure of this venture due to low interest from students and parents and their complaints about Filipino teachers' accents. His comments on Philippine

English teachers as the second-best option, employed due to the restricted financial expenditure that the school could spend on extracurricular activities, also showed his favour toward 'AmE' teachers.

> **Dongo-Sa**: … But it is not popular at all. Students did not like Filipino teachers' pronunciation. They said it is strange…mimicking teachers' accents…I did say… 'You (students) also need to learn this' but I know why they felt 'uncomfortable' with Filipino English. They are only used to hearing what is recorded on the tape...
> **Hyejeong**: Why did you hire Filipino English teachers?
> **Dongo-Sa**: Well… to be honest, it was more to do with budget. The school wanted to hire AmE English teachers…but they were more expensive and the Filipino teachers were hired as extracurricular activity teachers, not as the main school teachers…the school has limited budget (see Extract 14 for a full transcript).

Another participant, Dongbook-Ee, did not think that teaching WE was part of his responsibility as a high school English teacher. He argued that teaching 'other' varieties was not a part of his responsibility. Instead it was up to the students to make their own decision later on about learning WE either out of necessity or their own interest. He also believed that "not everybody needs 'other' Englishes", therefore learning these Englishes should depend on the individual's decision. He expressed the view that when students' interests developed from the natural exposure to varieties of English from overseas travelling, then it would be time for them to explore these Englishes of their own accord.

> 동북이:아직 까지 이건 우리의 몫이 아닌 것 같네요. 고등학교 선생님으로써…나중에 때가 되면 나중에는 다 알게 되죠 대학교 다니고 여행 다니면서…
> 혜정: 그러면 여행하기 편하도록 이미 좀 알려 주면 안 될까요? 학교에서, 준비겸
> 동북이: 구지 그럴 필요까지 잊지는 않는 것 같아요. 지금 학생들이 입시 공부 하기도 바쁘고, 또 모든 학생이 뭐 중국식 영어가 필요 한건 아니지 않습니까? 나중에 대학을 가서…필요에 의해서든지 여행을 통해서 자연스럽게 알게 되는지…

> **Dongbook-Ee**: I don't think it is the high school teachers' job…Later on, when it becomes necessary. they will have to know them anyway, or at university or they will also be naturally exposed to varieties of English while travelling overseas…
>
> **Hyejeong**: Then, why don't we introduce some of them to help them in their future travel? It is more convenient at high school, as a way of preparation?
>
> **Dongbook-Ee**: I don't think it is necessary. Students already have enough on their plates preparing for the entrance exams etc.…Not everyone needs Chinese English.. Later on, when they enter university or out of necessity at their work… or they may naturally learn it while travelling overseas…

In summary, these findings reflected the participant's positive attitude to Inner Circle Englishes, in particular AmE, as their preferred models of English varieties. The largest number of participants reported that AmE was the most important English to teach, the most promoted English by the KME, the most preferred teaching model and the English variety that is tested and accordingly, the most popular variety currently being taught. Although it was perceived that there was a need to teach non-native varieties of English, none were considered as important as AmE or as a preferred model. In addition, less than 4 % of the participants reported that they currently taught any of the selected non-Inner Circle varieties of English. Therefore, the conclusion can be drawn in this section that inclusion of WE in teaching was largely disfavoured by a large number of participants due to various reasons such as adding unnecessary workloads to students, and attitudes towards AmE as the Standard English. The next section discusses some of the participants' conflicted and contradictory attitudes related to this issue.

6.3.3 'It is a good idea but…'

It was interesting to note that a majority of the participants who showed their preference to AmE as a teaching model also responded with polarised and conflicted views on teaching other varieties of English as a part of their lessons. The in-depth interview responses revealed

that participants agreed, in principle, with the idea of including other varieties of English in their teaching practice, claiming it would prepare students better for real English speaking situations. However, they voiced their concern about the 'reality' that studying English in South Korea was a merely academic activity to prepare for English tests. This meant that the feasibility of implementing what they believed was very limited. These views were found in many others who voiced their hesitation toward including other Englishes. Although some showed positive cognitive attitudes and could see benefits in doing this, due to 'the reality' of exam preparation pressures they would not include other varieties of English, suggesting a lack of practical application in preparing for high stakes exams. Other reasons such as a lack of readily available resources for teachers and students and their lack of knowledge of other Englishes were also cited. Moonwha-Sam, for example, who in principle strongly agreed to the idea of teaching WE, further explained that both teachers and students were not ready for such an idea. He cited the lack of readily accessible resources for teachers and teachers' lack of training and understanding of 'other' Englishes as obstacles to incorporating 'other' Englishes in lessons. In addition, he mentioned that introducing new Englishes to students would not be welcomed as it would be considered as additional tasks for the students who struggle dealing with the excessive amount of English studies for the exams.

> 문화삼: 필요 하죠, 꼭 필요는 한데, 아직 선생님들 조차도 인식이 저도 선생님이지만,다른식 영어로 교재를 준비하는 것도 어렵고, 자료도 있지 않고, 학생들도, 지금 하는 영어만으로도 너무 벅찬데, 또 다른 것을 넣으면 더욱 더 벅 차겠죠. 애 들이그러면은 좀 많이 힘들겠죠. ??? 많이 해야겠죠. 아이들도...여유가 있다면 영국식 1 시간, 인도식 1 시간...이런 것도 좋은 것 같기는 한데…좀 무리죠. 선생님들 학생들 모두다 한테요 아직까지는 준비가 안 됐죠.

> **Moonwha-Sam**: it is necessary…necessary but you know…English teachers in Korea, including myself, do not really understand 'other' varieties of English. It would be more difficult to prepare the lessons with 'other' varieties of English and relevant resources are not readily available. Students are already struggling with what

they have to learn now, we cannot really add more on top of what students already have to learn. It would be too much for them. It is too hard…if only time allows, we could add the 'others', but at this stage, it seems too difficult for both parties, teachers and students, for it to work… we are not quite ready yet.

In addition, as noted in Geumseong-Ee's remarks on 'This is a sad limitation' (see Extract 20 for a full transcript), the use of English in South Korea was severely limited, thus English was studied mainly for the examination preparation, referring to it as teaching 'examinable English', and this situation forced him to take AmE as a teaching model.

금성이: 이게 우리의 한계이죠…우리 교육현실상 다른 영어를 접할 기회가 없을 뿐만 아니라, 교실 밖에선 영어를 사용을 하지 않는…학교에서 가르치는 것은 시험식 영어죠. 주로..우리의 슬픈 한계입니다.

Geumseong-Ee: I understand this is our limitation…. we have never experienced other Englishes in the education system before and also we don't use English outside the classroom and all we teach in school is the main 'examinable English'. This is a sad limitation.

Although these participants displayed their belief in the need to include non-native varieties of English in their teaching and understood the potential benefits of doing so, they still prioritised teaching AmE. Their support for teaching 'non-native' varieties only went as far as allowing it to be taught in their spare time, as they strongly acknowledged the main purpose of students' English learning was preparation for the high stakes exams. Pukyung-Ee, for example, commented that, in reality, students were busy and 'suffered' to learn what was scheduled for each lesson. According to her, lessons should only be based on the 'native' varieties of English that are included in the exam. Therefore, unless 'other' Englishes are included in the high stakes exams, the inclusion of these Englishes should only come after teaching the 'important' varieties.

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Although these participants were seemingly opposed to the inclusion of other varieties of English in the exam, their experiences on overseas trips contributed to their understanding of the need for teaching 'other' varieties of English and the potential benefits of it. For example, Pukyung-Ee's comments about her experience of not being able to understand the Singaporean taxi driver and her support for exposure to different Englishes, saying that it would help to have 'flexible ears', indicated her awareness of the potential benefits of the inclusion of 'other' varieties. However, she found it difficult because of the reality of English learning, which included a lack of time, and her concerns that students' main priorities were learning English to prepare for the exam. Moonhyun-Sam also voiced a similar view, saying that: 'although we need to focus on AmE, I see the point of teaching them…we might as well add some of these Englishes into our lessons when time allows'. All of these participants agreed that there were benefits in including 'other' varieties of English in the educational setting, however teaching AmE remained the perceived priority. Their acknowledgement of 'other' English varieties not being part of the exam and in conflict to students' interests led to this idea being the only option (see Extract 33).

In sum, participants discussed in this section showed positive cognitive component attitudes toward the inclusion of WE in their teaching practice. Owing to the important role that English tests play in South Korea, and these tests mainly including Inner Circle varieties of English, AmE in particular, the participants' positive attitudes to the inclusion of varieties of English went only as far as 'when time allows'. However, their response to the importance of teaching only the varieties included in the test may be understandable. In the following section, a small number of the participants' positive views on this matter are discussed further.

6.3.4. 'It is absolutely necessary'

While preparing for the English exam was largely acknowledged as one of the main purposes of English education in South Korea, there were also a number of participants who more strongly expressed the need for other varieties of English in the English education system in South Korea. For example, Kyungil-Sam saw the need for the inclusion of different varieties of English in the curriculum. He felt that the introduction of other varieties would better prepare students to cope with real English speaking situations, although his understanding of different varieties of English was limited to the phonological level. He also criticised current English teaching materials for only including varieties of AmE and CaE. However, he was, along with many others, concerned about the tremendous wash back effect on South Korea's education system and indicated that students', teachers' and parents' interests in these Englishes would heavily depend on how the KME would respond to this issue.

경일삼: 예를 들어 listening 같을 때에 지금 교육부에서 나오는 검정된 교과서 같은 거 나올때에도 listening 부분에서 그 계속 캐나다식이나 미국식 발음만 고수할 게 아니라 조금조금씩 예를 들어서 portion 을 5 분의 1 이라도 노출을 시켜주면 일종의 이런 것도 보면 한국엔 wash back 이 강하닌깐…위에서 바뀌지 않는한.. 그런게 되면, 환기가 돼서 다음 선생님들한테도 환기가 되고 아니면은 배우는 학생 입장에서도 아 이런 게 있구나.그런게 되는게 중요한 것 같아요.

Kyungil-Sam: For example, at the moment, all English pronunciation in the text books examined by the government is pretty much based on AmE and CaE accents. Instead of sticking to AmE or CaE accents, maybe very slowly, we could expose students to 'other' Englishes. To start with…maybe one fifth of the accents in the text books should include different varieties. Considering Korean English education situations, the 'wash back' effect has a huge influence in attracting students' attention. Unless the government changes…Then they would realise that 'ah…there are things like this'. I think it would serve some purpose. Helping them realise that there are varieties of English is very important.

Together with Kyungil- Sam, several other participants advocated the need for the inclusion of WE. Geumseong-Sa, for example, explained that dealing with the international English speaking context consisted of 'non-native' English speakers. He commented that English education in South Korea might need a different approach, because if students and teachers are only exposed to 'native English speakers', they may not be prepared sufficiently to actively participate in the international contexts (see Extract 22).

A number of other participants shared similar views. Kyungil-Ee strongly supported the inclusion of WE in English lessons, stating that 'it is absolutely necessary', and criticised the exclusive learning of AmE in the curriculum. Both Pukyung-Il and Pukyung- Ee mentioned the need for WE in order to reduce the experience of 'being shocked' (쇼킹을 좀 줄이기 위해서) when travelling overseas. They felt that at the minimum teachers should incorporate varieties like European Englishes or Philippine English in their lessons. Pukyung-Ee added that 'early exposure to different varieties is particularly helpful', arguing that, before exclusively getting accustomed to AmE, earlier exposure would help students to understand how flexible the English language is (see Extract 43). Moonwha-Ee also saw that, although currently the lack of understanding of, or probably misunderstanding of 'other' varieties of English, was pervasive, it should not be the reason to prevent the inclusion of them. He emphasised that introducing a few non-American varieties of English would help students to realise who their future English speaking partners would be and would correct people's misconceptions about English speakers who do not speak like Americans (see Extract 35).

Not only did these participants acknowledge the need for teaching 'other' varieties of English with the aim of developing an awareness of a realistic English speaking situations, some of them also argued that it could prevent students from developing prejudice against non-native Englishes. Kyungil-Sa discussed the attitudes of his students and colleagues who

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were not used to 'other' varieties of English, saying that they tended to shut 'their ears', or look down on these Englishes.

> 경일 사: 학생들 여러 영국식 미국식, 아니라 모든 나라의 영어에 익숙해 졌으면 좋겠다. 어떤 편견이라든가 선입견 없이 이런 게 있어도 영어를 어떤 사람들은 미국식 영어가 아니면 나 안 들을래 라고 귀를 닫아버리는 사람이 있는데 그렇게 해서 해결 될 부분이 아니라, 어쨌든나중에 현실적으로 맞닥뜨려야 될 수도 는데 …그러면서 필요하다 이런 다양성이 있다는 거를 주지시켜 주는 것이 필요한 것 같아요

> **Kyungil-Sa**: I would like my students to get used to different varieties of English. I think they, even some of my colleagues, have some kinds of prejudice and tend to shut their ears to 'other' Englishes except for AmE. I don't think shutting ears will solve problems. They have to meet these people in the future anyway, it is so necessary for them to realise what kinds of Englishes are being spoken around the world.

Kyungil-Ee also advocated for the understanding of 'other' varieties of English as part of English education in South Korea. She also shared her own embarrassing anecdote of her experience overseas (see Extract 27). Due to her lack of exposure to 'other' varieties of English and no preparation for dealing with 'real English situations', she found herself in a situation where there were no AmE speakers present. Even as an English teacher, she had a lot of difficulty in understanding 'other' English speakers, while her husband, who often went overseas on business, had better communication skills than her. She criticised the exclusiveness of focusing only on AmE in Korean English education and remarked that exposure to 'other' varieties was important.

John, the American teacher, also acknowledged the lack of exposure to 'other' Englishes in South Korea producing exclusive attitudes: 'It is O.K not to understand …that strange English' (see Extract 26). He shared his own experiences in interacting with various English speakers who were invited to his classroom. He described KET as 'shy and embarrassed'

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when they did not understand him, they are often apologetic for their poor English skills. However, when a Pakistani visitor spoke to them, John felt that he was expected to repeat what he said to them in his English. He also noticed that the KET were not the usual shy and embarrassed English speakers. Instead, he felt that they were quite okay in not understanding, and they acted as if it was not because of their poor English skills (that they often described) but because of this person's 'strange' accent (see Extract 26). John's comments about the teachers' lack of embarrassment may be an indication of the KET's tendency to measure their English listening proficiency based on their understanding of AmE only. He felt there was a great need for exposure to other varieties of English in South Korea and emphasised the importance of being 'open minded to non-AmE and being more adaptable to these varieties '.

These participants commented that English education in South Korea did not provide enough opportunities for students and teachers to experience 'other' Englishes. The lack of exposure to 'other' varieties of English caused communication difficulties and offered distorted expectations that AmE speakers were the only English speakers they were likely to encounter. In addition, the lack of exposure to varieties of English has led to the development of negative attitudes. Engaging with 'other' English speakers was not regarded as important as engaging with AmE speakers and also understanding them was not seen as important as understanding AmE speakers.

It is clear that there were apparent attitudinal differences to this issue, although most of the interviewed participants' cognitive components of attitude appeared to be more positive than their behavioural ones. Some acknowledged the need for teaching 'other' varieties, although they were hesitant and were rather negative about including 'other' varieties in their lessons, largely because their responsibility was to prepare students for the university entrance exam and to teach what is included in the curriculum. Teachers with overseas

experiences, and who have encountered difficulties in communicating with foreigners, tend to advocate WE inclusion in English education in South Korea more strongly.

6.4 Discussion

The following section presents a critical discussion on ETSK's attitudes towards their preferred variety of English for the pedagogical model.

6.4.1 What is their preferred variety of English for the pedagogical model?

The analysis above confirms the absolute favouritism shown by ETSK towards Inner Circle varieties of English and towards AmE in particular as ideal teaching models. A majority of participants reported that they did not at all intend to incorporate 'other' Englishes as a part of their teaching. First, their perceived responsibility as an English teacher, to prepare students for English tests and to teach the variety included in these tests, seems to play a significant role in affecting their preference to AmE as a pedagogical model. Second, teachers' limited exposure to and awareness of other varieties of English contributed to ETSK's negative attitudes towards other varieties of English as pedagogical models. This also causes their lack of confidence in including other Englishes in their teaching practice as well as in designing pedagogical approaches, teaching those Englishes and in developing relevant resources for this teaching. Their limited awareness of the current sociolinguistic reality of the English language may have also led them to believe that Anglo-American cultures are the representative cultures of the English language. Further, AmE is considered as the variety most promoted by the KME. Finally, they often commented about the importance of teaching Standard English, with AmE having 'the highest market value', 'AmE being the only benchmark of one's English proficiency' and AmE's legitimacy in the widest communicative situations. These teachers strongly advocated the need for teaching solely AmE, as it was the best, most effective, necessary and prestigious model on offer at present.

A similar case is found in the Philippines, identified by Martin (2010). She illustrates the reasons for identifying AmE as the preferred target model for ELT, reinforced by the ministry of education in the Philippines, such as "making it easier to apply for a job abroad, it's clearer, more widely used, universally accepted and the standard …AmE is the universal language" (p. 255). She argues that many Filipino teachers still have an illusion about English as an American language.

As discussed in section 6.2.1, preparing for a high stakes English test was a primary motivation for students to study English and a major responsibility for teachers. This, with little doubt, significantly influenced the teachers' absolute favouritism towards AmE and teaching other materials apart from what was included in the tests was considered forcing an unnecessary workload on students. Consequently, teachers had little motivation to develop their own awareness of other Englishes, and to prepare materials for teaching other varieties of English, which are not targeted in such a test. This also has been a deterrent to teachers becoming aware of the need to develop an understanding of the socio linguistic reality of the English language. The presented study reinforces J.-K. Park's (2006) claim that in South Korea 'teachers do not feel that they are ready to meet the changes and challenges' (p, 114).

Teachers' limited understanding of the current status of English is also indicated in the findings that, despite their awareness of South Korea's close relationship with China and Japan (see section 6.2.2), teaching the cultures of these countries in English lessons is less of a priority than teaching cultures of other Inner Circle countries. They still largely perceive Inner Circle cultures as representatives of the English language; therefore, teaching American, Canadian and British cultures in English lessons was seen as more appropriate. Similar findings were also noted in Turkey by Bayyurt (2006). She reports that teachers in Turkey emphasise teaching 'international culture' with special emphasis on English-speaking Anglo-American cultures.

The importance of the inclusion of relevant cultural contents, not only those in Anglo-American cultures, to develop students' intercultural competence, which is argued as one of the most essential skills to teach in ELT, has been comprehensively argued by a number of studies (e.g., Canagrajah, 2006, Sharifian, 2009, Kirkpatrick, 2007, 2012 and Jenkins, 2012). As a majority of South Korean students will need to use English to communicate with fellow multilingual English speakers in Asian contexts such as China and Japan, the development of students' cultural knowledge of these countries is essential. According to the recently published Asian Corpus of English (Kirkpatrick, 2010), the type of cultural content that is being discussed in Asian contexts ranges from Islamic Finance, how the concepts of Yin and Yang influence fashion, hot chillies as a metaphor for jealousy, the advantages of different types of rices and symbolic meanings of Coffee to the Vietnamese. Meanwhile, discussion about 'Anglo' or 'Western' cultures is rare. Kirkpatrick (2012) and Qiufang (2012) argue that the content of regional and local cultures that are relevant to specific English users in Asian contexts is essential. Therefore, ETSK's views on teaching cultures of Inner Circle countries may need to be reconsidered.

The KME's high regard of Inner Circle English varieties, exclusively AmE was evident, and this was how ETSK perceived it. Consequently, it informs teachers of the English model which has been taught and will be taught. Despite both the KME's and ETSK's critical awareness of the power that English plays in a globalising world, it was perceived that the KME has continuously promoted the teaching of established and prestigious Englishes, AmE in particular, and the majority of teachers have uncritically followed the KME's explicit intention to prioritise AmE. They believed that 'everyone learns AmE' which has led to the development of the attitude of 'teaching-AmE-is-enough'.

Therefore, adopting AmE as a target model was considered as the teachers' attempts to meet students' needs and also as a way of upholding standards by teaching them the variety of

language considered to have the highest value and prestige. The consequence of this was reflected in their negative attitudes towards adopting 'other' varieties of English, which was seen as 'wrong English' for pedagogical models through comments like 'teaching AmE is good enough for Korean students'. Furthermore, teaching other varieties was considered confusing, a waste of time and adding to the already heavy workload of struggling students. Hence it should be avoided.

Kachru (1994, 2009) discussed 'myths about world Englishes', which were motivated by economic and power-related intentions. He mentioned six myths, including 'the interlocutor myth', 'the monocultural myth', 'the exocentric norm myth', 'the interlanguage myth', 'the intelligibility myth' and 'the Cassandra myth' (see Kachru, 2009 pp. 184-185 for details). The presented study revealed that ETSK's attitudes hold all of the six myths, the results of a 'half-baked and partially valid hypothesis, lack of empirical and sociolinguistic insights' (Kachru, 2009, p. 148). For example, ETSK's view that 'everyone learns AmE' reflects the myth of the 'exocentric norm', in which the exocentric models of American or British are actually taught and learned in a global context while in reality, the endocentric models provide overwhelming input. In addition, their belief in the English language being the representative of Anglo-American culture may be explained by the monocultural myth, in which English is learned as a vehicle to study American or British culture. Their comments on 'wrong English' referring to non-Inner Circle Englishes may reflect the 'interlanguage myth' that the non-native varieties are essentially 'interlanguages' or 'fossilized' varieties striving to achieve 'native-like' character. Their view on 'wrong English' can also be explained by the 'Cassandra myth' that the diversification and variation in English is an indicator of linguistic decay, and that restricting the decay is the job of the ESL professionals. In addition, their attitude 'teaching-AmE-is-enough' also shows ETSK still hold the intelligibility myth that the varieties in the Inner Circle have intelligibility across varieties, which empirical studies do not support.

The ETSK's negative attitudes toward the inclusion of WE as a part of their teaching practices is evident. It, however, was not entirely negative. Some participants exhibited positive attitudes on having other varieties of English as teaching models and their belief in the benefits associated with them. Nevertheless, they would not consider including them as a part of their teaching practice due to the perceived reality of English education in South Korea. Some of their attitudes were found to be negative for similar reasons, with comments indicating that other varieties were 'making students' life harder in the competitive educational setting of South Korea'. However, it was also noted that a strong voice advocating inclusion of other varieties of English in English education was needed to achieve the long term goal of English education.

6.5 Conclusion

In this chapter, ETSK's attitudes toward their preferred variety for English teaching were elicited and analysed. The results indicated that the overwhelming majority of ETSK (98%) believes 'teaching AmE is good enough' as AmE is seen as the 'Super power English' with the highest value and it gives the most potential benefits for Korean students. Inclusion of other Englishes in their teaching is considered a 'waste of time' and other Englishes would only cause 'confusion and unnecessary work' for students and learning 'examinable English' should be focused on in school. Although the results cannot be generalised to other contexts, the findings of this study can serve as a basis for English educators in South Korea to revise their teaching practices to become truly international rather than maintain a monocultural perspective of English language teaching.

In the course of the discussion, however, complicated and contradictory attitudes were noticed. ETSK's main responsibility was perceived as providing their students with the best preparation possible for the English proficiency tests, which were AmE based, and to teach the variety of English that has been promoted by the KME. Therefore, although some

participants were aware of the benefits of including other varieties in English lessons, due to this sad reality of test preparation, they were unwilling to adopt and include other varieties of English. In addition, the uncertainty of teacher knowledge of other Englishes and consequently their lack of confidence in including other Englishes has led to the development of negative attitudes toward engaging with 'other' Englishes.

It was also noted that the behavioural component of their negative responses to this issue, was not necessarily related to the linguistic features of 'other' English varieties, instead it was largely related to external factors, such as students' heavy study loads, lack of available resources, and teachers' perceived responsibilities to prepare students for the high stakes exams such as university entrance exams or TOEIC.

Given the reality of the wash back effect of the competiveness of South Korean educational settings and extreme focus on test preparation in education (Byun, 2012; Seth, 2002), there is little doubt that a high stakes test that is based on AmE has played a critical role in shaping the negative attitudes of teachers towards involving other varieties of English in their pedagogical practice. Therefore, it would be ideal if a more carefully designed test was presented that reflected the socio-linguistic landscape of English and was informed by the WE perspective. Although the idea of introducing 'other' pedagogical varieties of English as a model may not be welcomed by the public and would be difficult to implement, teachers' attitudes to wanting to teach only what they have learned may need to be critically addressed. The next chapter continues with an in depth discussion of the pedagogical implications of the findings of this study and suggestions for a way to implement these changes.

Chapter 7 Pedagogical implications

7.1 Chapter overview

Chapter seven presents a focused discussion on the pedagogical implications of the findings by answering research question five, which asks: 'What are the implications of the findings of this study for English language teaching in South Korea?' The chapter begins with a discussion of the limitations of a mono-model approach in English education, found to be largely favoured by a majority of ETSK, followed by three suggestions as to how English pedagogy could be amended. These suggestions deal with the implementation of training for pre/in service teachers in WE perspectives, with the inclusion of varieties of English, and a focus on the development of intercultural communication skills.

7.2 Pedagogical implications

> 'A Korean does not need to sound like an American in order to use English well with a Chinese person at a business meeting. A Korean doesn't need an appreciation of an American lifestyle in order to use English in a holiday in Thailand or in Indonesia. The political leaders in Korea, Philippines, France and South Africa use English in private political discussions but they do not need to take the political attitudes of Americans. It is clear that in these situations there is no attempt for the users to be like a native speaker of AmE.'   (Adapted from Smith, 1983).

It would be clumsy to think that Koreans had to present American ways of behaviour while speaking to each other. It is neither feasible nor desirable to expect Koreans to produce AmE only. In light of the current social and linguistic reality of English, the re-examination of the fundamental goals of English education in South Korea and the development of ETSK's awareness of and positive attitudes towards WE is necessary. Has English education provided a critical resource for increasing South Korea's international competitiveness? To what extent

has developing South Koreans' *silyongyenge* skills, as promoted by the KME, actually been reflected in ELT in South Korea? Are teachers prepared for achieving the stated goal? This study argues that there has been confusion and disjunction between the KME's rhetoric and English language pedagogical practices, and that the readiness of ETSK to achieve the goal of the KME has been shown to be limited. It is evident from the findings that the extent to which teachers have explored English use in different countries and the relationships between them has been limited by the particular varieties of English to which they have been exposed. They are seen to stick to 'the six mythological ideas' (Kachru, 2009) about what should be taught in English lessons and are not well aware of socio-linguistic issues of English as an International Language. This in turn has developed teachers' AmE favouritism, with them advocating AmE only in English lessons and largely preferring to adopt a mono-model approach. This section begins with a discussion on the limitations of a mono-model approach to English education in 7.2.1, followed by the three pedagogical suggestions.

7.2.1 Limitations of a mono-model approach in English education

A vast number of studies have shown the adverse effects of a mono-model approach in English education (Árva and Medgyes 2000; Cook 1999; Honna and Takeshita 1998; Karcuh, 1992; Kirkpatrick 2007a, 2011; Medgyes 1992, 1994 and Timmis , 2002). From the findings of this study, it is evident that ETSK have a strong desire to adopt AmE as the only pedagogical model. This section discusses potentially problematic aspects of this attitude that promotes absolute favouritism toward one Inner Circle variety of English, in particular AmE.

It has been argued that teachers' prejudicial attitudes, as found in the presented study, towards non-AmE are undoubtedly transferred to students, which works against non-Inner Circle teachers or local teachers. Students will automatically question the legitimacy of their own teacher's English model if they are not taught by an American teacher (Kirkpatrick 2007).

Teachers would also feel inadequate in teaching a model which they themselves had not mastered. This could severely reduce teachers' sense of self confidence. It is also observed that such a feeling can be accompanied by resentment, especially when local teachers are highly trained and are in a situation where an untrained or less trained 'AmE' or Inner Circle English speaker teacher appears at the school and becomes the source of knowledge about the model, purely because they are an Inner Circle speaker (Medgyes, 1994).

It is also noted that having a native variety of English as a target model could significantly dishearten a great majority of students who conceive their learning target to be beyond their own teachers' capacity (Honna and Takeshita , 1998; Cook, 1999). They would doubt their ability to master the language if even their own teachers had been unable to attain proficiency in the target model. The students' continual evaluation against unrealistic, unattainable and inappropriate models would significantly reduce the experience of success in English learning. Under these constraints, not only does having an Inner Circle model of English as the target model seem unattainable, and may lead to feelings of resentment, it also inadequately reflects the reality of the use of English as an international language and ignores the nature of language change (Matsuda, 2003). Only a very small number of students who may have the opportunity to study in the USA could potentially benefit from having AmE as a target model. However, in reality, many of the academic staff at the host university will very likely be 'foreigners'. Kirkpatrick (2007a) reports that many universities in English speaking countries employ a significant number of academics recruited from other countries. In some disciplines 'Anglo' academics represent the minority of the staff. The host country is likely to have a multicultural population, many of whom will speak a 'localised' version of their own variety of English. According to recent statistics by the Australian Bureau of Statistics (2011), some universities in Australia, such as University of Ballarat and Bond University, have more than 40% of students from countries outside Australia. In addition, while these universities have larger proportions of

international students, larger numbers of international students can be found in Australia's largest universities, with Monash University having 13,400 international students, 24.9% of the total number of students enrolled at the University, followed by the University of New South Wales, with 13,200 international students (26.7%). For this reason, the belief that students going to Australia or the USA, for example, may be advantaged by learning an idealised version of the respective Inner Circle speaker model is not necessarily true.

As Modiano (2001) argues, insisting on native English only in ELT contexts would result in establishing students as 'auxiliary members of the culture which is represented by the prescriptive educational standard (p. 340)'. Modiano (2001) contends that if only one model of English is represented in the classroom, 'the language is not represented as a lingua franca primarily designed to provide students with access to the global village, but instead an avenue into cultural indoctrination (p. 340)'. He recommends that ELT practitioners be mindful the risk of becoming agents working for the domination of a particular culture or promoting cultural equality. Kachru (1992) also urges ELT practitioners to consider contextual realities before adopting a pedagogical model of English as an International language and also states that 'A monomodel approach presupposes that there is homogenous English …' (Kachru, 1992, p. 66). For these reasons, it would seem that ETSK's favoured attitudes towards a notion of a mono-model need to be reconsidered.

7.2.2 Pedagogical suggestion

In order to reduce these adverse effects from the problematic mono-model approach in South Korean English education discussed previously, fundamental attitudinal changes in the KME are essential to ensure ETSK can be best prepared to help their students to truly develop the skills essential for *silyongyenge* [practical English] to achieve the KME's stated goal of English education. Jenkins (1996b, 1998, 2000, 2005) and a number of WE scholars

(Canagrajah, 2006; Kachru, 1996, 1998; Kirkpatrick, 2007, 2012) have long argued for changes in priorities in ELT for successful communication in international contexts.

In order to do so, there is an urgent need to develop ETSK's awareness of less established varieties of English and change their negative attitudes towards them. This would only happen with comprehensive teacher training workshops that introduce WE perspectives and the relevant pedagogical implications of these. ETSK's understanding of English as an international language used by diversified English speakers and governed by various linguistic and pragmatic rules is crucial. However, this study found that this was absent. AmE has been overwhelmingly perceived as the ideal model and mastering the linguistic manipulation of this particular variety of English is a primary concern of many ETSK. Holding onto such closed attitudes towards other varieties of English is no longer justifiable and will only continue to undermine the established goal of English teaching in South Korea, which is developing *silyongyenge* [practical English] proficiency. A poly-model approach from a WE perspective should be implemented. Other established varieties including Outer Circle (i.e., Indian and Singaporean varieties) and Expanding Circle (i.e. Chinese English) Englishes should be introduced as a part of the national curriculum, accompanied by relevant teaching materials and radical changes to the high stakes tests to include these varieties with the emphasis on intercultural communication skills. Finally, implementation of teacher training on the importance of equipping students with cultural competence as an essential skill to become proficient speakers of English should be prioritised.

7.2.2.1 World Englishes (WE) perspective training

The presented study suggests the biased view of ETSK was the result of limited knowledge. Therefore, development of ETSK's awareness of and positive attitudes towards less established varieties of English is urgent. This study argues that it is necessary for ETSK to receive adequate training about WE perspectives, which are based on an entirely different set

of assumptions from those of teaching English as a foreign language. A WE perspective, according to Kachru (1988, p. 1), promotes the idea that 'the English language now belongs to all those who use it'. Thus the representation of a WE perspective in teacher education would help the international status of English language teaching and work to abolish deep-seated ethnocentrism and linguicism, defined by Skutnabb-Kangas (1988, cited in Phillippson, 1992, p 47) as ideologies, structures, and practices, which are used to legitimise, effectuate, and reproduce an unequal division of power and resources between groups which are defined on the basis of language.

This training should include a number of aims. First, it will aim to offer teachers wider experiences and exposure, and the opportunities to recognise the 'messy' reality of multiple Englishes found around the world. Some concrete examples should be provided in order for ETSK to be able to offer their students wider experiences and exposure, giving them the opportunity to recognise multiple Englishes found around the world. The recently published Asian Corpus of English (ACE) (http://corpus.ied.edu.hk/ace/) can provide linguistic resources for teachers. The ACE presents a corpus of naturally occurring spoken English in Asia. For example, the ACE identifies that non-marking of –s is more common than the addition of-s to plural subjects.

In addition, the presented study suggests that aspects of phonology appear to be a salient dimension in determining ETSK's self-assessment of awareness of different varieties of English, thus introducing features of varieties of English other than phonological features to ETSK should also be emphasised. It should also aim to lead ETSK to critically examine how English is being used in Asian countries and to explore the role of English in respective countries. ACE also provides a comprehensive analysis of how English is being used in Asian contexts. Finally, it should focus on informing the knowledge and skills that proficient English speakers should develop for successful communication in international contexts,

which are called 'intercultural competence' (Canagarajah, 2007, Jenkins, 2009, Sharifian, 2009). In order to develop 'intercultural competence', speakers must develop an understanding of different pragmatic norms and various communicative strategies such as negotiation skills, situated performance, communicative repertoire, and the ability to effectively and flexibly accommodate one's interlocutors who speak different varieties of English. In addition, as Bayyurt (2006) suggests that offering local teachers more collaboration and interaction with non-Inner Circle teachers can also enhance teachers' intercultural awareness, which is an essential part of WE perspective training.

While exposure to varieties of English should be made available, explicitly addressing issues related to biased attitudes towards WE in the broader social context is important in order to contextualise and comprehend the issues that come into play when participating in international English speaking contexts. In addition, resources for teachers such as new teaching materials with references to various varieties of English need to be made available for such changes to take place and for teachers to fully benefit from them.

All English speakers from around the world are valid users, and they have a rightful place in English pedagogy. South Korean English speakers need to understand the current social status of English as an international language, a language that is used by people of different nations to communicate with one another (Smith, 1983), so that they can be appreciative of and better prepared for encounters with many different Englishes now used around the world. This change can only occur with individual teachers' willingness to take these suggestions on board, but also with the support of various levels of institutional and national organisations such as the Ministry of Education curriculum development teams. It is hoped that this would be passed on to students at school through teachers and then dispersed throughout society through the attitudes of the students and graduates of those schools, bringing South Korea into the reality of a multi-variety English speaking world.

7.2.2.2 A poly-model approach

This study suggests that a poly model approach based on a WE perspective should be introduced in teacher training. It offers teachers the chance to see that there are varieties of teaching models and methodologies which have originated in Outer and Expanding Circles as well as Inner Circle countries. I argue that holding onto closed attitudes towards less established varieties of English in their teaching practice would only continue to undermine the goal of English learning to increase the country's global competitiveness, which the South Korean government has widely promoted. If the goal of English learning is developing proficiency, that is *silyongyenge* [practical English] skills, in the international language, an AmE-only model may hinder the process. It has been extensively argued that linguistic variations and differences in these established varieties of English are not the major cause of intercultural communication problems, but instead it is the negative attitudes that surround particular linguistic features (Kirkpatrick, 2007a, 2008, 2010a; McKay, 2002). Insisting on traditional views which define English as a language that is only used by idealised Inner Circle speakers, particularly Americans, cannot be justified any longer. It would only cause South Koreans to become 'the auxiliary members' (Modiano, 2001, p. 340) of a particular country represented in English textbooks. Although I am sympathetic to the desire of South Korea's elite groups to promote limited varieties of 'established' Englishes, simplified teaching resources and a set of rules related only to these Englishes is not enough.

Since the inappropriateness of AmE as a target model has been discussed in detail in section 7.2.1, it is this study's contention that having a localised model such as KoE and a respected local English speaker such as UN Secretary General Ban Ki-Moon as a representative English speaker, whose English skills have been perceived positively (see section 5.2 and 5.3 section), would pedagogically and financially advantage the education system in South Korea. For example, resources that would otherwise be spent on employing

limited Inner Circle English speaking teachers could go towards the training of local teachers, who are most likely to remain within the system (Kirkpatrick, 2007a). Schools and students would greatly benefit from teachers' increased expertise and experience. In addition, if the target model is attainable, this would generate more success in English learning. In addition, As Hino (2012) states, having a local variety teaching model as an option is a means of expression of themselves in international settings.

In the case of South Korea, however, there is a major drawback in attempting to redirect the focus of English language learning from a mono-model to a poly model approach that includes KoE, as the local model of language has not yet been codified; there is no grammar and there are no text books or materials based on the local model, at least this is how ETSK perceive it. In addition, negative attitudes associated with the local model may work as an obstacle (see section 5.3). What is available may also not be sufficient to be applied in the classroom context or if there are any resources, these may have never been introduced to the teachers.

In the meantime, as a starting point, it would be ideal if a few relevant varieties such as established Outer Circle varieties (i.e., Indian or Philippine English) and developing Expanding Circle varieties (i.e., Chinese English) could be included in pedagogical practice. In order to successfully incorporate different varieties of English into ELT in South Korea, ETSK's repertoires of knowledge should be expanded through the infusion of WE perspectives in their training, for which a move beyond a narrow mono-model understanding of English into a broader poly-model understanding is necessary. Developing ways of employing well qualified and experienced teachers of these varieties of English from all over the world should be considered systematically. Although EPiK made teachers from India eligible for employment in the education system, considering the narrow perception amongst South Koreans of English language as 'AmE', such a decision was not welcomed by the

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public. Thus, it is another urgent issue to develop systematic and strategic ways of informing and promoting the concept of EIL and providing a rightful place for all English speakers from around the world as valid users and teachers of English (McKay, 2002), including South Koreans.

Successful cases in neighbour countries such as China and Japan give more hope that such an idea is not entirely unfeasible. For example, the case of Japan resembles that of South Korea in a number of ways. AmE had been a target model for many decades, and Japanese felt ashamed if they did not speak English the way Inner Circle speakers of English did (Takeshita, 2000). However, despite the strong AmE influence on the education system, a number of Japanese scholars, such as Hino (2009) and Yoshikawa (2005), have long argued against the use of an AmE model for Japanese schools. As a result, they have had success in hiring English teachers of Asian Englishes from Outer-Circle countries such as the Philippines, Singapore and India. In addition, a department of WE at Chukyo University has been established to advance the studies of WE. This department has identified an educated JaE as a target model and promoted the idea of English as an Asian language (D'Angelo, 2012). Yoshikawa (2005) reported that attitudinal changes amongst students who are enrolled in the WE course are taking place. Furthermore, English as a Lingua Franca (ELF) program and the ELF centre at Tamagawa University in Japan is another case that the KME can use as an example to adopt (Oda, 2014). The ELF program at Tamagawa University is designed to meet students' needs of the globalised world so that they become able to communicate with people all over the world using English as a lingua franca. The ELF courses are taught by instructors with nine different first languages from eleven different countries including South Korean instructors (Oda, 2014).

In the case of China, studies of 'a Chinese variety of English' (Kirkpatrick, 2002, 2006, 2012; Xu, 2010) have gathered momentum and the codification of ChE has been progressing

at a faster rate than any other Expanding Circle variety. Kirkpatrick (2007a) also agrees that it is inevitable that the local endonormative model in China will become the one used in classrooms. It is presumed that it will take a long time before KoE becomes formalised and taught in schools, considering the early stage of codification and the limited number of empirical studies available of KoE to date. Yet a move towards adopting it as a target model greatly enhances the prospects of successful language learning in South Korean schools. Taking the cases of China, Japan into account, more work and research into KoE should be encouraged and conducted.

'The perceived reality' has also contributed to English teachers favouring a mono-model approach, idealising AmE as the only model and reluctance to include 'other' Englishes in their pedagogical practice. A large number of ETSK frequently commented on the pressure to prepare for the high stakes test that did not access students' knowledge of 'other' varieties of English. The anticipation regarding potential resistance from their students and parents is evident, especially when students do not see a close link between teaching activities and test preparation. The primary motivation for studying English is reported as preparation for the test and its score is used to indicate one's social status. There is a tremendous wash back effect found in teachers' pedagogical practice which seems unavoidable. Given this situation, the nature of the proposal in the presented study can be challenging. Therefore, if the wash back effect is unavoidable, it should be used to lead into positive outcomes to help South Korean students to become proficient speakers of an international language. In order to do so, radical reconceptualization of the priorities in English assessment in South Korea may be required (Ahn, 2015).

Canagrajah (2006) suggests that the priorities of assessment should move away from a reliance on formal grammatical competence, instead developing students' strategies of negotiation, situated performance, communicative repertoire and language awareness. In

addition, a number of studies (e.g., Eler and Davies, 2006; Hu, 2012 and Lowenberg, 2012) have suggested various ways to assess English as an International Language. Considering the competitiveness of the educational setting in South Korea, a careful approach to changes in ELT assessment is definitely required. This suggests further research on English assessment in the case of South Korea.

7.2.2.3 Changes in pedagogical priorities

Canagarajah (2006) proposes that the key to successful communication is 'multidialectal competence' (p. 233): the skills that allow you to understand and shuttle between diverse varieties of English to facilitate and negotiate the communication. This would require the re-examination of *silyongyenge* [practical English] skills. English education practice may need to place an emphasis on developing South Korean students' intercultural communicative competence by providing a variety of English models as a way of improving students' practical English skills. It has been argued that having varieties of English would also enhance students' intercultural communicative competence. Canagarajah (2006) also argues that it is unwise to believe that the production of a 'standard' variety lexico grammar and syntax is a sign of proficiency that leads to successful communication outcomes. He asserts that success in communicating in English as an international language is not driven by the 'accurate' production of the native variety of English, or by the use of native lexico grammar at all. Instead, 'multidialectal competence' is the key. In addition, Firth (1996) also argues that many types of ungrammatical production in real speaking situations are 'non-fatal' and go unnoticed. It is also common to see the use of the 'let it pass' strategy or other linguistic devices for mutual understanding in communication.

This does not mean that grammar teaching does not have its place. However, given the priority placed on improving students' practical English skills, English education should seek to enhance students' readiness to engage in interactions in an increasingly multilingual and

multicultural English using world. This could be done by first developing students' intercultural competency skills. It is essential to offer students cultural knowledge of relevant countries, experiences and examples of how pragmatic norms differ across cultures, different strategies for negotiation, situated performance, communicative repertoire, the awareness of cultural differences, and the ability to accommodate one's interlocutors. For example, explicit attention should be given to expressing agreement and disagreement and managing turn-taking, which could differ cross-culturally. Potential English textbooks should include news articles and promote literature written in Outer Circle and Expanding Circle English varieties. They can extensively include conversational dialogues between Outer and Expanding Circle speakers, including examples of the English speaking context of a Japanese man and Chinese woman discussing in English a business plan in China, along with related cultural issues, pragmatic and linguistic norms. For example, it is evident from the Asian Corpus of English (ACE) that the topics that Asian multilinguals discuss are primarily concerned with Asian events and phenomena. As suggested by Kirkpatrick (2007b), comparative cultural topics such as discussion about the roles of Buddhism and Islam in Thailand and Indonesia could take place.

A successful example of enhancing students' cultural knowledge was found in a WE class at Boğaziçi University in Turkey (Bayyurt and Tanghe, 2014). The stated educational goal in English education in Turkey is similar to South Korea's being: 'to equip learners with the language skills necessary for communicating in the foreign language' (Bayyurt & Altinmakas, 2012, p. 169). Bayyurt and Tanghe (2014) reported a successful tele-collaboration case between two universities in South Korea and Turkey using Facebook as a means of intercultural communication between students. Their study reports that both students' understanding of each other's cultural norms and customs were greatly enhanced as a result of this activity. Bayyurt and Altinmakas (2012) discuss the positive impact of the WE

based course and suggest that even small changes in a conventional language course can lead to a great outcome in raising awareness of WE and produce attitudinal changes in its students.

Globalisation is real and English plays a central role as an international language in linking people with different mother tongues for international and intercultural communication. South Koreans are critically aware of the power of English in a globalising world. There is little doubt that English should be learned as a tool for intercultural communication rather than as a means of obtaining individual status and power. Possessing *silyongyenge* skills in English is not just about being able or willing to communicate with Inner Circle English speakers only. Instead, it involves adopting effective communicative strategies that are appropriate to a much wider range of English speakers. In recognition of this fact it is argued that the government's and teachers' view of practical English skills needs to be reconsidered.

7.3 Conclusion

This chapter is focused on exploring the pedagogical implications of the findings in detail. It begins with addressing the problems that arise from a mono-model approach in English education then discusses three suggestions including 1) the implementation of adequate training in WE perspectives for pre/in service teachers, 2) the inclusion of models and teachers from Outer and Expanding Circle countries and 3) the emphasis on developing intercultural communication skills. I strongly believe that a shift in English education to a focus on the international aspect of English, embracing WE and teaching intercultural communication skills, would greatly benefit ETSK's, their students, and ultimately South Korean society as a whole.

Chapter 8 Conclusion

8.1 Summary

This chapter provides a summary of each previous chapter, along with restating the limitations of the presented study and making suggestions for further research. After chapter one, the introductory chapter, there followed a critical review of the relevant literature and a detailed description of the research context in chapter two. Chapter three outlined the research methodology presenting the justification for the research questions and establishing the scope of the research. In chapters four through seven, the major research findings were presented, followed by critical discussions of the findings. Chapter four reported ETSK's limited awareness of varieties of English, except for AmE, and chapter five presented their favouritism for AmE, addressing some of the influential factors stemming from their attitudes. ETSK's attitudes towards varieties of English revealed the close connection with their level of awareness towards these varieties, together with the role of English language policy in South Korea and the effect of economic prestige being attached to a particular variety. The next chapter, chapter six, focused on ETSK's attitudes towards a local variety of English, KoE, and revealed their emotional attachment to KoE, yet found that KoE is still rated negatively in regard to the use of that variety. This chapter also identified a major research gap in the study of KoE and argued for more research into this variety. Chapters six and seven concentrated on the findings related to pedagogical issues and the implications of these. Chapter six showed that AmE is overwhelmingly preferred by ETSK as the ideal pedagogical model for English, and discussed possible reasons for AmE favouritism, including teachers' perceived responsibility to prepare students for a strongly AmE biased exam. Chapter seven identified several problematic aspects of having a mono-model approach that has been favoured by a majority of ETSK (e.g., AmE exclusively being included in ELT), then

suggested three directions for change with an emphasis on implementing a WE perspective in pre/in service training, poly-model approaches to English pedagogy and the importance of teaching intercultural communication skills.

In sum, ETSK's overall awareness of varieties of English is limited, and their attitudes towards these Englishes are rather negative. Nevertheless, the fact that the idea of inclusion of varieties of English in ELT is not overly rejected by ETSK would seem to imply that a poly-model approach from a WE perspective still has its place in the future of English teaching, on the condition that adequate and regular training and opportunities to learn about these Englishes is given to ETSK. The presented study concludes with a proposal in a response to the Korean government's proposed a major reform of the nation's English language education that aims to develop and deliver world-class language education that helps South Koreans become internationally competent users of English and active participants in today's globalised world. It is argued that in order to achieve this aim, developing teachers' awareness of and positive attitudes towards varieties of English is essential so that they can be prepared to internationalise their English pedagogical practices.

8.2 Limitations of the presented study and further research suggestions

Although the findings have cast a great deal of light upon the complex nature of the attitudes of ETSK towards varieties of English, a number of limitations exist and, as a result, there is undoubtedly a large amount of scope for more research in this area. First, for both theoretical and practical reasons, the informants chosen to participate in the study consist entirely of English teachers residing in urban areas in South Korea. Clearly, the presented study is highly contextualised to particular educational settings in limited areas of South Korea. Therefore, in order to be able to generalise the findings beyond this particular group, it would be desirable to replicate the study with a broader range of participants, including teachers in rural areas,

students, parents and policy makers. In addition, investigating attitudes of the people in non-school settings, especially professional people who have frequent contact with foreign business partners, would be of particular interest for many, given the majority of Koreans are not studying or working in academic contexts, thus the findings may have different insights and offer valuable information and implications for ELT.

The findings of this study demonstrate ETSK attitudes towards eight chosen varieties of English as potential predictors of attitudes towards other varieties of English. However, as discussed in section 4.4, participants' awareness of varieties of English is very minimal, more work that incorporate this issue with an improved methodological investigation is essential. Since this study is the first empirical study on teachers' language attitudes in South Korea, it was difficult to anticipate many of the issues that emerged which could potentially have been given more attention. For example, the extent of participants' awareness of other English varieties was overwhelmingly more limited than anticipated, and the extent to which their awareness of other varieties of English has influenced their attitudes is only tentative and thus it needs much closer investigation.

This study does not capture any language attitude changes. It would be necessary to conduct a similar study several times over a period of years for a longitudinal study of attitude change. This would provide valuable information on the direction of any attitude changes occurring amongst the population. In particular, the results of this study indicate the need for further research into not only the changes in Korean attitudes to their own variety of English but also the need for an investigation into attitudinal changes of other expanding circle users to their own English varieties.

As suggested in section 7.2.2, more work on the codification of KoE is essential. The development of KoE as an emerging nativised variety has not yet been properly acknowledged, and research on it is still largely limited compared with other Asian varieties

of English, such as Chinese English, Indian English and Singaporean English. In the case of China, studies of a Chinese variety of English (ChE) have gathered momentum and the codification of ChE has been progressing at a faster rate than any other Expanding Circle variety (Adamson, Bolton, Lam, & Tong, 2002; Jiang, 2002; Kirkpatrick & Xu, 2002; Xu, 2010a, 2010b). Systematic research into KoE, therefore, will fill the gap in the study of WE as well as contribute to the adoption of the local variety of English into the formal education system.

Finally, as noted in section 6.4.1, given the tremendous wash back effects in the competiveness of South Korean educational settings, although ETSK considered teaching varieties of English as important, they were cautious including them in the classroom. Therefore, further studies into ways of assessing students' English competence that includes their intercultural and pragmatic skills, and understanding of internationally used Englishes in a wider range of English speaking contexts would be extremely valuable.

Appendices

Please return this form(설문지 반송 방식)

████████████████████████████████████

Or (또는)

██

Or

 By posting me on (우편)

안혜정

부산시 남구 용호 3 동 385-26 16/1 608-090

Questionnaire questions: Type B (English + Korean) 설문지

Please put a (√) in the appropriate bracket. (V 를 알맞은 곳에 표시해주십시요)

1. Gender (성별): Female (여) ( ) Male (남) ( )
2. Age(연령): 20-30 ( ) 31-40 ( ), 41-50( ), 51-60 ( )
3. English Teaching experience (교사 경력): 0-5 years ( ), 6-10 years ( ), 11-15years ( ),15-20+ years ( )
4. Your Nationality (국적): ……………………………..

  Please Circle the number to indicate to what extent you agree or disagree with the following statement (Example: 1= total disagreement, 7= total agreement) (아래 설문에 얼마나 찬성/반대 하는지 해당하는 숫자에 ◯ 해 주십시요 (예: 1= 매우 반대, 7= 매우 찬성)

Part A	
Statement (설문)	Disagree ⟹ Agree
1. English is the most important language for international communication for my South Korean students. (영어는 국제적인 의사소통의 도구로 가장 중요한 언어이다).	1 2 3 4 5 6 7
2. There are varieties of English around the world. (세계에는 여러가지 영어가 사용 되고 있다)	1 2 3 4 5 6 7
3. It is important to teach only native varieties of English (e.g. American English, British English etc.). (네이티브 영어 예: 미국식 영어, 영국식 영어만을 가르치는 것이 중요 하다.	1 2 3 4 5 6 7
4. There is a need to teach non-native varieties of English (e.g. Indian English, Singaporean English). 비 네이티브 영어 (싱가폴식 영어, 인도 영어) 를 가르칠 필요성이 있다.	1 2 3 4 5 6 7
5. The General Secretary of the UN, Ban Ki-Moon is a proficient	1 2 3 4 5 6 7

	speaker of English. 유엔 대사 반기문은 영어를 유창히 구사 하는 사람이다	
6.	I am willing to participate in an English learning program that introduces non-native varieties of English.나는 비네이티브 영어를 가르치는 프로그램에 참가할 의사가 있다.	1 2 3 4 5 6 7
7.	Korean English (e.g. *Konglish*) is a developing variety of English. 한국식 영어, 즉 콩글리쉬도 영어의 한 종류로 자리 잡아 가고 있다.	1 2 3 4 5 6 7
Comments (If any) (설문에 관한 다른 의견이 있다면 기재바랍니다.)		
8. What are your students' three main purposes of learning English? **Choose three and rank** them in order from most important reason to least important reason. 학생들이 영어를 공부 하는 목적이 무엇이라고 생각하십니까?중요하다고 생각하는 순으로 세가지를 골라 등수를 매겨 주십시오. (1 번: 가장 주된 이유) To increase chances of getting a future job 미래 취업 ( ) To prepare for an English test (university entrance) 영어 시험 대비( ) Please indicate the name of the test if you are aware of it. ( ) (학생들이 준비 하는 시험의 이름을 아시면 기재 해 주십시요. To travel overseas 해외 여행 ( ) To study overseas 해외 유학 ( ) To communicate with foreigners 외국인과 의사 소통 ( ) To understand English films 영어로된 영화를 보기 위해서( ) To have greater access to English websites 영어로된 웹사이트를 보기 위해서( ) Other reasons (다른 이유):		

Part B: Indicate a variety (type) or varieties (types) of English that you are aware of (해당 되는 영어의 종류를 골라서 V 를 해주 십시요)

Please **put a (√) or more** in the appropriate bracket/bracket	
9. Which variety of English do **you think** you speak? 내가 지금 구사하고 있다고 생각 하는 영어?	American English (미국식 영어) ( ), British English (영국식 영어 ( ), Canadian English (캐나다식 영어)( ), Indian English (인도식 영어)( ), Singaporean English 싱가폴식 영어 ( ), Korean English 한국식 영어 ( ), Chinese English 중국식 영어( ), Japanese English 일본식 영어 ( ) I am not sure ( ) (잘 모르겠음), 　　　Others (다른종류의 영어) ………………………..

	Any comments (다른 의견):
10. Which variety of English do **you think** you are currently teaching? 내가 지금 학생들에게 가르치고 있다고 생각 하는 영어?	American English (미국식 영어) ( ), British English (영국식 영어 ( ), Canadian English (캐나다식 영어)( ), Indian English (인도식 영어)( ), Singaporean English 싱가폴식 영어 ( ), Korean English 한국식 영어 ( ), Chinese English 중국식 영어( ), Japanese English 일본식 영어 ( ) I am not sure ( ) (잘 모르겠음), Others (다른종류의 영어) ……………………….. Any comments (다른 의견):
Part C Indicate a variety (type) or varieties (types) of English (해당하는 영어 종류를 찾아서 1 위 부터 3 위 까지 등수를 매겨 주십이요) (1 번 가장 선호)	
Choose three varieties of English and rank them in order of preference. Example: 1= most preferred to 3= least preferred.	
11. Englishes that you want to learn 배우고 싶은 영어	American English (미국식 영어) ( ), British English (영국식 영어 ( ), Canadian English (캐나다식 영어)( ), Indian English (인도식 영어)( ), Singaporean English 싱가폴식 영어 ( ), Korean English 한국식 영어 ( ), Chinese English 중국식 영어( ), Japanese English 일본식 영어 ( ) I am not sure ( ) (잘 모르겠음) Others (다른종류의 영어) Any comments (다른 의견):
12. Englishes that your students need to learn 우리 학생들이 배워야 할 영어	American English (미국식 영어) ( ), British English (영국식 영어 ( ), Canadian English (캐나다식 영어)( ), Indian English (인도식 영어)( ), Singaporean English 싱가폴식 영어 ( ), Korean English 한국식 영어 ( ), Chinese English 중국식 영어( ), Japanese English 일본식 영어 ( ) I am not sure ( ) (잘 모르겠음) Others (다른종류의 영어) ……………………….. Any comments (다른 의견):

13. Which varieties do you think are being promoted by the Ministry of Education? 본인이 생각 하기에 교육부에서 장려하는 영어 (Most promoted 가장 장려되는 영어=1)	American English (미국식 영어) ( ), British English (영국식 영어 ( ),Canadian English (캐나다식 영어)( ), Indian English (인도식 영어)( ), Singaporean English 싱가폴식 영어 ( ), Korean English 한국식 영어 ( ), Chinese English 중국식 영어( ), Japanese English 일본식 영어 ( ) I am not sure ( ) (잘 모르겠음), Others (다른종류의 영어) ………………………… Any comments (다른 의견):
14. Which country's culture should be taught in English lessons? 영어 수업에 가르쳐야 한다고 생각 하는 나라의 문화 (Most important culture to teach 꼭 가르쳐야 되는 문화=1)	American Culture 미국 문화 ( ), British Culture 영국식 문화 ( ), Canadian Culture 캐나다 문화 ( ), Indian Culture 영국 문화 ( ), Singaporeans culture 싱가폴 문화 ( ), Korean culture 한국 문화 ( ), Chinese culture 중국 문화( ), Japanese Culture 일본 문화( ) I am not sure (잘 모르겠음)( ) Others (다른나라의 문화) ………………………… Any comments (다른 의견):
15. Which countries do you think Korea has the most interaction with? 한국과 가장 연관이 많은 나라? (Most connected =1) (가장 연관된=1)	the USA 미국 ( ), Britain 영국 ( ), Canada 캐나다 ( ), India 인도( ), Singapore 싱가폴 ( ), China 중국 ( ), Japan 일본 ( ) I am not sure ( ) Other countries: ……………………….. Any comments:

Please circle the number to indicate to what extent you agree or disagree that this variety of English is a good model of English? 영어 수업용 모델로 사용하기 좋은지에 대한 자신은 의견을 표현해 주십시요.		
	(적합하지 않음) (적합함)	
	inappropriate appropriate	
American English	1 2 3 4 5 6 7	
British English	1 2 3 4 5 6 7	
Canadian English	1 2 3 4 5 6 7	
Indian English	1 2 3 4 5 6 7	
Singaporean English	1 2 3 4 5 6 7	
Chinese English	1 2 3 4 5 6 7	
Japanese English	1 2 3 4 5 6 7	

Korean English	1 2 3 4 5 6 7

본인이 느끼는 봐대로 가까운쪽으로 답해 주세요. 의견이 없을 실 경우 잘 모르겠음에 답을 해주셔도 됩니다. Please indicate your impressions or feelings of these Englishes. If you have no feelings towards these Englishes, you have also an option of 'no particular feelings or opinion'. **Example: 1 = total disagreement, 7 = total agreement) (**아래 설문에 얼마나 찬성/반대 하는지 해당하는 숫자에   해 주십시요 **(** 예**: 1=** 매우 반대**, 7=** 매우 찬성**)**

16. American English 미국식 영어

	Disagree Agree	Comments (if any) or 잘 모르겠음
Intelligent (지적인)	1 2 3 4 5 6 7	잘 모르겠음 (no particular feelings or opinion)
Pleasant (유쾌한)	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Confident (자신감 있는)	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Fluent (유창한)	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Gentle (부드러운)	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Familiar (친숙한)	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Clear (명확한)	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Friendly (친근한)	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Trustworthy (신뢰할수 있는)	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Comments (다른 의견):		

17. British English 영국식 영어

	Disagree Agree	Comments (if any) or 잘 모르겠음
Intelligent	1 2 3 4 5 6 7	잘 모르겠음 (no particular feelings or opinion)
Pleasant	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Confident	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Fluent	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Gentle	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Familiar	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Clear	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Friendly	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Trustworthy	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)

Comments (다른 의견):

18. Canadian English 캐나다식 영어

	Disagree Agree	Comments (if any) or 잘 모르겠음
Intelligent	1 2 3 4 5 6 7	잘 모르겠음 (no particular feelings or opinion)
Pleasant	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Confident	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Fluent	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Gentle	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Familiar	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Clear	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Friendly	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Trustworthy	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)

Comments (다른 의견):

19. Indian English 인도식 영어

	Disagree Agree	Comments (if any) or 잘 모르겠음
Intelligent (지적인)	1 2 3 4 5 6 7	잘 모르겠음 (no particular feelings or opinion)
Pleasant	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Confident	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Fluent	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Gentle	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Familiar	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Clear	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Friendly	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Trustworthy	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)

Comments (다른 의견):

20. Singaporean English 싱가폴식 영어

	Disagree Agree	Comments (if any) or 잘모르겠음
Intelligent (지적인)	1 2 3 4 5 6 7	잘 모르겠음 (no particular feelings or opinion)
Pleasant	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Confident	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Fluent	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Gentle	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Familiar	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Clear	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Friendly	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Trustworthy	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)

Comments (다른 의견):

21. Chinese English 중국식 영어

	Disagree　　Agree	Comments (if any) or 잘 모르겠음
Intelligent (지적인)	1 2 3 4 5 6 7	잘 모르겠음 (no particular feelings or opinion)
Pleasant	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Confident	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Fluent	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Gentle	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Familiar	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Clear	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Friendly	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Trustworthy	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)

Comments (다른 의견):

22. Japanese English (일본식 영어)

	Disagree Agree	Comments (if any) or 잘모르겠음
Intelligent (지적인)	1 2 3 4 5 6 7	잘 모르겠음 (no particular feelings or opinion)
Pleasant	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Confident	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Fluent	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Gentle	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Familiar	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Clear	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Friendly	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Trustworthy	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)

Comments (다른 의견):

23. Korean English (한국식 영어)

	Disagree Agree	Comments (if any) or 잘 모르겠음
Intelligent (지적인)	1 2 3 4 5 6 7	잘 모르겠음 (no particular feelings or opinion)
Pleasant	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Confident	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Fluent	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Gentle	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Familiar	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Clear	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Friendly	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)
Trustworthy	1 2 3 4 5 6 7	잘 모르겠음(no particular feelings or opinion)

Comments (다른 의견):

Appendix 2: Table 4.5 Category 2 *Post Hoc Sidak*

Table 4.5 Category 2 *Post Hoc Sidak*

Dependent Variable	Group(I)	Group(J)	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower	Upper
BrE-Pleasant	KET1	KET2	0.135	0.194	0.865	-0.33	0.6
		FET	-0.822	0.265	0.007	-1.46	-0.18
	KET2	KET1	-0.135	0.194	0.865	-0.6	0.33
		FET	-0.957	0.266	0.001	-1.6	-0.32
	FET	KET1	0.822	0.265	0.007	0.18	1.46
		KET2	0.957	0.266	0.001	0.32	1.6
BrE- Gentle	KET1	KET2	-0.122	0.195	0.898	-0.59	0.35
		FET	-0.93	0.269	0.002	-1.58	-0.28
	KET2	KET1	0.122	0.195	0.898	-0.35	0.59
		FET	-0.808	0.272	0.01	-1.46	-0.15
	FET	KET1	0.93	0.269	0.002	0.28	1.58
		KET2	0.808	0.272	0.01	0.15	1.46
CaE-Familiar	KET1	KET2	0.285	0.192	0.364	-0.18	0.75
		FET	-0.538	0.248	0.091	-1.14	0.06
	KET2	KET1	-0.285	0.192	0.364	-0.75	0.18
		FET	-0.823	0.247	0.003	-1.42	-0.23
	FET	KET1	0.538	0.248	0.091	-0.06	1.14
		KET2	0.823	0.247	0.003	0.23	1.42
CaE-Friendly	KET1	KET2	0.038	0.188	0.996	-0.41	0.49
		FET	-0.814	0.252	0.005	-1.42	-0.21
	KET2	KET1	-0.038	0.188	0.996	-0.49	0.41
		FET	-0.853	0.251	0.003	-1.46	-0.25
	FET	KET1	0.814	0.252	0.005	0.21	1.42
		KET2	0.853	0.251	0.003	0.25	1.46
JaE-Intelligent	KET1	KET2	-0.16	0.276	0.917	-0.83	0.51
		FET	-1.377	0.401	0.002	-2.35	-0.41
	KET2	KET1	0.16	0.276	0.917	-0.51	0.83
		FET	-1.217	0.407	0.01	-2.2	-0.23
	FET	KET1	1.377	0.401	0.002	0.41	2.35
		KET2	1.217	0.407	0.01	0.23	2.2
JaE-Friendly	KET1	KET2	-0.034	0.281	0.999	-0.71	0.65
		FET	-1.342	0.412	0.004	-2.34	-0.34
	KET2	KET1	0.034	0.281	0.999	-0.65	0.71
		FET	-1.308	0.417	0.007	-2.32	-0.3
	KET2	KET1	1.342	0.412	0.004	0.34	2.34
		KET2	1.308	0.417	0.007	0.3	2.32
JaE-Trustworthy	KET1	KET2	-0.361	0.291	0.52	-1.07	0.34
		FET	-1.619	0.426	0.001	-2.65	-0.59
	KET2	KET1	0.361	0.291	0.52	-0.34	1.07
		FET	-1.257	0.436	0.014	-2.31	-0.2
	FET	KET1	1.619	0.426	0.001	0.59	2.65
		KET2	1.257	0.436	0.014	0.2	2.31

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Appendix 3: Semi-structured Interview questions

1. Do you think that there are lots of different kinds of Englishes?

   다양한 영어가 존재 한다고 생각 하십니까?

2. Can you name some of them please? And explain any varieties of English you know of?

   알고 있는 영어의 이름이나 설명 부탁 드립니다.

3. Which one do you think you speak and why do you think so?

   본인은 무슨 영어를 구사 한다고 생각 하세요? 왜 그 영어를 구사 한다고 생각 하십니까?

4. Amongst these, is there an English that you particularly like? (Why/why not?)

   알고 있는 영어중 본인이 특히 좋아 하는 영어가 있습니깐?

5. Which kinds of English do you think your students want to learn? Do you feel they have

   any preferences? (Any apparent ones?)

   우리 학생들이 좋아 하는영어가 뭘까요? 학생들이 선호하는 영어가 있는것 같아요? 왜 그럴까요?

6. Can you rank these varieties from the 'best' to 'worst' according to your own criteria?

   Why did you rank them this way?

   선생님 자신의 기준에 따라 영어 종류의 순위를 매길 수 있습니까? 그리고 기준이 뭡니까?

7. What kinds of English do you think your students are most likely to be familiar with and

   what kind of English do you think they learn?

   학생들이 가장 친근한 영어, 또는 배우는 영어의 종류가 무엇이라고 생각 하십니까?

8. Do you think there is need for your students to understand non-native varieties of English?

   (Why/why not?)

   학생들이 non-native 영어를 배울 필요가 있다고 생각 하세요?

9. Who, or which nationalities, do you think your students will communicate in English with

   in the near future? 미래에 학생들이 영어로 어느 나라 사람들이랑 대화를 할까요?

10. Do you think it is more beneficial for them to learn or to be exposed to one kind of English (e.g. American English)? (Why/why not?) 한가지의 영어, 즉 미국영어만 배우는게 다른 여러가지 영어를 접하는 것보다, 더 이득이 된다고 생각 하세요?

11. Have you heard of Korean English? Korean English 에 대해서 들어 본적이 있나요?

12. If so, how would you describe Korean English? Korean English 를 어떻게 설명하시겠어요?

13. Konglish and Korean English? What do you think the differences are between them? Korean English 와 Konglish 가 뭐가 다를까요?

Appendix 4: Interview Extracts

Extract 1: Brian

> **Brian***: I am not sure if I read the article properly…somewhere, I read that…70% or 80% of English conversation take places between non-native English speakers…and they don't all speak in AmE...I am aware that there are… there are many different Englishes…there is no superior or inferior English as such…they are just different it's not any less correct than AmE or BrE…They are just different. They are just as good as…Well, I think that correctness is a relative term, you know. There's British English and American English compared to each other. I think they're just the same because English is the main language of both of those countries. So maybe there's some…a little bit of difference but I think they are both correct.*
>
> **Hyejeong***: What about other Englishes?*
>
> **Brian:** *Other Englishes. I don't really know about other Englishes…hmm…*
>
> **Hyejeong:** *Indian English or Singaporean English?*
>
> **Brian:** *Indian English. But I think that English is used a lot in India. And I think that it's not any less correct than American English or British English as long as the people speaking it understand each other and it works.*

Extract 2: Bujeong-Sa

> **Bujeong-Sa***: It is a Korean styled English. It is sophisticated English that expresses the unique Korean culture and ways of thinking. How could American English describe things that Korean English could describe? It is impossible. 'Korean Style English' should be used. It is so necessary.*
>
> **Hyejeong:** *Would you call KoE Konglish?*
>
> **Bujeong-Sa***: Well…I don't like the term, Konglish. It sounds derogatory. People seem to mock Konglish, I don't know…it doesn't sound like a serious language. I think they are the same things but I like the word Korean English better than Konglish…We have our unique English, Korean English I believe it is a great language, but there is still a need to make it more sophisticated to become the solid one. The more people use it, I think it will become more accepted and developed. I don't see why Korean English can't be developed just like Filipino or Indian English… I think Korean English should be developed like them. I am impressed with how Filipinos speak their English in their own way. I questioned myself, why do we only speak English like*

Americans? I agree that English, as an international language, should be used as a tool to transfer and convey the countries or the users' unique cultural values and characteristics. I think we should change Korean's belief that going to America or Canada is the only way to speak good English... I really think Korean English should develop further. ..

부정사: 한국식 스타일 영어… 좀 더 정교하게 한국 특유의 문화와 사고 방식을 잘 표현 할수 있지 않을 까…어떻게 미국 영어가 한국식 영어가 표현할 수 있는 것을 표현 할 수 있을까요? 불가능 하죠. 한국식 영어가 사용이 되어야죠 필요 합니다.

혜정: 한국식 영어를 콜그리시라고 부르시나요?

부정사: 저는 콩글리쉬란 말을 안 좋아 해요. 좀….그렇잖아요. 콩글리쉬 하면 사람들이 좀 우습게 보고, 울고…좀 진지 하게 생각을 안하는것 같아요. 솔직히 있는거 같지 않잖아요 코리안 잉글리쉬가 좀더 좋네요. 우리는 우리식의 영어, 코리안 잉글리시가 있잖아요. 아주 훌륭한 언어죠, 하지만 좀더 정교함을 거칠 필요는 있죠. 사람들이 더 많이 사용하고, 인식도 좋아 지고 다발전 한면…코리안 잉글리쉬도 필리피노나 인도식 영어와 같이 발달 할 수 있을 것 같습니다. 필리핀식 영어가 사용 되는 걸 보고 깜짝 놀랬죠. 그래도 왜 우리는 구지 미국식으로 영어를 해야 하나 하고 생각 했죠. 영어는 국제언어데, 우리 나라사람의 문화난 특징을 잘 전달 할수 있는 도구가 되어야쟈…제 생각엔 우리 나라 사람들의 인식도 바껴야 한다고 생각 해요. 구지 미국이나 캐나다 를 간는 것이 좋은 영어를 하는 것이 아니라…한국식 영어 좀더 발달시켜야죠…

Extract 3: Candice

Candice: Yeah…I hear it all the time. Korean English…you mean Konglish? I don't think there is such a thing as in Korean English like American English but I can say...Koreans use Konglish…especially my students, use it all the time. Although it is incorrect, I think they are so funny and I use it with my students actually. My students seem to like it. I understand what they mean and I also use it with them and students seem to like it. I think it's good, they use it with me. If they have to write a letter to me, they write. 'Dear my teacher and they will say…'you are so pretty' and 'I love you'. They often use it 'I love you' and pretty...etc. 'You are so handsome and I love you'… I can't think of any example of Korean English…hmm…oh...yeah…There is one boy who has been very disrupting in class, so one of my co-teachers asked him to write an apology letter to me. In his letter he would write like this…

Dear Candy

I am so sorry. You are so good. I am so bad. You are the best English American Teacher. I am so sorry. You are so pretty I won't talk again.

Extract 4: Craig

Craig: *Of course, KoE should be considered as a variety of English, just like any other Englishes. Yes, it is true that it hasn't had time to be properly codified via scholars and academics yet but virtually everyone in Korea uses it and understands it. I use it and hear it all the time. I think it is wrong to say, it is not English or it is incorrect English. Not one English can be correct all the time anyway, language changes so fast, especially English as a true international language, spoken by so many people in many different countries. There are so many different types of English these days…I don't know all of them but I know KoE is one of them at least.*

Extract 5: David (1)

Hyejeong: *What do you think of other Englishes?*

David: *What do you mean Englishes? I saw your survey. I think it's wrong. They're not English…they're just different letters. They're not different Englishes as you call it….Well…I think when you say Canadian English or Australian English, you are posing a question, what you are implying is they're English in themselves and they're not… they're just different letters. They're not different Englishes as you call them. If you have to pinch and hole it, you'd compare it to American English. You…Elongate the vowels, longer, like you have a different pronunciation; you sharpen consonants, on the end of your words. American English…hmm…They probably drifted off and don't pronounce words so sharply. As well as they have different vocabulary, as well…You need to define what different English first. And I don't think, Australian English for a start definitely it does not have a different system to British or American English. Again it's just English like British English. And through time, they have developed their own sets of colloquialisms. And that's it. There is no other difference apart from colloquialisms. Yeah, I don't know any grammar structure in CaE which is different to AmE. Another example…Canadian English…it is just American English… Another example...I definitely think Filipino English is heavy accented, so is Indian English…Historically, Filipino English is just, it's almost like a bit of a pet tori...Filipino English is broken English, missing lots of a...If you listen to Filipino English speakers…some of them, not all of them, but a lot of them miss units of*

language. Morphemes…and…So they cannot function if they describe themselves, or if they want to describe a situation, or use a language, they cannot use it as well as an American English speaker, because, there aren't complete grammatical structures. Yeah, the more diluted the English becomes with colloquialisms, with a new vocabulary. The more diluted it comes the harder it is to understand. The perfect example would be, if you went to Jamaica where the English they've learned from the colonial British, has become more and more diluted as they have internalised and made it their own language. Now you have patois which even though they're also speaking English it is becoming so broken down, you can't even call it English any more. I certainly can't understand it if Jamaicans are talking to each other in Jamaican. Did they want me to understand? They are still speaking in their 'form of English', but it's so diluted from what I know. It's impossible… just impossible to…

Extract 6: David (2)

David….*what is the point of having all these diluted Englishes? I know in Korea, no one wants to learn Jamaican English or Filipino English…Korean English, as you call it, I think it is more to do with their pride than anything else. People don't want to speak in Korean English anyway…*

Extract 7: David (3)

Hyejeong: *Have you heard of Korean English?*
David: *Yeah…I hear and see Koreans say some words. But I don't even think that there is anything that is called Korean English. It hasn't had time to…develop to be even called a language. How can we say that just because countries have started to learn English and they are making mistakes when they speak English, just because when they speak some words…that they get to own a new name of English? Koreans use chunks of words for a particular situation but it is wrong. It is a mistake. There may be some potential to be considered as Korean. Definitely not English.*

Extract 8: Dongo-Ee (1)

Dongo-Ee: *When I graduated from university, I was confident in my English skills. But when I went to the UK, and I lost my luggage, and I needed to lodge the lost baggage application, I really could not understand what the airport staff were talking about during the process …so I had to keep saying ' I beg your pardon?'*

동고이: 그래서 대학 졸업을 하고 요즘에 와서 저도 대학을 졸업하고 나름대로 영어를 좀 한다 그렇게 생각을 하고 영국에 갔는데 공항에서 짐을 분실한 거예요. 짐을 분실했다고 report 를 해야하는데 나름대로 영어를 잘 한다고 생각하고 말을 했어요 말을 했는데 그 쪽에서 제 이야기를 알아듣는 것 같은데 그 쪽에서 던지는 말을 하나도 못 알아듣겠더라고요. 또 뭐 Pardon 만계속 했죠.

Extract 9: Dongo-Ee (2)

Hyejeong: What do you think of BrE?

Dongo-Ee: I like BrE. It sounds very attractive. It is the original English…I'd like to teach BrE, but students find it hard and English teachers in Korea including myself actually do not have much knowledge of BrE. I have never learned BrE. I am sure unless they put extra effort into learning BrE particularly, in Korea, not many teachers would be familiar with BrE.

혜정: 영국식 영어에 대해선 어떻게 생각 하세요?

동고이: 영국식 영어 좋죠. 매력적이고…전통 영어잖아요. 영국식 영어 가르치고 싶지만, 학생들도 어려워 할 것 같고, 저도 별로 아는 것도 없고…영국식 영어는 제대로 한번도 안 배워 봤어요. 아만 다른 선생님들도 마찬가지만, 개인이 스스로 공부를 하진 않는한 아마 잘 모를걸요.

Extract 10: Dongo-Ee (3)

Dongo-Ee: You mean, Konglish? When it comes to Konglish, do you mean Korean accented English or the ones with different meanings? As you know…those things that are not used in English?

Hyejeong: Ha-ha…I am asking you. How can you define KoE then..?

Dongo-Ee: I think it is English with a Korean accent. Like Mr Ban Ki-Moon. He speaks Konglish very well. But the one where the meaning changes…I am reluctant to say it is English…and I think we should know the real value of it...it may be ok to use Konglish in Korea only but don't we need to know the real and original meanings of the language?

동고이: 콩글리쉬 말씀하시는거예요?, 콩글리쉬라는게 한국식 액센트가 있는 영어를 말씀 하시는 건지…아예 의미가 바뀐걸 말씀하시는 건지…

혜정: 하하…전 선생님 의견이 더 궁금 한데요, 콩글리쉬가 뭔지에 대해서요…

동고이: 반기문씨..콩글리쉬 아주 잘 사용 하시잖아요. 의미가 바뀐건 영어라고 말 하기가 좀 어려운것 같아요. 원래의 미를 아는게 중요 하죠. 한국에서야 사용이 가능하지만…그래도 진짜..원래의 의미를 알아야 되지 안나 하네요.

Extract 11: Dongo-Ee (4)

Dongo-Ee:… Using Korean English is ok in the classroom…I don't think there is any English that is more correct than other varieties...When we speak to them(foreigner who live in Korea) in KoE, they would understand it well, too…I think using KoE is fine. I think it is fun to explain these KoE words in the lesson... Actually, I try to explain to them the differences between KoE and AmE. I don't think there is any English that is more correct than another. I would say this is how Americans would say it but this is not the only way. When we speak to them (Foreigners who live in Korea) in KoE, they would understand it well, too. I think using KoE is fine. I think it is fun to explain these KoE words in the lesson.

동고이: 교실에서 코리안 영어를 사용 하는건 괜찮은것 같아요. 뭐 더 맞고 안 맞고..그런건 없으니깐요… 개네들도 코리안 영어를 잘 알아 듣던데요 뭐…한국식 영어 사용해도 괜찮을 것 같아요. 수업시간에 KoE 를 설명 해주면 재밌어요. 미국식 영어와 한국식 영어의 다른점도 설명 해주면 좋죠. 영어라는게 더 맞고 안 맞고 이런건 없잖아요. 그냥 전 이건 미국사람들이 쓰는 영어 이고, 이게 유일한 방식은 아니야…하고 말해 주곤 하죠. 우리가 개네들에게 KoE 를 사용해도 다 알아 듣는다고 …제생각엔 KoE 를 사용 하는 건 좋아요. 수업시간에 설명 해주면 재밌죠.

Extract 12: Dongo-Il (1)

Hyejeong: When it comes to the English language, which kind of English comes first to mind?
Dongo-Il: Of course American English, Only AmE appears in the exam. It is the English that is most promoted by the government. Most of the English teaching in Korea is based on AmE. English means AmE in Korea.
혜정: 영어 생각 하시면 무슨 영어가 가장 먼저 떠오르세요?
동고일: 물런 미국식 영어. 미국식 영어가 대표적으로 시험에 나오잖아요. 정부도 가장 권장 하고…대부분 영어 교육은 미국식 영어를 바탕으로. 한국에서 영어 하면 미국식 영어죠.

Extract 13: Dongo-Il (2)

Dongo-Il: Well…I don't think students would welcome the idea. As far as I am concerned, when I hear some of the Englishes that I know and 'other' accented English, I feel kind of an 'aversion', instead of being interested…I can't even communicate that well in English, I haven't learn all 'other' Englishes… (that some are only useful in particular countries…there are so many we have to learn already…), of course, students would feel put off about learning English after all…

동고일: 뭐 여러 가지 영어가 있기는 한데, 별로 안 좋아 해요. 좀 제가 알고 있는 영어랑 다른 국가의 억양의 영어를 들으면 흥미를 끌기 보다는 거부감이 느껴져요. 내가 지금 의사 소통도 못하는데, 이런 다양한 영어를 배우고, (이 나라에서 이것이 통용되고, 저나라에서는 이게 통용이 안되고, 배워야 할게 너무 많아서) 학습자로써는 좀 부담이…

Extract 14: Dongo-Sa

Dongo-Sa: I think students also prefer AmE. We did try to hire Filipino English teachers. They were mainly hired to teach conversational English as extra curricula activities and students really didn't like their accents.

Hyejeong: Did you mean…Filipino English teachers?

Dongo-Sa: Yes, they were not popular at all. Students did not like the Filipino teachers' pronunciation. They said it is strange…and mimicked teachers' accents…

Hyejeong: How did you feel when they complained?

Dongo-Sa: I did say, 'You also need to learn this', but I know why they felt 'uncomfortable' with Filipino English. They are only used to hearing what is recorded on the tape.

Hyejeong: Why did you hire Filipino English teachers?

Dongo-Sa: Well… to be honest, it was more to do with buget. The school wanted to hire AmE teachers…but they were more expensive and the Filipino teachers were hired as extra curricular activity teachers, not the main school teachers…so the school has limited budget.

동고사: 학생들이 미국 선생님을 더 좋아 하는 것 같아요. 우리도 필리핀 선생님을 방과후 선생님으로 고용을 해 봤는데 학생들이 액센트를 좋아 하지 않더라구요

혜정: 필리핀 액센트를요?

동고사: 예…인기가 없었어요. 학생들이 정말 안 좋아 하더라구요. 학생들이 액센트가 이상하다고 빡 따라하고

혜정: 선생님은 어떻게 생각 하셨어요?

동고사: 제가 그랬죠. 여러나라의 영어를 배워야 된다고. 하지만, 이해는 되요. 학생들이 왜 불편해 했는지. 테이프에 나오는 것만 익숙했으니깐…

혜정: 왜 필리핀 선생님을 고용하셨어요?

동고사: 솔직히…미국인을 쓰고 싶었지만, 비싸니깐, 그리고 이건 방과후 수업이니깐, 재정상 문제로…

Extract 15: Dongo-Sam (1)

Dongo-Sam: *English is used to keep their 'gideukgwoncheung' (the ruling class in power) in a way….you know… for the wealthy…for them to keep their status…English is not promoted as a tool for communication instead it is promoted as a gate keeping tool. The ruling says, English is vital for communication…it is merely for 'packaging' (propaganda)…what I can see is the intention of promoting English is not quite right…as you know Koreans do not need English in their daily life. There is no place for English in Korea…For academic English? It is the same…it is only for the examination…the problem is that English education is merely associated with exam.*

동고삼: 영어를 그런식으로 만들어놓았다 하는거는 기득권층에서 자기들의 어떤..기득을 유지하기 위한…하나의 수단으로 사용되는 의사소통보다는 기득권을 유지하기 위한...한국에서 의사소통을 위한 영어 그거는 포장일뿐이고요 제가 볼때는 의도자체가 워낙 불순한거예요. 맞어 근데 일상영어는 우리가 사실 써먹을떼가 없거든요 문제는 나가서 누구를 만나서 하겠어요 그거를 그니깐 써먹을떼가 없는거예요 그렇다고 학술영어를 해도 마찬가지에요 써먹을 떼가 없어요 시험을 쳐야 하니깐. 문제는 시험을 쳐야 하니깐 항상 이게 시험이 걸려있는거예요.

Extract 16: Dongo-Sam (2)

Dongo-Sam*: I am really embarrassed. When I first arrived at the airport in Australia, the immigration officer there must have said to me, 'How's it going? What's your name?' I thought .. 'what is…Whot is je naim?' I have never heard of British English before. You know Australian English is similar to British. I am so confused…what on earth were they talking about? You know when you go to an Australian English language institute; you meet so many people from so many different countries. I really could not understand them at all. Once, I met a friend from Hungary, and I thought what was she talking about? Her accent was so strange; I reached the moment of*

giving up speaking to Japanese people, in particular. You know the place like that is full of people from everywhere speaking to each other in English. I just could not understand them at all…Their accents were so various, and strange and I am not sure but may be it is to do with their mother tongue influences…Gosh…it is difficult.

Hyejeong: *But you are O.K talking to Americans, aren't you?*

Dongo-Sam: *Yes, a lot more comfortable. I found talking to Americans a lot easier. Like Hungarians or others from elsewhere…it is very, very difficult. Difficult to understand them.*

동고 삼: 당황스러워요 저 호주에 처음 공항에 내렸을때요 'How's it going?' 또 'What is your name?' 왓츠유어 나인 이렇게 이게 뭔말이지? 영국식 발음 자체를 직접적으로 들어본적이 없었던 거예요 그러니깐 어쨌든 거기는 기본적으로 영국식 발음이 많으니깐요…처음에는 이게 너무 헷갈리는 거예요 이게 먼가 발음도 도대체 먼말을 하는건지… 호주에 있었을때 거기 이제 어학원에 가면 각양각생 나라의 학생들이 오잖아요 못알아듣겠는 거예요 진짜 형가리에서 온사람도 도통 무슨 이게 억양자체가 좀 이상한것도 있고 이게 발음이 이상해서 못알아듣고 일본사람은 진짜 포기.. ??수준으로 못알아듣겠고 각양가색이 모여있으니깐 이게 영어로 밖에 의사소통이 안되는데 못알아듣겠는거예요 진짜 억양이 다 틀려가지고 그 특유의 그 자기 모국어에서 오는 그런 있잖아요... 정말 못알아 듣겠더라구요.

혜정: 선생님은 그런 미국사람이랑 얘기를 훨씬더 잘했겠네요.

동고 삼: 그쵸 편안하죠 미국 선생님이랑 얘기하는게 편안하지 그 옆에 머 형가리라던지 머 이런데서 온 애들이랑 얘기하는게 상당히 힘든거예요 알아 듣기가 힘든거예요.

Extract 17: Dongo-Sam (3)

Hyejeong: *Do you have any particular kind of English that you would like to use?*

Dongo-Sam: *I have only learned AmE. One day, I thought I wanted to know how BrE accents are formed and wanted to speak English with a BrE accent…All of a sudden, I so wanted to be able to speak in BrE. You know, the pronunciation is so different, much clearer and, compared to AmE, it sounds very sexy and attractive. The more I listen to BrE, the more I find it attractive…I thought it would be nice if I am able to speak in BrE. But realistically it is… difficult…to learn and to teach considering the situation. Students are busy with learning what is already included in the textbooks.*

혜정:선생님이 구사하고 싶은 영어는 있으세요? 혹시?

동고삼:저는 쭉 미국식으로 했거든요. 근데 어느순간 영국식발음을 한번 해보고 싶다라는 ...

영국식에 그 하고 싶다라는 그게 참 강하게 드는거예요. 하여튼 영국식이 발음도 미국식과도 아주 다르고, 아주 명확하잖아요. 미국식에 비해서 이게 좀 섹시 하고, 매력적인 거예요.자꾸 듣고 있으면 매력적이에요. 더 하고 싶고…하지만 사실상 좀 무리죠. 힘들죠. 배우기고 힘들고…여건상 가르치기고 힘들고…교과서에 있는 거 다루기도 바쁜데…

Extract 18: Dongbook-Il

Dongbook-Il: *Yes, I guess they are many. But I really don't know any of them. If you learn English in Korea, you really don't have a chance to learn or use them anyway. All the English I have known so far is AmE. Maybe I hear different Englishes in movies, but I really can't tell. Apart from AmE, all other Englishes are equally difficult to understand.*

동북일:예 많겠죠. 뭐..그런데 전 잘 모르죠. 미국식 영어 쭉 배워 왔는데요. 한국에서 영어 배운 사람들은 뭐 잘… 다른 영어들을 배울 기회도 쓸기회도 없고,뭐..쓸일이 있나요?. 영화에서나 들을 려나. 들어도 잘 몰라요 무슨 식의 영어 인지. 미국식 아니면 다 똑같이 어렵죠.

Extract 19: Gary

Gary: Hmm…it is hard to say…hmm…I don't think so yet…But…,hmm… maybe one day. I guess I think English is…is a language spoken around the world...and it changes… there are different levels and degrees and accents and a series of loan words…and I don't think that the words that are borrowed and rearranged specifically are English…there are many French words...in English…But I think it's hard to say specifically that there is Korean English…but at this stage, there are some kinds of accent and there are people who speak in different ways from Koreans, who have English as a foreign language or a second language. But I think…they're all so different, all these English language learners are very different in their abilities and levels. What they bring from their culture into the language, some bring a lot of accents, and a lot of Korean English, those kinds of things.

Extract 20: Geumseung-Ee (1)

Geumseung-Ee: AmE should be taught…I think it is the closest kind of Standard English….standard grammar and accents… because, first of all, our English speaking context is EFL, just like Japan. So English is being not used as a part of our daily

life…the moment when we go overseas, we realise that there are so many Englishes…but like Japan and Korea, we only have AmE…I understand this is our limitation. Although we can introduce other Englishes to students in class, that's only that… a few minutes of other Englishes in their life. Unless there is a culture created that allows English to be used commonly in our society, I think looking at different varieties of English may not be effective…I understand this is our limitation. But if our society is comfortable with using English and it becomes part of our life and when foreigners came to Korea and used English comfortably here…then it would be o.k. …but we don't have the culture yet to accept other Englishes and it is too early to introduce other Englishes as we have never experienced other Englishes in the education system before and also we don't use English outside the classroom and all we teach in school is the main 'examinable English'. This is a sad limitation.

금성이: 미국영어를 가르쳐야죠… 스탠다드 영어와 가장 가깝지가 않을 까요 하네요…왜냐면…일단은 우리나라 자체 환경이 일본과 마찬가지로 영어를 외국어로 사용하잖아요. 그래서 영어가 일상화되어있지 않은, 보통 다른 나라에 그렇게 여행을 가는 순간 그 나라의 다양한 영어들이 존재하는데 우리나라랑 일본 같은 경우에는 다양한 영어가 존재하지 않고 오로지 미국 영어만 존재하는데 그것도 사실 우리나라의 한계라 생각합니다. 만약에 다른 나라 영어를 들려준다 하더라도 그건 그때 뿐인 거라. 한국 전체 분위기가 영어를 쓸 수 있는 분위기로 되면 외국인들도 또 편하게 와서 할 수 있는 분위기가 되면 그 문화속에서는 언제든지 접해도 상관이 없지만 지금 현재 한국의 교육의 한계라는 것이 그 다양한 영어를 받아들이기에는 문화가 형성되어있지 않나.. 영어를 안 쓴다는 말이야. 시험을 위한 영어를 공부하고 있기 때문에…

Extract 21: Geumseong-Ee (2)

Geumseong-Ee: *I don't know but BrE feels rather sophisticated…I heard that even for Americans, to make themselves to sound more distinctive to others, they attempt to use BrE to show they are more sophisticated and more formal than others.*

금성이:왠지 영국 영어는 좀더 고급화 된느낌…미국에서도 미국사람들이 차별화된 자기가 언어를 구사하기 위해서 영국식 영어를 쓴다고 하더라구요. 그래서 자기가 좀더 고급화 되어있고, 좀더 former 하게 나타내기 위해서…

Extract 22: Geumseong-Sa

Geumseong-Sa: I think it is very necessary. Exposure is necessary. As you would know, most people that we talk to in English in our life, although some of them are native English speakers, most of them are not native English speakers. We would speak to Japanese English speakers, who do not speak Korean, in the same way to Chinese, Indonesians, and Filipinos, too. They all communicate to each other in English. If we only speak to native English speakers like Americans and British, I doubt it is enough to communicate well with 'others'.

금성사: 저는 꼭 필요 하다고 생각합니다. 노출이 있어야 된다고 생각합니다. 우리가 대부분 대화를 나누는 사람은 실제 생활 속에서 대화를 하는 사람은 모국어로 영어를 사용하는 사람들도 제법 있겠지만 일본어를 하는 우리말을 못하지만 일본사람. 그런데 영어가 되는 사람. 중국어를 모국어로 하고 우리말은 못하지만 영어가 되는 사람. 인도네시아 사람들도 필리핀 사람들도 그렇고…영어만 사용하는 미국사람 영어만 사용하는 영국사람하고만 대화를 하면 이런 사람들이랑 대화가 될까요?

Extract 23: Geumsung-Sam

Geumsung-Sam: *We don't want to give them any lessons on other Englishes in school … Their time in school is busy enough catching up with the school curriculum anyway…it seems rather a waste of their time… you know… As long as they are good at AmE, I think they will be quick at picking up the unique characteristics of different Englishes and will understand these Englishes rather easily…….*

Hyejeong：Don't you think having some knowledge of the features of different varieties in advance may save them from future troubles?

Geumsung-Sam: I see what you mean, but as long as they are good at AmE… but…I think they will pick it up quickly enough and we don't want to give them any lessons about WE in school. Their time in school should be spent on what is included in the curriculum. …it seems rather a waste of their time…

금성삼: 학교에서 다른 영어를 가르칠 필요는 없다고 봅니다. …학교에서는 진도 나가기 바쁘고…좀 시간 낭비인것…미국식 영어를 아주 잘하면, 알아서 독특한 영어에 대해서 습득하는 거는 빠른 시간 내에 이뤄지지 않을까라는 생각이 듭니다.

혜정: 학생들이 조금이나마 다른 영어에 대한 지식이 있으면 미래 상황에 좀 더 준비 되어 있지 않을 까요?

금성삼: 그럴수도 있겠죠. 하지만 미국식 영어만이라도 아주 잘 하면…다른 식 영어를 빨리 이해 할 수 있고, 굳이 학교에서 …진도 나가는데 열중해도 바쁜데…시간 낭비 인것 같습니다.

Extract 24: Inje-Ee

Inje-Ee: Because we are non-native speakers and we created such terms. I don't think it is correct English. It is wrong English that should be corrected immediately. I know we use it but we can't really let them (students) use it as Americans would not understand it…as long as I know it is KoE, I would correct them. KoE is incorrect English. It is better learning the accurate and correct English. KoE is only intelligible to Koreans...we can't say it is English just because we name it KoE. We can't really ignore the correct English.

Hyejeong: Can you please tell me what you think is the correct English then?

Inje-Ee: The English that the white Americans speak.

Hyejeong: Oh…I see…What about Australian or British English? Are they incorrect?

Inje-Ee: No…they are not incorrect...They are still native English speaking countries…but Australian English is a bit...strange…I know there are differences but we can't teach them all in high school. So I know AmE is correct and is widely used and KoE is incorrect English.

인제이: 우리가 비 영어권 국가 사람이니깐,,,우리가 그런 말을 지어 낸거잖아요. 그래서,제대로 된 영어라고는 생각 하지 않습니다. 잘못된 영어죠. 빨리 고쳐 야죠. 미국 사람이랑 대화를 할때 이해를 못하잖아요. 애들보고 쓰라고 못하죠. 제가 아는 선상에서는 고쳐주죠. 한국식 영어라는게 좀 잘못 된…이왕이면 정확하고 바른 영어를 가르쳐 주는게…코리안 잉글리쉬눈 한국 사람들한테만 통하잖아요. 우리가 만들었다고 한국식 영어라다고 인정 해주기는 좀 아닌것 같습니다. 다른 바른 영어를 무시 할 순 없잖아요.

Extract 25: Inje-Il

Inje-Il: I see others using it all the time, I think it's fine and I don't feel I need to correct their English, although I am an English teacher…it works well actually and foreigners understand it very well…To be honest, I feel somehow more comfortable listening to people using KoE.

…Yeah, I think, Korean English is a new English that allows us to convey Korean culture well. For example: 'handphone'. Foreigners who wish to live in Korea, I think they need to be familiar with Korean culture as well as Korean English… just like we

have to learn American culture and English if we wish to live in America. No Korean would say, 'window shopping' instead of 'eye shopping'. I think Korean English should be accepted and developed as it really works better in a Korean context.

인제일: (다른 사람들 쓰는걸) 많이 보죠. 좋은 것 같습니다. 비록 제가 영어 선생님이진만, 꼭 고쳐줘야 한다고는 생각하지 않습니다. 오히려 좀 더 잘 사용 되는 것 같아요. 솔직히 말하자면, 콩글리쉬 쓰는 것 듣고 있으면 좀더 편하게 느껴지는데요. …예 제 생각엔, 코리안 잉글리쉬는 새로운 영어로써, 한국 문화를 아주 자연스럽게 표현 해줄 수 있는 영어죠. 예를 들어서, 핸드폰…외국인들도 한국에서 사는 사람들은 한국 문화와 코리안 잉글리쉬를 알아야 될 것 같아요. 우리가 미국 문화와 영어를 배우듯이, 만약에 미국에 살고 싶다면, 아무도 아이 쇼핑이라고 하지 윈도우 쇼핑이라고 않하잖아요. 제 생각엔, 한국식 영어가 정착되고 인정 되면, 한국 사회에선 더 잘 사용 될것 같습니다.

Extract 26: John

John: *It is kinda funny…hmm…you know. I had to repeat what is said. They weren't that shy…they seemed kinda O.K. with me telling them in my English… they understood my English a million times better….later on, in the teachers' office, they (KET) said, his English is so strange… They seemed to be O.K. or accepted not being able to understand him…well….I don't know…but I think it is so important to be open minded to non-AmE and more adaptable to it…*

Extract 27: Kyungil-Ee

Kyungil-Ee: *I don't want to tell my students that it is good enough to know AmE only. Because, when I got off the plane in Australia, Oh…my God, I only understood the words 'yes' and 'no'. I didn't know anybody in Australia, I could not ask for help from anyone. I am really shocked. This happened to me, when I visited New Zealand and also India, I am totally in a 'manboong' state (mental breakdown). In Korea, as you know, there is no preparation for the real situation. All they teach is how Americans speak English…I think it is about time for some changes.*

경일이: 사실 저는 그렇게 생각하진 않아요. 학생들이미국식영어만 배우면 된다 이렇게 이야기 하고 싶지 않고요 왜냐면 저 같은 경우에도 비행기 딱이렇~게 내려왔는데 호주에이렇게 왔는데…아는 사람은 하나도 없고 yes, no 밖에 못 알아들었어요. 뉴질랜드에서도 마찬가지 인도에서도 마찬가지.. 그러니까 제가 완전 당황스럽죠 처음

알았을 때 그러니까 그런 측면에서 저는 영어에 variety 가 있다는 것을 환기시켜 줄 필요는 있는 것 같아요. 그래서 저처럼 완전 맨붕이 되지 않도록…한국에서는, 아마 아실거예요, 미국 사람이 어떻게 영어를 쓰는지에만 가르쳐 주잖아요..실제 상황은 전혀 준비가 안되죠. 좀 바뀔때가 되었는 것 같기도 한데…

Extract 28: Martin (1)

Martin: You referred to ...hmm… in the survey ... you were referring to ChE or Chinglish, or Konglish ... You were referring to them as different Englishes or different dialects. And I don't really understand how that's defined. What defines different Englishes and different dialects?' In England alone, there are so many different dialects and accents. Would you call them different varieties of English?

Hyejeong: Well…I am more interested in your opinion on that matter. What do you think? There is no right or wrong answer here. What about Indian English, for example?

Martin: I can say it is a dialect of British English. Indian English is very similar to British English. But I guess it can be called Indian English. But is there an Indian English grammar book? Or dictionary? Indians use English but I know some use it as their first language but the majority of them, do not speak English as their first language. I really don't know how to define which English is which.

Hyejeong: What I understand, is that there are a few Indian English dictionaries.

Martin: Well…I am not sure though if they are being used…

Hyejeong: Don't you think so?

Martin: Yeah, probably in India but well I think Oxford or some other AmE dictionaries would be more widely used although I can see why people want to call it Indian English. Do people want to speak Indian English? Is it more accurate to call it a dialect of British English? I think it is more to do with national pride than anything.

Extract 29: Martin (2)

Martin: … to listen to a dialogue between a Japanese person and a Chinese person. But…I'm slightly unclear again…what is the purpose? Is it just to prepare them for the potential strange pronunciation they might hear or is it to teach them that this is equally as correct as any other pronunciation? Or is it to teach them that it's how they should be doing it themselves? I don't really understand what the point is.

Hyejeong: Any examples of other Englishes?

Martin: an example I use a lot is 'McDonalds'...because they (my students) know the Korean way probably isn't right... 'Mac- do-nal-de'...but they are not sure exactly how to pronounce it how they think I want them to. Then I ask how do Japanese people say it and everyone knows ...oh they say... 'Mco-Donalds'...and everyone laughs...And then I say it's pronounced 'McDonalds' or...that's the way I pronounce it. The only reason you don't pronounce it that way is because of 'Hangeul' because ...At the end of the day, probably native English is going to be the best model. The Standard English Right? ...Whether it is going to be AmE or BrE...The best models. Native English teachers. They are going to have the most thorough knowledge of the language...maybe not necessarily the grammar but they will be able to tell you, teach you...the best. Maybe you don't have access to that. Maybe your teacher is gonna be a Chinese English speaker or an Indian English speaker who does not speak native English or have the knowledge of native English...but why not, sort of, try and aim for the highest standards for everybody rather than just putting up with all of these strange pronunciations...why not just say let's call a 'th' a 'th' for everybody?

Extract 30: Martin (3)

Martin: *I don't think it's Korean English, I'd say that's Korean. I don't think you could possibly call Korean English an actual language. I could call it Konglish, rather than Korean English, as I haven't heard the term, Korean English...but Konglish. I would question, as Korean English is specific to Korea and is unlikely or impossible to be understood in any other country by any other native or non-native English speaker. How can you possibly call it a variety of English? It makes more sense to me to describe it as a variety of Korean. Only Korean people can understand it. Korean people have adapted very small parts of English to use between themselves. It is irrelevant outside of Korea...The only people who do understand it is Koreans. That's why I would classify Korean English as a branch of Korean. However… let's think about another example of Korean English…the phrase 'Eye shopping'. …To a native speaker, 'eye shopping' means that you went shopping to buy some new eyes! The correct English phrase is 'window shopping'. But if eye shopping becomes intelligible to others in wider communities, it can be possible for some Korean English words to be treated as a new word in the English language…And if enough people agree that it is a better phrase…it will become correct English.*

Extract 31: Moonhyun-Sam (1)

Moonhyun-Sam: Well, I know there are some advantages to be gained from learning English…I guess world communication relies on the English language, English is needed for businessmen, for PhD candidates…etc.…but how many in South Korea do you think need a command of English? As far as I am concerned…less than 10%...We don't really need English much at all…

문현삼: 영어 자체의 이점은 크죠? 세계가 영어로 돌아 가고, 사업을 할려고 해도 영어가 기본으로 되어야 하고, 박사를 딸려고 해도 영어가 필요한데, 하지만 우리 나라에서 영어가 필요한 사람은 10% 도 안된다고 봅니다. 우리 나라 상황에서는 영어가 많이 필요 없죠.

Extract 32: Moonhyun-Sam (2)

Hyejeong: Do you think there are different varieties of English being spoken around the world?

Moonhyun-Sam: Yeah, I guess so, there may be many…like Singlish, Australian English, Filipino English, Indian English, Chinese English, etc… I have heard of these types but I have never actually heard them. They would be difficult.

혜정: 본인이 생각 하기에 다양한 영어가 존재 하고, 세계 각국에 사용 되고 있다고 생각 하세요?

문현 삼: 그렇겠죠 아마도 많은 영어가…싱가폴 영어…Singlish, 필리핀식 영어, 호주 영어, 인도식 영어, 중국식 영어, 뭐 중국식 영어 들 이름은 들어 본것 같아요…직접들어 보지는 못했지만…힘들지 않을까요?

Extract 33: Moonhyun-Sam (3)

Moonhyun-Sam: *Although we need to focus on AmE, I see the point of teaching them (varieties of English)… we might as well add some of these Englishes in our lessons when time allows. I know it would be difficult…I don't know much about them…they are a bit foreign to my students…you know…difficult to know them all, but it would be fun too.*

문현삼: 물런 미국식 영어에 집중하는 것이 중요 하긴 한데…다른식의 영어를 가르쳐야 할 필요성은 있는 것 같아요. 시간이 나면 다른 영어도 좀 가르치면 좋죠? 비록 좀

힘들겠지만..저도 잘 모르고, 학생들한테도 생소 하고…아시겠지만…모든 영어를 안다는 것은 힘들지만 그래도 조금은…재밌을것 같습니다.

Extract 34: Moonhyun-Sam (4)

Moonhyun-Sam: Isn't BrE a bit superior to others?

Hyejeong: Why do you think that?

Moonhyun-Sam: Well…I just feel that way. I sometimes teach BrE, and tell them that BrE is superior to and more well-known than AmE. Although I know a language should not be seen in that way. I do feel though, BrE is superior and more academic like and a person speaking it gets better treatment than an AmE speaker…it has a kinda high status.

문현삼: 영국식 영어가 좀 우월 하지 않나요?

혜정: 왜 그렇게 생각 하세요?

문현삼: 흠…그냥 그렇게 느껴져요. 한번식 영국식 영어를 가르쳐 주고, 학생들이에게, 미국식 영어,보다는 영국식 영어가 좀더 알아 준다라고 얘기는 한번씩 해요? 이성 적으로는 뭐 어떤 영어가 우월 하고..그런게 없다라는 영국식 영어가 좀 낫고..아카데믹 한것 같기도 하고… 대우를 더 잘 받지 않을 까요? 좀 더 지위라고 할까 그런게 높지 않을까?

Extract 35: Moonwha-Ee

Moonwha-Ee: The more the better actually. I assume not many would agree with me… I know…not many would be familiar with these Englishes at all but it should not be the reason for not starting it at all….We should just introduce a few, like Chinese English or Japanese English in school, so that our students can realise not everybody speaks like Americans. As you know, when Koreans think of English speakers, their imagination, not all of them, but most of them…I must say…is limited to 'Americans'.

문화이: 많으면 많을수로 좋죠…아마 많은 선생님들이 동의를 하지 않을 싫것은 같지만..아마 다른 영어들에 익숙해 있지 않을 실 거예요. 모른다고 시작을 하지 않으면 안되죠. 처음에는 중국식 영어니 일본식 영어를 학교에서 좀 도입을 하면 적어도 학생들이 모든 사람들이 미국인과 같이 대화를 하지 않구나라는 걸 알게 되면 좋을 것 같아요. 아시다시피, 한국 사람들은 영어 하는 사람 하면 미국인만 떠오르잖아요.

Extract 36: Moonwha-Sa (1)

Moonwha-Sa: Students are busy enough learning grammar and vocabulary…They are struggling as you know. Keeping up with what is expected is hard, asking them to understand how Singaporean or Indian English is used… it would give students more work'…It would only create the 'minus' effect (reverse effect) and cause more confusion if we added these in the books. Our year 11 and year 12 students are busy preparing for their university entrance exam and they literately do not have time to learn all these…

문화사:애들이 지금 문법 하고 영어 단어 하고 이런 거 배우는 데만 해도 굉장히 바쁜데…무조건 지금 따라 하는 것만 해도 힘들거든요. 아니면…바로 싱가폴 사람 인도 사람 하는 거를 들으면 오히려 애들이 그런거에 대한 그런 거 없이 바로 들으면 오히려 더 마이너스의 효과 (minus effect)를 내지 않을까?오히려 더 헷갈릴 거 같아요…책에…지금은 고 2 고 3 은 너무 입시니까 시간이 없을 거 같죠.

Extract 37: Moonwha-Sa (2)

Moonwha-Sa: Yes...I have heard of it. But does Konglish really exist? Is Korean styled English possible and legitimate? It sounds a bit strange…Korean English? Ha-ha…Konglish…as a joke, as you know…We do use it as a joke but…
Hyejeong: When do you use KoE as a joke then?
Moonwha-Sa: Well...Konglish...think as we just created it in our own way for whatever reason….But we usually use it, you know the word 'hostess' in Konglish, the real meaning is the host of an event or a party but we use it with a completely different meaning. Those kinds of things, you know, different accents, and different meanings of words...I would call it Konglish or Korean English as you may want to call it …

문화사: 예…들어봤죠. 그런데 콩글리쉬가 정말 존재 하나요? 한국식 영어가 가능한가요? 좀그렇기도 하고… 코리안 잉글이쉬 하하…콩글리쉬..왜 우리가 농담삼아 쓰죠…

혜정: 어젠 Korean English 를 농담 삼아 쓰세요?

문화사: 음…콜글리쉬가..우리가 우리 마음데로 지어 낸거잖아요. 콩글리쉭의 호스테스는 영어에서 파티의 주인 뭐 이거랑 완전히 의미가 다르잖아요. 이런 거죠…다른 엑센트, 다른 의미의 단어들?

Extract 38: Myungsin-Ee

Myungsin-Ee: I am not sure just because I am an English teacher, but I think somehow, the original English with the original English with the original rules and the original intentions of the creation of English language seems to go along with BrE, to me, BrE is like a 'school' grammar (school rules)…with the original principles, but I feel that other Englishes, like American English are somehow more casual…they become a daily language, somehow a lot more deviated from the original framework…I am not saying it is the only 'right' English…

명신이: 선생님, 교사라서 그런지는 몰라도 원래 규칙이라고 할까, 원래 만들어진 의도랄까 이런 것에 충실한 학교문법과 같은 오리지널 영어가 영국영어라면, 다른 영어들, 예를 들어 미국 영어는 뭔가 캐주얼하고 여러 가지 변천된, 또는 정형화된 틀을 벗어난 일상적인 언어로 많이 변해버린. 그런 느낌이 있었어요. 뭐 영국 영어만 맞다 이런 얘기는 아니지만…

Extract 39: Myungsin-Il

Myungsin-Il: *I think it is incorrect English. I don't think it can be possibly considered as the English language. Instead Konglish may become a proper Korean language. Hmm…well...though, I notice many native speakers also use the word 'hand phone'…well. I don't think it is a process of developing a variety of English but maybe it is the case that the Korean language has a small impact on the English language as languages are always subject to change. Like some Japanese words have influenced the English language...like Sushi…or you know there are some Japanese words in English. I think Korean is a similar case.*

명신이: 제 생각에는 잘못된 영어라고 생각 합니다. 영어라고 하기는…힘들죠. 대신에 한국어가 된 영어라고? …네이티브들이 핸드폰이란 단어를 쓰는걸 보기는 했지만, 영어로 발전되고 있다고는 생각안해요. 하지만 한국어가 영어라 좀 영향을 끼칠수는 있다고 생각 합니다. 언어는 바뀌게 마련이니까요. 일본식 영어가 영어에 미치듯이 수쉬…같은 일본어가 영어가 되어 버린것들…제 생각에 한국어도 비슷한 경우 인거 같아요.

Extract 40: Phil (1)

Phil: English learners that are possibly in contact with Koreans would learn AmE, therefore, it would be more practical to learn AmE. Almost everybody learns AmE in Asia and they would be most likely to speak AmE like English anyway as they would have been taught based on AmE in their own countries… Why not teach them what is

the most known and taught English of all? I think it is much more practical and easier for students, for everybody I say. And also, most English teaching materials in Korea are based on AmE, so it is most accessible… most researched, reliable one to use.

Extract 41: Phil (2)

Phil*: I think it's important when you learn English, it is important to learn the basics, American English, and then with other experiences, they can branch out from that. They have to learn the basics with a clear and original structure.*

Hyejeong*: Why do you think AmE is the Basic English?*

Phil*: AmE has the original and the clearest structure. Of course English comes from England but these days, everyone learns AmE. If you are fluent in AmE, you will be able to have conversational understanding. It would be much easier if everyone learns the Basic English first…And also, American English is the clearest and the easiest form of English to learn compared to British English or Indian English. American English is very clear, very simple. That accent is really easy to understand…My middle school I worked at…, for example in elementary school if they learn …they will easily understand the American teacher because it's so much easier to learn. If they start with the hardest accents and… it gets easier….*

Extract 42: Pukyung-Ee (1)

Pukyung-Ee*: I went to Singapore with my husband about 5 or 6 years ago. When I got into a taxi, the taxi driver asked a couple of questions in Singlish…and I am so puzzled and shocked…We couldn't communicate with each other and all I said is 'Pardon, pardon? And pardon?'*

부경이: 저랑 저희 남편이랑 한 5년? 6년쯤 전에 싱가폴에 여행을 갔었던 적이 있는데 싱가폴 영어를 싱글리시 뭐 이렇게 이야기를 하잖아요, 나도 영어를 했다고 생각을 하고, 갔는데 택시기사하고 같이 다고 이야기를 하는데 이야기가 안 통하는 거예요. 완전 놀랬죠..쇼킹했죠 뭐 파던 (Pardon) 만 하다가 왔죠…

Extract 43: Pukyung-Ee (2)

Pukyung-Ee: '*If I teach three lessons a week, I try to spare 5 to 10 minutes to talk about 'other' Englishes, but dealing with 'other' Englishes in the regular class has lots of limitations because of the lack of spare time…as you know, we have to focus on*

what is scheduled…to prepare for the 'Exam' as you would imagine…but well…I thought of this idea once before…I wondered if we exposed our students to 'other' Englishes at a very early age, I wonder if they could have 'flexible' ears and would not have the experience I had…It could prevent this…I am so embarrassed. My husband travels overseas a lot. Although I am the English teacher, he is better at communicating with the taxi driver than I am.

부경이: 일주일에 3시간 수업이 있다면 5분 정도 할애를 해서, 다른 식의 영어를 좀 다루곤 하죠. 제약은 많아요…입시 준비 하기도 벅찬데…그런데 한번 생각은 해봤는데…혹시…아예 일찍 이런걸 가르쳐주거나 노출시켜 주면 오히려 어려쓸때부터 귀가 트이지 않을까 하네요. 영어가 다를 수 있구나도 좀 빨리 알게 되고… 좀 방지 효과도..정말 좀 '당황했습니다'. 제 남편은 해외 출장을 많이 하거든요. 제가 영어 선생님인데 남편이 대화가 더 잘 통화 더라구요…

Extract 44: Pukyung-Il

Pukyung-Il*: I have only known AmE until high school graduation. I thought all other Englishes were 'strange' English. But when I am in my first or second year at university, I went to England; I was literally so shocked at the airport. I thought I am good at English but I really couldn't understand anything of what is broadcast at the airport, then I got on the tube…in there, I had a second shock. When the announcement 'mind the gap, please' is made, I just could not understand. I am so puzzled and thought…what what…? at the realisation of how different it is…I realised how different this English is from AmE, in particular, pronunciation-wise.*

부경일: 저는 고등학교 때 까지는 미국식 밖에 접해보지 않았기 때문에 미국식 영어가 영어인 줄 알고 이외에는 이상한 영어인 줄 아는 거예요. 근데 그 제가 대학교 1학년 때인가 2학년 때인가 처음에 제가 영국에 와서 충격을 받았다 그랬잖아요 공항에서는 그리고 공항에서 너무 충격을 받고 지하철을 탔는데 띠리리리 울리는 말이 뭐냐면 'mind your gap, please.' 이거를 못 알아듣는 거예요. 너무 충격을 받았는데 아 뭐…뭐 이렇게 다르구나…. 영국식 영어가 정말 다르구나. 아… 이 발음이 이렇게 되는구나!.

Extract 45: Yongin-Ee

Hyejeong*: As you said, you know AmE English best, so, I am just wondering if you could explain your feelings or attitudes associated with AmE, if you have any.*

Yongin-Ee: Well, it is the language of the most powerful country in the world. So I guess learning or teaching AmE would empower students. Although the English language comes from England, English now belongs to America. So it would be more practical to learn the language of the most powerful country. Learning other Englishes like Filipino, British or Chinese English doesn't make any sense at all.

Hyejeong: Why not?

Yongin-Ee: As you know, the currency of America is so much higher than other countries. Why would you want to learn other countries' English? It is a waste of time.

혜정: 미국 영어가 친숙하고 대답 하셔서 묻는 건데, 미국 영어 생각 하면 어떤 느낀이나 태도 같은게 있는지 궁금하네요?

용인이: 미국이 대세를 잡고 있으니깐, 아무래도 영어가 미국거니깐은 영국서 넘어왔겠지만은 영국영어보다는 머 미국영어가 시대의 전 세계의 흐름이 또 미국이니깐은 … 미국식이겠죠.가장 강국의 영어를 배우는게 가장 실용적이죠.필리핀식, 영국식이라던지 중국식이라던지 이런것은 말도 안되는 소리고. 시간 낭비죠

혜정: 왜요?

용인이: 세계추세가 흐름이 그렇게 가니깐 왜 굳지 다른나라 영어를 배우나, 시간 낭비죠.

Extract 46: Yongin-Sa

Yongin-Sa: Korean English? Maybe...kinda Asian English...yeah...but I don't think there is a Korean styled English...maybe it can be called a sub branch of Asian English…Possibly...Konglish? I guess people can call it that…Konglish is full of mistakes…wrong pronunciation, wrong grammar and wrong vocabulary and heavy accents….I don't think fluent English speakers would want to use it. Actually, Ban Ki-Moon is a good example of a Korean English speaker. I say, he speaks Korean styled English. He has a strong accent…I wonder how many people would want to speak like him? I would say Koreans would want to speak like Americans and they want to get rid of Korean accents in their English... there is no such thing as Korean English.

용인사: 코리안 잉글리쉬라.. 아마도..아시안 영어의 한 종류? …한국식 영어는 존재 한다기가…아마 아시안 영어의 한 종류 겠죠. 아마도 …한국 사람들이 콩글리쉬가고 하기는 하던데…잘못된게 많죠…발음이나, 문법이나, 의미도 잘못된 단어들도 많이 쓰고,..악센트도 강하고…영어 잘하는 사람들은 안쓰죠. 사실 반기문씨가 한국식 영어를 쓰는 대표인이라고 할 수 있는데… 누가 반기문씨와 같이 영어를 쓰고 싶어 하겠어요? 한국 사람들은 미국인

처럼 영어를 쓰고 싶어 하죠. 영어 할때 한국시 억양을 최대한 없애려고 하잖아요…코리안 영어는 존재 하지 않는 다고 생각 합니다.

Extract 47: Yongin-Sam (1)

Yongin-Sam: For students, English is an important subject to excel at, as it has a significant influence on the score obtained in the university entrance exam…entering a higher ranked university is critical in Korea as you know…for adults, I guess it is largely beneficial in terms of getting a job or getting promoted…I think, especially…the present Lee's English Education Plan represents the rich people in Gangnam. You know, people in Gangnam, think like this: as long as you are good at English, you are fine living in Korea it is so pervasive. It is so common to see people who think, it is O.K. not to be good at anything else as long as good at English…also, people tend to look up tp people who are good at English too…so… English plays the most critical role in providing an 'α +' tool to enhance a person's life in South Korea. …even if you don't like English, you have to…it is so advantageous to be good at English.

용인삼: 학색들은 일단은 영어가 학과목에 들어가 있으니깐 수능에서도크게 자우 되고..학부 중심의 사회인데 중요 하죠….일반인은요 아무래도 취직이죠 취직을 할때나 진급할때 아무래도 유리하죠 그리고 제가 보니깐 특히나 강남에 이명박 대통령의 강남에 상류층의 의견에 대변을 하고 있는것 같아요 제가 봤을때 강남의 어느정도 사는 사람들의 생각이 영어를 잘 해야 한다 다른건 못해도 된다 영어만 잘하면 우리나라에서는 멀해도 먹고 산다 뭐 이런식의 사고 방식이 아주 널리 이렇게 되어 있더라구요….다른것 못해도 영어만 잘하면 된다 이런식의 생각이 아주 강해요..그리고 영어를 잘하면 사람들이 좀..우..하고 보죠? 삶을 플러스 알파의 기능을 하는데 중추적인 역활을 하기 때문에 영어를 싫어도 해야하는… 영어는 잘 하면 좋죠.

Extract 48: Yongin-Sam (2)

Yongin-Sam: Korean English? That's good. I don't mind people using KoE, it actually helps communication to flow I think…Unfortunately, in reality we learn and teach English to students to pass 'the exam' and to receive high scores in the exams…so actually we wouldn't have time to teach what Korean English is like…But mainly AmE…English is a language, a tool for communication…there is no right or wrong…Korean English, Filipino English, Japanese English… As long as it doesn't

hinder communication, they are all good to use…Actually, when I first went to the Philippines, I heard them talking in Filipino English. It is kind of a shock to me and I thought: 'This is so wrong'. But I soon realised that they communicated with each other perfectly fine and effectively...and thought we should change our mentality and our education system too…I like to focus on teaching functional English but in reality, it is impossible in Korea because we really study English for 'the exam'. It is kinda pity…

용인사: 코리안 잉글리쉬? 좋죠. 사람들이 사용하는거 괜찮다고 봅니다. 오히려 의사 소통을 좀 더 자연스럽게 만들고…현실상 우리가 시험때문에 영어 공부를 하기 대문에…코리안 잉글리쉬 가르칠 기회가 적습니다. 대부분 미국식 영어로…영어는 의사 소통의 도구로서, 맞고 안 맞고 따질게 하니라..한국식 필리핀식, 일본식 영어들…의사 소통에 장애만 되지 않는 다면, 다 사용해도 좋다고 봅니다…제가 처음에 필리핀에 갔을서 필리핀식 영어를 들었을때 정말로 놀랐습니다. 처음에 '어떻게 이렇게…' 하고 완전 쇼킹 했죠. 하지만 모든 사람들 필리핀식영어로 대화를 아주 잘하더라구요. 제 생각에 우리나라사람들의 사고 방식과, 교육 제도를 좀 바꿔야 돼지 않나 합니다. 좀더 기능 중심의 영어 교육으로…사실상 불가능이란걸 알지만...시험 준비 때문에, 아쉽죠…

Appendix 5: American English (AmE)

In this section, two distinctive different varieties of AmE, the major interest of many researchers, will be reviewed in detail: African American Vernacular English (AAVE) and Standard American English (SAE). In terms of AAVE, the linguistic features are heavily influenced by African languages in terms of rhythms and international patterns. It also allowed AAVE to develop distinctive grammatical, lexical, phonological features (Mufwene. Et.al.,1998, Mufwene, 1996, Smitherman, 1994, Bernstein, 2003, Green, 2002, Tottie, 2002). (see Table 2.6). Tottie (2002) examined grammatical and lexical features of AAVE and reported that a frequent absence of 'be' is remarkably different from other vernacular varieties of English. For instance, 'He Ø a man' for 'He's a man.', 'The coffee Ø cold.' for 'The coffee is cold. (right now)' (p. 222). The use of past tense is also distinctive: 'She *did* sing.' for 'She just finished singing.', 'She *done* sung' for 'she sang recently.' In addition, he

claimed that lexical items are also vastly different and many are taken from other languages (2002). For example, the AAVE word 'tote' from Banto means 'carry' and 'bogus' from Hausa language means 'fake' in other varieties of English. In terms of distinctive phonological aspects, Green (2002) also mentioned non-use of the final consonant clusters, including '*an*' for 'and' and '*boyfrien*' for 'boyfriend'. In addition, the sounds of /ð/ and /θ/ do not occur, so that 'the' and 'this' become '*de*' and '*dis*', and if it's positioned in the final sound, as in 'nothing' and 'south', these are sounded '*nuf*ing' and 'sou*f*'.

SAE cannot be considered a single variety due to the difficulty of defining 'south' geographically or culturally (Algeo, 2003). Therefore, only three major features of SAE that can arguably be considered similar across varieties of SAE will be explained: phonological, syntactic and grammatical features (see Table 2.6). First, the phonological features, known as 'southern drawl' (Tottie, 2002, p. 211), are the realisation of the prolongation of certain vowel sounds and the merging of the vowel sounds /ɪ/ and /e/. For example, 'there' is pronounced /ðajæ/ and the word 'pin' is pronounced as '*pen*' (Tottie, 2002, p 211). SAE also has distinctive grammatical features, particularly its syntax and special pronouns. For example, the use of '*done*' is found as in 'she's done left' and 'I done been playin' as well as the use of multiple modals as in 'we *might can* tell you'. Finally, the use of a plural pronoun '*you guys*' for 'you', the possessive pronoun '*you-all*' for 'your', as in 'I saw *you all's* car in town' (Algeo, 2003, p. 114 & Tottie 2002 pp. 211-213).

Table 2.6 Features of AAVE and SAE

	Grammar		Lexical items			Phonology	
AAVE	absence of 'be' He Ø a man.(He is a man) The coffee Ø cold. (The coffee is cold, right now) past tense She *been* sung. (She sang a long time ago) She *did* sing. (She just finished singing.) She *done* sung. (She sang recently)		item	meaning	Language	reduction of the final consonant clusters	an (and) boyfriend (boyfriend) tess (test)
			tote	carry	Bantu (tota)	absence of /ð/ and /θ/	De(the) Dis (this) Fink(think) Fin (thin)
			goober	peanut	Bantu (nguba)		
			bogus	fake	Hausa (boko)	vocalisation of /I/	/stiə/ (steal) /nikə/ (nickel)
SAE	done	She's *done* left. I *done been* playin.	Grits	Boiled caramel served breakfast	Native American Language (Alonquian)	prolongation of certain vowel	/ðajæ/ (there) /bæeɛd/ (bad)
	multiple modal verbs	We *might can* tell you. He *may* not *could* afford it.				merging of the vowel sounds	
	Special pronouns You-all	The second person plural How are *you-all* this morning? Where *y'all* going? A possessive pronoun					pin (pen) frind (friend)

		Let's go over to *y'all's* house. I saw *you all's* car in town' We were just coming over to *you-all's*.					

Appendix 6: Indian English (InE)

This section briefly overviews the linguistic features of InE compared to BrE with RP.

InE lexis is described as 'hybridised' (Kachru, 1983, p. 38), where a local word and an

English word combine to form a word or expression in InE, including '*lathi charge*' ('*lathi*'

means 'baton' and '*tiffin carrier*' ('*tiffin*' means lunch or meal). Other distinctive vocabulary

items include '*face-cut*' (profile), '*a tempo*' (three wheeled vehicle), '*freeship*' (scholarship)

and '*match box*' (an empty box) (Kirkpatrick, 2007) (see Table 2.7). In terms of

pronunciation, Nihalani et al. (2004) provided an extensive analysis of InE phonology in

comparison with RP in BrE, with the acknowledgment that, due to the wide variation of

regional languages in India, there are obvious variations in pronunciation of InE. Regarding

vowels, RP diphthongs in 'coat'/ /kəʊt/ and 'day' /deɪ/are pronounced as monophthongs in

InE to give /ko:t/ and /de:/ respectively. The RP vowels / ɜː/, /ə/ and /ʌ/ are also all

pronounced /ə/ (see Table 2.7). In terms of constants, /v/ and /w/ are often replaced by one

sound /ʊ/ and both /t/ and /d/ in RP are pronounced as retroflex sounds and /θ/ and/ð/. Finally,

noticeable grammatical features are non-use of articles, the use of invariant tag questions (e.g.,

you know it, isn't it? You went there yesterday, isn't it?) and the use of the present

continuous where other varieties of English would use the simple present tense (e.g., They

were knowing the names, We are having our house in Thana) (see Table 2.7).

Table 2.7 Features of InE

Grammar	Lexical items	Phonology		
Use of Plural	lathi charge (baton charge)		RP	InE
empties,	tiffin carrier (lunch bag)	coat	/kəʊt/	/ko:t/
non-use of articles	face cut (profile)	d y	/deɪ/	/de:/
(e.g., struggle, struggle is my motto Ø	a tempo (three wheeled vehicle)	bud	/bʌd/	/bəd/
last ten years)	freeship (scholarship)	bird	/bɜ : d/	/bərd/
reduction of words	match box (empty box)	caught	/kɔ : t/	/kɒt/
cocktail (cocktail party)	cotton candy (candy floss)			

the use of invariant tag questions (e.g., You know, isn't it?) the use of present continuous (e.g., they were knowing the names)	co-brother (a wife's sister's husband)	

(2007, Kirkpatrick, pp .92-98, Nihalani et al. 2004, Whitworth, 1915)

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