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Critical Engagement with Teacher Perceptions of Language and Communication

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Abstract

In recent years, we have seen growing awareness of ELF principles and research, with extensive discussion of the relevance of ELF in all manner of educational settings. Nevertheless, it is also apparent that approaches to language awareness and analysis continue to be underscored by monolingualism and language ideologies. This paper re-examines some long-standing assumptions in language education about the perceived role of Native Speaker English (NSE), both as a pedagogic model and as a means of determining language competence. In doing so, I critically appraise the concept of emergent language, an increasingly influential idea gaining currency in language teaching methodology. As I have argued for some time now, to promote greater uptake of ELF pedagogic principles among practising language teachers, we must engage in critical discussion of the pedagogic impact of ELF in the curriculum for language teacher education. Only by facilitating the development of critical awareness can we hope to move beyond convention and enable teachers to adopt an ELF perspective. This paper is thus primarily concerned with two key questions: what do teachers need to know about language, and how do they respond to student language in the classroom? In order to address this, I will interrogate and offer alternatives to the manner in which knowledge about language is broadly oriented in language teacher education, which, when framed from an ELF perspective, is in need of substantial critical engagement.

Keywords: English as a lingua franca (ELF), native speaker English (NSE), language teacher education, critical engagement

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Introduction

Despite the growing awareness of ELF in recent years (see especially Bayyurt & Sifakis, 2015 on "ELF-aware pedagogy"), which continues to occur in all manner of educational settings, there is unfortunately extensive evidence to suggest approaches to language awareness and language knowledge continue to be strongly influenced by undercurrents of monolingualism and standard language ideology. My objectives in this paper are to address this apparent mismatch by re-examining the longstanding assumptions we make in language education about the perceived role of Native Speaker English (NSE) as both a pedagogic model and a means of determining language competence. In order to take

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stock of these assumptions, I will examine the concept of *emergent language*, a recently influential notion that has gained currency in language teaching methodology. I will be re-evaluating this concept from an ELF perspective, which entails developing a critical approach to thinking about language. As I have argued elsewhere (see, e.g., Dewey 2014), if we wish to promote greater uptake of ELF pedagogic principles among practicing language teachers, it is essential that we engage in critical discussion of these issues as part of the curriculum in language teacher education. In my view, it is only by promoting and facilitating the development of critical awareness that we can hope to move beyond conventional approaches and enable teachers to adopt an ELF-oriented perspective on language and communication. This critical awareness would need to be exercised in connection with several key areas of teacher decision making. These include: the question of language models (that is, *what kind of English(es) do teachers present in the language classroom*?); notions of language proficiency/communicative competence (or, *what do we expect language learners to be able to do with/in English?*); the nature of teacher language awareness and knowledge (so ultimately, *what do teachers need to know about language(s) in order to be effective practitioners?*), as well as ultimately in connection with questions relating to pedagogic methods and procedures for responding to students' use of language in the classroom. In this paper, I am primarily concerned with these last two matters: *what do teachers need to know about language* and *how do they respond to student language in the classroom?* In order to address this, I will first discuss the manner in which knowledge about language is broadly oriented in language teacher education (LTE), which, in my view, can be best framed from an ELF perspective as being in need of critical engagement.

The Need for Critical Engagement in ELT

Over the past two decades or so, I have undertaken fairly extensive and periodic reviews (though not in-depth analysis) of the professional discourses in ELT, including at least a preliminary reading of methodology texts and handbooks/guides for teachers, course books and supplementary materials for pedagogy, as well as policy documents and related material. My purpose in engaging in these reviews is first and foremost to try and ensure I remain relatively informed about developments and current thinking in ELT, and then secondly to gauge to what extent there is uptake of ELF in any practice-oriented way (see, e.g., Bayyurt & Akcan (2015) on practice-based perspectives on ELF in language pedagogy). In particular, I have been especially interested in reading new editions of established volumes. To illustrate this, I will give as an example a comparison of Thornbury (1997) and Thornbury (2017). The first of these, *About Language: Tasks for Teachers of English* (Thornbury, 1997), was from the time of its first publication, a widely recognised text on language awareness. The aims of this first edition of the book were to present the reader with a series of language focused tasks designed to prompt teachers to think about language in an in-depth way and consider what they need to know about language in order to be effective English language teachers. The second edition of the book (Thornbury, 2017) sets out precisely the same aims, adopting a perspective on language that essentially remains unchanged from the first edition. In the introduction to the second edition, we can read the following:

> The assumption underlying this book is that teachers of English not only need to be able to speak and understand the language they are teaching; they also need to know a good deal about the way the language works: its components, its regularities, and the way it is used. It is further assumed that this kind of knowledge can usefully be gained through the investigation – or analysis – of samples of the language itself. Accordingly, the core of the book consists of sequences of tasks, the purpose of which is to raise the user's understanding of how language works, that is, to promote *language awareness.* (Thornbury, 2017, p. xv., italics in original)

What stands out from an ELF perspective are the sources of the language samples provided for each task, which disappointingly are a little different from the earlier edition. The note to the new edition includes recognition of the global spread of English, as well as explicit reference to ELF, which Thornbury (2017, p. xxi) acknowledges has meant "the whole notion of 'correctness' has been problematized." Thornbury explains that as a consequence of developments in ELF, this second edition of the book includes a chapter entitled "Varieties of English." However, this chapter is only very introductory in nature, is only one chapter out of a total of thirty chapters, and does not appear to have had any impact on either the language samples provided (all are as in the first edition from NES sources) or the approach to language awareness being adopted (see Dewey forthcoming for a detailed critical review of tasks included in the "Varieties of English" chapter). In short, we see that ELF is present in name but not in substance.

This continued orientation to nativeness and normativity is also extensively in evidence in the literature that deals with language teaching methodologies. Alongside the continued predominance of Task Based Language Teaching (TBLT) in discussions of English language teaching (ELT) methodology—and fairly related in terms of approach and ethos—the notion of "emergent language" has become a widely discussed topic area in ELT professional discourse. The concept is closely associated with the *Dogme* approach (see especially Meddings & Thornbury (2017) for a detailed account), in which lesson content is driven by the students, with language focus occurring in response to learner output rather than through pre-planned teacher input and instructional use of published materials, activities, and technology. Essentially, the term "emergent language" (in wide circulation in ELT methodology literature) is used to refer to students' use of language that "comes up" during the course of a lesson; in other words, language that occurs unpredictably in interaction among the learners and/or between the teacher and the learners. In short, the term is used to refer to any language students produce when communicating in class, typically when the focus of attention is on the freer speaking stages of a lesson rather than during more controlled language-based activities. From both a TBLT and Dogme perspective, the role of the teacher is to determine when and how to pick up on what the students say in order that their language use can become a focus in the lesson. The emergent language is thus seen to provide learning "affordances"—opportunities for teachers to exploit as a means of focusing on language in a responsive or reactive way. The term is defined by Anderson (2017) as follows:

> (Unplanned) language that arises naturally during the learning process, often produced or needed by learners, that is then focused on through clarification with the support of the teacher. (Anderson, 2017, p.226).

In principle, this clarification and support could come in several guises. One option would entail teachers highlighting and providing comments on effective language use to thereby make this available as a source of input for other learners in the class. Or, by contrast, teachers could provide feedback on language use deemed to be inappropriate or in need of some modification. In practice, discussion of responses to emergent language tends to be far more oriented towards the latter; in other words, teacher response to emergent language is predominantly framed in ELT discourse as unplanned language use that is dealt with in a corrective way.

This is, in large part, a consequence of a strong normative orientation to language ELT, with underlying standard language and monolingual ideologies that continue to exert influence on teachers' thinking. We see this is extensive evidence in methodology-oriented literature in the profession. The concept of *noticing* in TBLT, which entails teachers raising their learners' awareness of their use of language and "notice" its form, is a particular case in point. Discussion of noticing and form focus work in TBLT is predominantly framed in a corrective manner. This we can see in the following explanation.

> Focus on form involves reactive use of a wide variety of pedagogic procedures to draw learners' attention to *linguistic problems in context*, as they arise during communication in TBLT, typically as students work on problem-solving tasks, thereby increasing the likelihood that attention to code features will be synchronized with the learner's internal syllabus. Long (2015, p.317, my emphasis)

The key issue here is that the role of teachers in responding to student language is understood in relation to identifying 'problem' language or 'gaps' in the learners' linguistic knowledge. From a task-based and Dogme perspective, the evaluation of language use focuses more on the accuracy or supposed appropriateness of form than it does on the interactional outcome of language use. Similar to Long's account above, Nasaji (2016, p.536) describes the role of the teacher in responding to student language as giving "corrective feedback", which can be "generated implicitly or explicitly through negotiation and modification processes that occur during interaction *to deal with communication or linguistic problems*" (my emphasis).

Reference to and descriptions of such "linguistic problems" and "linguistic gaps" abound in ELT literature. In discussions of TBLT methodology and approaches, there is generally a strong emphasis on teachers engaging in strategies designed to draw learners' attention to what is either "problematic" (because it does not conform to the norm) or "missing" (because it is different from how an idealized native speaker might say it) in their output. This is characterized by Ellis and Shintani (2014) as follows:

> Such strategies help learners make the link between meaning and form: it includes learners' attention to the linguistic form required to convey the message the learner is trying to understand or to produce. It achieves this in three ways: (1) by means of 'negative evidence' (i.e. signaling to learners that something they have said *contravenes target language norms*), (2) by providing learners with 'positive evidence' that enables them to *notice the gap between their existing L2 system and the target language* system and (3) by pushing learners to modify *their own erroneous output.* (Ellis & Shintani, 2014, pp. 144-145, my emphasis)

In other words, student output is seen as being in deficit; it is "learner language" that either fails to conform or does not meet the requirements of the target language. In this way of thinking, there appears to be little space allocated to thinking about classroom language from a more pragmatic viewpoint. In summary, feedback on language use tends to be primarily conceived in relation to identifying and raising learner awareness of linguistic "gaps" and "problems," and is thus form focused. By contrast, adopting an ELF-informed perspective, teacher feedback could be much more oriented toward identifying success and difficulty in relation to communicative acts, which would thus be much more interaction focused. Instead of identifying "erroneous" language, teachers would thus be able to provide commentary and support on language forms and strategies that facilitate meaning construction and comprehensibility. In order to achieve this move from a corrective form-focused orientation to a more interaction focused and open one requires engagement in critical thinking.

In order to further evaluate the way language and professional knowledge are conceived in ELT, I have also consulted a number of syllabus documents and related texts. In earlier discussions on this matter, I have argued (see Dewey, [2014]) that the syllabus guidelines for several accredited teaching awards, while now making reference to ELF and Global Englishes in name, have not made a conceptual shift necessary to make this inclusion a meaningful one. In addition, I have considered the Teaching Knowledge Test (TKT), a qualification (administered by Cambridge University Press and Assessment) designed for both novice and experienced English language teachers as a means for them to demonstrate their level of professional knowledge in ELT. TKT comprises three modules: background *to language learning and teaching;* lesson *planning and use of resources for language teaching;* and managing *the teaching and learning process.* These are designed to test candidates' knowledge of key terms and concepts and teachers' knowledge in a range of specific areas in ELT. In addition, there are two specialist modules available, one with a focus on CLIL (Content and Language Integrated Learning) and another on teaching younger learners.

According to Cambridge, TKT "will help you to build your confidence, and is a cost-effective way to get an internationally recognized qualification" (https://www.cambridgeenglish.org/teaching-english/teaching-qualifications/tkt/, accessed December 2021). As a resource for teachers wishing to prepare for the test, Cambridge has produced the *TKT Glossary*, which is essentially a list of words, concepts, and terminology deemed to be necessary for teachers to become familiar with in order to

do well in the test. On close inspection, the glossary proves to be somewhat problematic. There are numerous entries that reveal a strong normative orientation to language and language learning and a predominantly deficit perspective on learners, including among many others: *accuracy, authentic material, correction* (14 tokens, with descriptions of 5 different error correction techniques)*, fossilised error/fossilisation, interference* (not transfer, it should be noted), and so on (Cambridge Assessment English, 2019, https://www.cambridgeenglish.org/Images/22184-tkt-glossary-document.pdf). What is most striking, though, is the very notable absence of terms that represent a more multilingual or ELF-oriented perspective on language and language learning. For ELF to have been taken into account in TKT, we would expect to see in the glossary terms such as the following: *accommodation/accommodate, bi-/multilingual(ism), code-switching, communicative/ion strategies, culture, inter(trans)cultural, paraphrase/rephrase, repertoire, translanguaging, translate/translation*; yet none of these appears in the TKT Glossary.

Investigating Critical Awareness among Language Teachers

In recent years, a key focus of my work has involved investigating teachers' beliefs about language and language teaching, with the view to encouraging teachers to articulate and then question their own professional beliefs and preconceptions in a manner that will open up alternative pedagogic choices available to them. In a recent study of this kind, Dewey and Pineda (2020) report on the initial findings from a collaborative project conducted across two higher education contexts: one in Malaga, Spain, and one in London, UK. A key aim of this project was to expose ELT practitioners to linguistic diversity, promote reflective attitudes towards language and towards new developments in ELT methodology so that this may facilitate teachers in incorporating an ELF perspective in their individual practices. The first phase of the study entailed administering an online survey, which comprised 14 questionnaire items that had been organized according to the following categories: *personal and professional background*; *awareness and understanding of ELF and related* concepts; *teaching priorities; language models;* and *teacher roles.* In the section focusing on teachers' understanding of ELF and related concepts, we included questions that gauged teachers' level of familiarity with key terms, such as *ELF* and *Global Englishes,* as well as a question in which the participants were asked to describe what they understood by the phrase "good English." The purpose of this was to explore how teachers conceptualize notions of proficiency in English.

The survey responses (n = 80) reveal that there is widespread awareness and understanding of ELF as a concept, at least in principle, with most teachers able to provide a fairly detailed account of the terms related to ELF. What we found in our participants' responses to the question of "good English" was a fairly even split across teachers who associated the concept with standard English and those who articulated this in terms of communicative effectiveness, thereby disconnecting the concept from standardization and NS norms. Teachers who associated this concept with standard English tended either to refer to NS varieties, e.g., "English spoken in the UK" and/or link this to notions of correctness as in "To use the correct form of English." These responses we characterize as normative descriptions of English. By contrast, we were also able to identify

descriptions that resulted from what we term an "ELF-compatible perspective," as illustrated very cogently in one participant's response, for example, as "any form of the English language that successfully achieves the intended purpose of communication." It is important to note here that although the teachers participating in the survey generally expressed good awareness of ELF and Global Englishes and could define these terms very effectively, only some of those teachers then subsequently made a connection to the way they think about English from a pedagogic perspective. Teachers who describe "good English" in relation to intelligibility and capacity to communicate effectively seem to be going beyond having an awareness of ELF and have thus begun to relate the role of English as an "extraterritorial" (Seidlhofer, 2017) global lingua franca to their professional beliefs about the language.

The influence of awareness of ELF and Global Englishes on professional beliefs can extend to teachers' thinking in relation to their teaching priorities. In order to investigate this in the survey reported in Dewey and Pineda (2020) we asked respondents to rate a series of statements (presented to participants in randomized order) designed to reflect either a conventional approach to dealing with language in the classroom – as in "It is important for learners to use correct language forms when speaking English" – or to reflect what might be deemed a more *ELF-compatible* approach – as in "Developing communicative strategies is more important than learning to use correct grammar", in that statements such as this reflect some take up of ELF awareness in teachers' practice-related thinking. (An equivalent number of statements for both approaches/perspectives were included in the questionnaire). We found quite mixed responses to these statements, with a fairly even spread across all possible ratings (from 'strongly disagree' to 'strongly agree', on a scale from 0 to 5) for many of these statements. From an ELF perspective, though we can see some very promising results emerging from the survey data, with strongest agreement being conveyed in response to statements that reflected a less conventional, more ELF compatible approach, while those statements representing a more traditional perspective received the strongest disagreement (see, Dewey & Pineda, 2020) for a more through account of the survey findings in this regard).

In summary, we can say with some confidence that the study reported in Dewey and Pineda (2020) reveals widespread awareness of ELF and Global Englishes among research participants, and some understanding that this has consequences for the way teachers orient to language and learning goals in practice. It is clear that many teachers are beginning to take into account the relevance of ELF for their professional thinking and practices. However, the situation is quite complex, with some teachers apparently more predisposed to modify their views on pedagogy in response to ELF than others. There continues inevitably to be some ambivalence among teachers (see, Siqueira & da Silva, 2016), with many teachers still quite firmly attached to notions of correctness and standard language norms. As the ELF compatible statements tend to represent quite a radical departure from conventional pedagogic practice, teachers will need to reconcile the potential conflicts that may arise from adopting an alternative view. Without guided and supported critical reflection it is thus difficult for teachers to fully engage with the arguments put forward with regard to ELF, which will in turn reduce the practical impact of ELF research in the classroom.

The complexities and challenges involved in promoting greater in-practice uptake of an ELF perspective is clearly something that needs further empirical research. The findings presented in Dewey and Pineda (2020) provide an overview of the data to emerge from the initial phase of a longer-term research study which (though partially stalled as a result of the COVID19 pandemic) is still ongoing. In addition to the questionnaire, we have begun to carry out interviews, organize focus group discussions and conduct preliminary classroom observation. This research will allow us to delve deeper into teachers' understanding of ELF and further investigate teacher cognition with regard to interfacing ELF with teachers' pedagogic preferences. In order to examine how teachers make sense of ELF in more depth, I will now look more closely at some of the responses of individual teachers, drawing on interview data gathered in the London setting. I will start by discussing a case study of Nahid (pseudonym), an experienced teacher working in an ESOL setting in London at the time of the data collection. Here is Nahid's response to the questionnaire item that asks participants to identify what language(s) they have in their linguistic repertoire.

> Marathi as it is my L1 or mother tongue and I learnt it as my first language at home. However, I would also say English as I have been educated in an English-medium school and I am most proficient in English than any other language I know. (Dewey & Pineda, 2020, p. 431)

Marathi is an Indo-Aryan language spoken in western and central India, extending from Mumbai to Goa along the west coast of India and is the official language of the state of Maharashtra. As with several participants in my interview and focus group studies, identifying a 'native' language or Nahid is not a straightforward matter. She identifies Marathi as the 'first' language as this is the primary language she spoke at home as a child, but she identifies English as her dominant language given her formal education was English medium and because it is the language she uses in her professional life. In addition to Marathi and English, Nahid also comments that she has some proficiency in Gujarati, Hindi, and German, so it is clear she has a diverse multilingual profile.

In her questionnaire response to the item on "good English" Nahid describes this as "English, that despite not being standard, is intelligible. Might have more pragmatic and elliptic forms." In this description, Nahid adopts a non-conventional perspective on English proficiency, relating this to intelligibility and pragmatics, in fact, explicitly stating that it is not connected to Standard English. This perspective is further evidenced in her responses to the questionnaire items relating to teaching priorities. For the following statements, Nahid strongly disagrees with each one (giving a rating of 0 for all): "NNESTs should adopt an ENL variety as their target model"; "It is important for learners to use correct language forms when speaking English"; "Teachers should correct learners' errors in class because these tend to cause a breakdown in communication". This perspective is further reinforced by her responses to statements reflecting an ELF-compatible approach, as can be seen in her strong agreement (she gives a rating of 5 to each) with the following: "Teachers should encourage students to experiment with new language forms to communicate meaning"; "The students' L1 and sociocultural identity are resources that can enrich English"; "Developing communicative strategies is more important than

learning to use correct grammar". It is evident then that Nahid is aligning quite decidedly in these response with many of the principles underpinning an ELF perspective on language in the classroom, by detaching her notion of what counts as "good English" from NS varieties, acknowledging the sociocultural identity and agency of NNSs as users of English, and prioritizing communication strategies over formal properties.

This take-up of ELF in Nahid's thinking shows evidence of critical reflection, with Nahid having moved away from several conventional principles in ELT pedagogy. However, when talking about her experiences in the interview, the full complexity of teacher cognition becomes apparent. In the following extract, I ask Nahid to comment on her identity as a speaker of English and on how peers on her MA program position her.

Extract 1

M:> how do you think other people on the course see you? Especially since we had the two sessions on Global Englishes: (.) do other people talk to you about being a native speaker of English or: non- native speaker of English?
N:> yes (,) a couple of times a couple of students in the class have said that <you are a native speaker (,) and it's quite shocked me because I'm not a native speaker but- so: it's probably because of the fact- ok let me tell you (,) I'm I'm terrible with pronunciation (,) I hate my pronunciation (,) te accent that I have
M:> do you?
N:> Yeah
M:> but you have an Indian English accent
N:> I know I know but (.) still (.) @@
M:> but: so you don't like your accent?
N:> I like my accent (,) I don't have anything against it but (.) I do not teach pronunciation in the class (,) I'm very very conscious of it

What we see here are two quite different ways Nahid has of identifying with English, one as a competent speaker of the language – from which she is confident to claim English as her dominant language – and then another, quite different one as an ELT practitioner – from which she is more cautious about claiming agency. So while Nahid appears to have begun to transition from a more conventional orientation to language, with her views on teaching priorities informed by her awareness of ELF and Global Englishes, she does not extend (or at least has not yet done so) that to her own accent, which she does not see as a viable classroom model. It is perhaps the case that although Nahid reports a willingness to define English language learning objectives in relation to intercultural communication rather than an NS model, her socialization in the mainstream principles of ELT is causing a certain amount of inertia when it comes to presenting her English as a basis for modeling pronunciation.

In short, engaging with ELF in practice constitutes a complex, gradual process of transformation, in which the long-term impact of teachers' professional socialization in the various communities of practice found in their educational settings will need to be refigured. For this reason, it is essential that we identify critical awareness as a principal objective in programs of teacher education.

Promoting Critical Awareness in Language Teacher Education

If we fully take into account the current predominance of a strong normative orientation in ELT discourse, it is clear that promoting critical awareness among teachers is paramount if we are to see greater up-take of an ELF perspective in practice. This is especially important when it comes to developing language awareness in teacher education programs. Andrews (2007), for instance, describes language awareness work as "tasks designed to stimulate participants' reflections on and insights into the workings of different parts of the *language systems*, and to encourage them to *question pre-digested facts and their own pre-conceptions about language*" (p. 183, my italics). On the face of it, this questioning of preconceptions seems encouraging as this would suggest the need to adopt a critical perspective on language is being acknowledged. This questioning is not, however, extended to the issue of nativeness, with NS norms continuing to be promoted unquestioningly throughout the remainder of Andrews' (2007) text. It is also indicative – and somewhat problematic – that language awareness is understood in relation to 'language systems', as this tends to suggest a static notion of language and downplays the dynamic properties of how we use language (or engage in *languaging*) through interaction. Adopting an ELF perspective on language requires us to at least question the assumptions underlying this orientation to nativeness and to language as a system (see also Llurda et al., 2018).

If we wish to reconceptualize established views about language, we need to uncover and then question these predominant assumptions regarding approaches to language learning and teaching. Encouraging this critical reflection, in my view involves adopting a sociocultural perspective on teacher education (see, e.g., Johnson & Golombek 2002). In relation to taking a sociocultural approach, Johnson and Arshaksaya (2011) say the following:

> [T]he responsibility of teacher education, from a sociocultural perspective, is to present relevant scientific concepts to teachers but to do so in ways that bring these concepts to bear on concrete practical activity, connecting them to their everyday knowledge and the activities of teachers. (p.169)

In order to connect with teachers' everyday knowledge and activities, we need in-depth engagement with teachers' existing beliefs, paying attention to how these beliefs may have been socially constructed over long periods, may be difficult for teachers to articulate and may be deeply ingrained and so sometimes difficult to uncover. Adopting a sociocultural perspective also provides opportunity to overcome a sometimes-common perception among teachers that there is a divide between theory and practice (see, Sifakis et al., 2018 on bringing together theory and practice in ELF). If we enable teachers to make strong connections to their own practices, we encourage them to develop their own critical stance on local pedagogies, which in turn facilitates the closing of this perceived divide.

According to Norton, in her introduction to an edited volume on critical pedagogies, "[a]dvocates of critical approaches to second language teaching are interested

in relationships between language learning and social change" (Norton & Toohey, 2004, p.1). Norton goes on to comment that adopting this perspective entails acknowledging that "language is not simply a means of expression or communication; rather, it is a practice that constructs, and is constructed by, the ways language learners understand themselves, their social surroundings, their histories, and their possibilities for the future" (*ibid*). Each of the chapters in this edited volume on critical pedagogy considers how current practices may be modified in diverse educational settings but only with proper engagement with the particularities of local sites of learning and teaching. It is thus crucial that we give teachers space and support in connecting ELF with their own individual contexts. Only by considering what Seidlhofer (2017) aptly describes as this "extraterritorial" globally diffuse lingua franca and exploring how this is relevant locally can teachers reflect on the pedagogic impact of ELF research on their own thinking and professional expertise.

To initiate a process of critical reflection, it is in my view essential that early on in any teacher education program there is a foregrounding of linguistic and cultural diversity. This helps set the scene so to speak, as greater awareness of the extent to which globalinguistic diversity shapes the contemporary world enables teachers to become more informed about how English relates to other languages in global function and status, how much the language has evolved over time, and crucially how much it continues to evolve now. If engaging with ELF in practice means teachers need to consider how their own teaching practices might evolve in response to ELF then it has to become a priority that we provide focus in teacher education on the dynamic properties and evolutionary nature of language. Raising awareness of ELF and promoting greater understanding of linguistic diversity will inevitably lead to some degree of reflection on the relevance of global sociolinguistic realities from the perspective of language learning and teaching. However, we have seen repeatedly in discussions of ELF the language ideologies underpinning ELT methods and materials are pervasive and can be resilient to change. Our inherited beliefs about language, especially in connection with models and norms in the language classroom – as can be seen from the comments above – mean that teachers' orientation to Standard language norms is still very strong. As I have commented elsewhere (e.g. Dewey 2014), it is paramount that we do not merely discuss the 'implications' of ELF for language teaching. For the impact of ELF in pedagogy to be more fully realized we need to critically engage with these ideologies. In my view, this has to be a systematic undertaking in language teacher education. Crucially, educating the teacher educators themselves will necessarily be a fundamental aspect of this, since we cannot assume that educators will have sufficient awareness of ELF (with many likely to have completed their initial teacher education before ELF research became widely disseminated).

In order to instigate discussion of language ideologies among teachers I draw on Bauer and Trudgill (1998), an edited collection of essays designed to tackle popular beliefs (especially widespread misconceptions) about the nature of language. The motives of the editors are to address the gap between non-specialist views of language (or *folk linguistics*, Niedielski and Preston (2000)) and the specialist views of language held by linguists, approaching this by addressing a series of common perceptions. In light of this, the editors make the following comment in their introduction.

> We believe that if you want to know about human respiratory physiology you should ask a medic or a physiologist, not an athlete who has been breathing successfully for a number of years. If you want to know how an underground train works you should as an engineer and not a commuter. And if you want to know how language works you should ask a linguist and not someone who has used language successfully in the past. (Bauer & Trudgil 1998, p.xvi)

This point is made in light of the apparent trend for books about language that are intended for a non-specialist reader to be more likely written by journalists, broadcasters and writers than by linguists. A key objective of the collected essays is to promote greater public engagement with what we have learned about language as a result of systematic specialist research. Each chapter addresses a different popular belief (or myth) and is written by an established scholar in a relevant area of applied linguistics research. There are 21 such chapters in total, from which I select the following three for discussion with teachers: "The Meanings of Words Should Not be Allowed to Vary or Change" (addressed by Peter Trudgill); "Double Negatives Are Illogical" (by Jenny Cheshire); and "Everyone Has an Accent Except Me" (by John H. Esling). I select these in particular because I feel they have all been to some extent influential in shaping the way ideas about language are conceived in ELT.

The first of these myths surfaces in ELT in that we tend to see language as unchanging and constant, where the focus of dealing with lexis is on specifying meaning as precisely as possible. There thus tends to be little scope for discussion of variability and little awareness of language change in the way English is conceptualized in the curriculum. The second myth is a widely voiced popular proscription about English, which is an expression of a prescriptive sentiment – one that underlies concern with correctness and grammatical accuracy that so often characterizes our approach to English in the language classroom (see my discussion above). Finally, the myth that everyone else has an accent is the result of a normalizing tendency among NSs of English – in that speakers of standard, prestige varieties see their way of speaking as 'normal' and so therefore as 'unaccented'. This normalizing tendency is widely manifested in the way NSE norms continue to be promoted. After discussing the extent to which a) these myths are believed to be true and b) have come to influence the way we approach English in ELT, teachers are then asked to reflect critically on the language ideologies underpinning these statements so that they may be questioned and (if deemed appropriate) rejected. Following on from this I present the following statements:

- Standard English is more intelligible than non-standard Englishes
- Native speakers provide appropriate language models
- Grammatical accuracy is essential for effective communication
- IELTS is a valuable test of English proficiency
- Language teaching materials focus on communicative language use

I present these statements as "ELT myths about English" as I feel they represent commonly held views in mainstream ELT approaches, which I then suggest can similarly be treated to the same kind of critical questioning, and might also – where appropriate

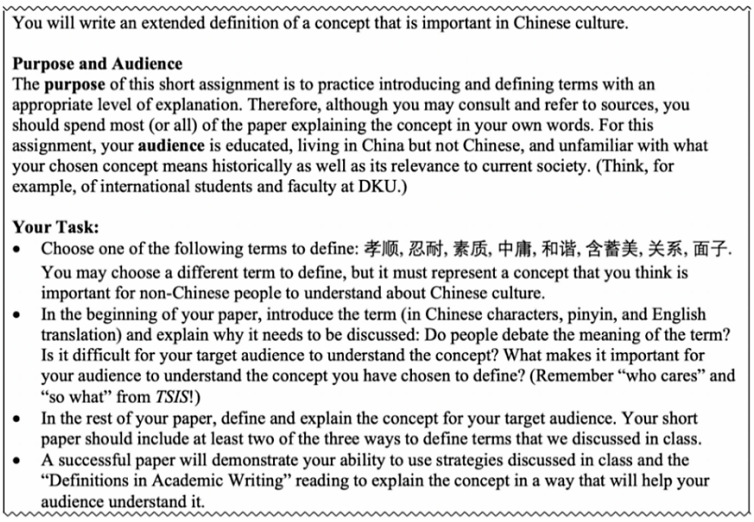
(and where local circumstances would permit) – be regarded as myths and thus ultimately be rejected. Each of these represents an ELF-informed perspective on language teaching. And some of them are intended to be on the provocative side in order to stimulate an in-depth discussion of language attitudes and beliefs. Finally, teachers are then encouraged to make their own statements designed to represent widespread and popularly held beliefs about the way we approach language in ELT so that these can then also be subjected to critical scrutiny.

In order to take this discussion and critical reflection further teachers can also be encouraged to explore a more multilingual perspective on language in the classroom. One key aspect of this is to raise awareness of the concept of translanguaging and the overlap between this and ELF (see, Cogo, 2016 on "conceptualizing ELF as a translanguaging phenomenon"). Translanguaging is defined by García (2009, p.140) as "the act performed by bilinguals of accessing different linguistic features or various modes of what are described as autonomous languages, in order to maximize communicative potential." In mainstream ELT practices, particularly since the advent of CLT (Communicative Language Teaching), second language pedagogy in English has been predominantly monolingual in approach, with little to no acknowledgment given to resources in languages other than English (though see, Cook (2010) for a critical reappraisal of this). Recognition of translanguaging practices will give teachers a more nuanced understanding of the complexities involved in the way communication occurs in multilingual, multicultural settings. This is especially important when we take into account the reconceptualization of ELF as a multilingua franca (EMF), which Jenkins (2015, p.73) defines as "multilingual communication in which English is available as a contact language of choice, but is not necessarily chosen". The use of the term *translanguaging* complements this reconceptualization, aptly emphasizing the dynamic ways multiple languages can be used conjointly and simultaneously in the construction of meaning.

In recent years there have been many attempts to adopt translanguaging practices as a pedagogic resource. Notable among these is Hiller (2021), who describes an intervention to introduce translanguaging in an EAP (English for Academic Purposes) course at an international university in China, with the view to "promote the use of Chinese students' full linguistic and communicative repertoires in an English-medium-of-instruction university" (p. 307). Hiller incorporates translanguaging by first providing an explicit discussion of translanguaging, then a writing assignment in which students are asked to give a definition of a Chinese concept, followed by a group project designed to test a generalization about Chinese culture. Below is an outline of the task.

Figure 1

An Intervention to Introduce Translanguaging in an EAP (Hiller (2021, p. 313))



You will write an extended definition of a concept that is important in Chinese culture.

Purpose and Audience

The **purpose** of this short assignment is to practice introducing and defining terms with an appropriate level of explanation. Therefore, although you may consult and refer to sources, you should spend most (or all) of the paper explaining the concept in your own words. For this assignment, your **audience** is educated, living in China but not Chinese, and unfamiliar with what your chosen concept means historically as well as its relevance to current society. (Think, for example, of international students and faculty at DKU.)

Your Task:

- Choose one of the following terms to define: 孝顺, 忍耐, 素质, 中庸, 和谐, 含蓄美, 关系, 面子. You may choose a different term to define, but it must represent a concept that you think is important for non-Chinese people to understand about Chinese culture.
- In the beginning of your paper, introduce the term (in Chinese characters, pinyin, and English translation) and explain why it needs to be discussed: Do people debate the meaning of the term? Is it difficult for your target audience to understand the concept? What makes it important for your audience to understand the concept you have chosen to define? (Remember "who cares" and "so what" from *TSIS*!)
- In the rest of your paper, define and explain the concept for your target audience. Your short paper should include at least two of the three ways to define terms that we discussed in class.
- A successful paper will demonstrate your ability to use strategies discussed in class and the "Definitions in Academic Writing" reading to explain the concept in a way that will help your audience understand it.

In the task students are actively encouraged to engage in translanguaging, by for example drawing on resources (including texts and research participants) in more than one language and determining how best to communicate ideas to an audience, which may for instance involve translation and explanation of concepts taken from sources that a diverse audience may not be familiar with. Hiller (2021, p. 313) comments that students "shuttled between languages through all stages of the project". This represents a significant departure from conventional EAP style tasks in EMI settings, in which languages are usually kept separate from each other and where the approach is thus essentially a monolingual one, with students only accessing texts in English and using only English to discuss and convey their ideas. Hiller finds through observation and student feedback that these translanguaging assignments "have the potential to contribute to students' cultural knowledge, writing and communication skills, intercultural communication and awareness, and identity construction as translingual and transnational students" (2021, p. 315).

Translanguaging tasks such as this offer productive ways we can try to move beyond the monolingual ideologies underpinning the way we have traditionally oriented to language(s) in education. They allow greater recognition of all the languages available in students' and teachers' repertoires, allow greater recognition of the complex, dynamic nature of language and identity, and they provide intriguing possibilities for teachers and learners to move beyond a conventional conceptualization of language proficiency and teacher knowledge about language.

Conclusion

It is clear that we can approach concepts such as 'emergent language' in the classroom in a more progressive way than has largely been the case up to now. We can encourage teachers to pay more attention to how speakers negotiate meaning through processes of accommodation and collaboration, with teachers encouraged to notice how speakers draw on and prioritize strategies not linguistic form. By promoting awareness of linguistic diversity our concept of language can be entirely reconsidered. Instead of simply 'training' teachers how to identify and reformulate language that does not conform to a standard, teacher education can do much more to encourage teachers to respond to their students' language output in more positive ways, including for example by helping teachers identify moments of interaction that are effective but 'non-conforming'.

We have argued time and again that Global Englishes and ELF research make it essential for teachers and teacher educators to reflect critically on pedagogic resources and practices. That programs of language teacher education traditionally make little reference to linguistic diversity has to be remedied. This inevitably entails moving beyond normative concepts of competence in the curriculum and adopting an ELF perspective so that our concept of language might be rethought in such a way that we can support teachers to focus less on linguistic gaps and more on how communication can be successfully achieved in multilingual settings. However, change in teachers' beliefs and attitudes does not always lead to concomitant change in pedagogic practice. Teachers must be able to see the need for change, which necessitates a certain degree of critical literacy. If we want to bring about curriculum development in response to ELF, teacher education ought also to mean involving teachers in (action) research so that they might explore the relevance and transformative potential of ELF in ways that will be meaningful to them.

Based on my experience of promoting critical reflection among teachers, it is clear that practising and novice teachers alike tend to be quite keen to critically re-examine shared practices in language pedagogy, both in relation to concepts of competence and in their own sense of professional knowledge. When reflecting on what ELF means in practice Teachers identify with English in complex ways. As we have seen, there may be differences between how they identify with the language as speakers and how they identify with it professionally as teachers. This can ultimately complicate attempts to instigate change in practice. In short, critical reflection is challenging and requires long term investment in our epistemic repertoire. A crucial and long-term goal ought to be to expose teachers (and teacher educators) to the emergent properties of language, to thereby promote systematic reflection on existing linguistic and methodological norms and continually (re)explore the dynamic properties of language and communication.

So while teachers are keen to engage with critical reflection, this is necessarily gradual and thus has to be an ongoing process. There is no end point that we want teachers to arrive at, as there is no end point we want to arrive at in our understanding of the nature of language and communication from and empirical research perspective. Teachers,

teacher educators and researchers alike, we all need to be actively and openly involved in our own critical reflection if we are to continue to make sense of our linguistic world.

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Öğretmenlerin Dil ve İletişim Algılarına Eleştirel bir Yaklaşım

Öz

Son yıllarda, Ortak Dil Olarak İngilizce (ODİ) ilkeleri ve araştırmaları konusunda farkındalığın arttığına ve ODİ'nin her türden eğitim ortamındaki önemine dair kapsamlı tartışmaların gerçekleştiğine tanık olmaktayız. Bununla birlikte, dil farkındalığı ve analizine yönelik yaklaşımlarda hala tek dillilik ve dil ideolojilerinin baskın olduğu da açıkça görülmektedir. Bu makale hem pedagojik bir model hem de dil yeterliliğini belirleme aracı olarak Anadil olarak konuşulan İngilizcenin algılanan rolü hakkında dil eğitiminde uzun süredir devam eden bazı varsayımları yeniden incelemektedir. Bunu yaparken, dil öğretim metodolojisinde geçerlilik kazanan ve giderek daha etkili bir fikir olan "gelişmekte olan dil" kavramı eleştirel bir şekilde ele alınmaktadır. Daha önce de tartıştığım gibi sahadaki dil öğretmenleri tarafından ODİ pedagojik ilkelerinin daha fazla benimsenmesini teşvik etmek için, dil öğretmeni eğitimi müfredatında ODİ'nin pedagojik etkisine dair eleştirel tartışmaları içeren çalışmalara yer vermelidir. Alışılmışın ötesine geçmeyi ve öğretmenlerin ODİ bakış açısını benimsemelerini, ancak eleştirel farkındalığa olanak sağlayarak mümkün kılınabilir. O nedenle bu makale öncelikle iki anahtar soruyla ilgilenmektedir: "Öğretmenlerin dil hakkında ne bilmesi gerekiyor?"; ve "Öğretmenler sınıfta kullanılan öğrenci diline nasıl tepki veriyorlar?". Bu makalede, bu iki ana soru ele alınırken, ODİ bakış açısıyla çerçevelendirildiğinde önemli ölçüde eleştirel katılım gerektiren dil öğretmenliği eğitiminde, dil hakkındaki bilginin yaygın olarak yönlendirilme biçimini sorgulanacak ve buna alternatifler sunulacaktır.

Anahtar Kelimeler: ortak dil olarak İngilizce (ODİ), anadil olarak konuşulan İngilizce, yabancı dil öğretmenliği eğitimi, eleştirel katılım